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The College Day Sermon

There are things

"Which no eye ever saw and no ear ever heard,
And never occurred to the human mind,
Which God has provided for those who love Him."

(I Cor. II. 9).

This verse speaks of the unexhausted possibilities of our lives. The sense of unexhausted possibility is one of the fundamental elements of happiness. They know it who have abundant health and realise day by day stores of vitality in reserve. They know it to some extent who have wealth and feel the freedom of action that commonly waits on the possession of ample means. And many know it who having neither health nor wealth, know the fullness of God and the unexhausted possibilities in Him, upon which the soul may draw.

On the other hand, the sense of exhausted possibility is one of the most disheartening and depressing experiences that can come into human life. Our Lord speaks of the salt which had lost its savour and henceforth was fit for nothing but to be cast out and trodden under foot of men. And in the epistle of Jude we are told of autumn trees without fruit, twice dead, plucked by the roots; and again of wandering stars to which is reserved the blackness of darkness for ever. These three,—the savourless salt good for nothing, the sterile tree uprooted, and the star wandering from its orbit in the everlasting darkness—are terrible types of whatsoever in life has utterly exhausted its possibility and henceforth has nothing left to draw upon, to do or to be.

Let us now turn away from these depressing types of exhausted possibility and direct our attention to the glad inspiring thought of the unexhausted possibilities in our lives.

The basis of this idea of unexhausted possibilities appears to be in part within ourselves and in part outside of ourselves. Within ourselves we find the basis of this idea in the sense of a greater self that is waiting to be set free, and to express the deepest that is in it. We also find within us the basis of this idea in a noble dissatisfaction with our present attainment. It is this that urges us to use our powers; and Jesus taught—it is the teaching also of Biology and Psychology—that used powers grow and develop. It is that which makes the man with five talents to go forth and make another five. Do we teachers not feel, when we start teaching a new class subjects we may have been teaching for years, that we can teach better than ever before? We know that we have not come up to the limit of our possibilities nor nearly to the limit; and there is a deep and a noble dissatisfaction in that thought which utterly breaks up and destroys anything like a disposition to settle down pleasantly upon what now is.

And once again we feel the basis of this idea of unexhausted possibility within ourselves in what may be called the moral "Urge". Can you recall instances of men with frail bodies and slender opportunities who accomplished great things under the stern call of Duty? I can because I ought; I ought because I can.

And what is the outward basis? It lies in the fact of the reasonableness of the way of life that Jesus points out to us.

Let us consider for a moment this idea of unexhausted possibilities in the realm of knowledge. The limitations of the present state of knowledge only grow more apparent to us as we know more and study more. They only are content to believe that they have reached the limits of knowledge on any line, who are most shallow and superficial. It is of the very nature of a liberal education to make one humble and lowly in mind; to break up that crude dogmatism and rash certitude which are the attributes of ignorance. Alike in the realm of knowledge and in the realm of faith, he who would enter further must become as a little child in the meekness and lowliness of his Saviour; and so the sense of unexhausted possibilities is around us every moment in the realm of knowledge.

Take again the realm of feeling. The older we grow and the more deeply we dip into life, the more mysterious seems to us this realm of feeling. We are constantly realising possibilities that seem to us boundless in their reach and outlook. Have you not, although surrounded by many of the joys of life, had thrilling moments visit you, when it seemed to you that you could realise a happiness that was infinite and perfect in its fulness? And so, on the other hand, have not the possibilities of suffering sometimes shot across your consciousness with almost awful force? As the traveller climbing the mountain sometimes comes upon the deep and dark crevice opening at his very foot, so has there not sometimes come to you in the mysterious journey of life a realisation of the potential ability of your nature to suffer terribly? It is the sense of unexhausted possibility in the realm of feeling.

Take again the realm of conduct. There is nothing that a noble soul has done, but it feels could have been done better. There is no attainment that a noble soul records in the diary of its life, but it underwrites it with the words "Not as though I had already attained". And however faithful, good and true has been the work of life, there is no doubt that there are many here who have the conviction that we have never yet done our best.

And again consider the realm of character. It brings us back to the thought of the greater self waiting to express itself in the sight of God; and between that sense of the greater self waiting to be expressed and self-righteousness, there is a gulf as far as the East is from the West. Self-righteousness is the pleasant satisfaction with what one is: settling down upon the Pharisaic basis; but this sense of unrealised possibility in the realm of character is the glorious hope of the realisation of the greater self.

To what conclusions does this sense of unexhausted possibilities in our lives point? Let us just consider two. The first is the sense of personal immortality, for it does not seem reasonable to assume that the grave is the goal of lives so full of possibilities. On the burial stone at the grave of Bunsen at Bonn is this paraphrase from one of the prophets: "Let us walk in the light of the eternal." Let us, too, walk today as those who should live and grow in God's sight for ever; so to walk is to gain a dignity of personality which nothing else can give. This will lift us above the petty, the base, the ignoble on to a higher plane of living.

The second conclusion is this: "the perfection of Christ." He is the answer to the sense of unexhausted possibility that is ever with us. Surely this is in part what Jesus means when he says: "I am come that ye might have life and have it more abundantly." He is the answer to our strivings to reach the rock that is higher than ourselves. "It pleased the Father that in Him should all the fullness dwell, and ye are complete in Him." If we have Christ to meet us in the exigencies of life; if we have Him to speak to us when no earthly voice can answer the strivings of our soul; then day by day, amid the sense of unexhausted possibility in knowledge, feeling, conduct and character, Christ can give us peace.

This thought can break up the dullness and the weariness which sometimes settle down upon us by reason of the strain and the toil of the daily tasks that are appointed unto us; and fill us with new hope, new freshness, new expectation, as befits those who are not the creatures of a day but the followers of Him whose name the College bears and who has given us this promise:

"Lo, I am with you alway, even unto the end of the world."

J. P. MANIKKAM.

Editorial

Death of King George V.

THE most outstanding event since the appearance of our last number is the death of His Majesty King George V. The world-wide regret which this event has called forth is a striking testimony to the sterling qualities of his private and public life. Having been brought up in his early days as an ordinary prince not in the direct line of succession, His Majesty had unique opportunities of mixing with the common people and understanding the point of view of the ordinary man. Throughout his life he maintained his sympathy with the oppressed and down-trodden and frequently identified himself with efforts to assuage suffering and distress, as for example the earthquake calamities in Northern India. After his first visit to India, he impressed on Englishmen the necessity of showing real sympathy with the people of India instead of being satisfied with mere efficiency in administration. His second

visit to India was memorable for the undoing of the partition of Bengal which had sorely wounded Bengali national sentiment and which even a sympathetic Secretary of State like Morley was prepared to leave as a settled fact. The use of the word 'Swaraj' by His Majesty in his reference to the Indian political problem was a most welcome and deeply appreciated symbol of his Indian sympathies. His interest in Indian students was keen. Throughout his long and strenuous reign, when questions connected with constitutional, social and international problems had frequently caused great anxiety, his relations with his ministers of all parties were most friendly. Conservative, Liberal and Socialist alike received at his hands most sympathetic treatment. On occasions when he had to use his judgment like the choosing of a successor to Bonar Law, he showed his appreciation of the democratic spirit of the times by deciding that the Prime Minister should be a member of the lower house though such a decision caused great heartburning to no less a person than Lord Curzon. In the Great War he frequently visited the fighting front and infused fresh courage among the soldiers. During the great economic depression, he voluntarily surrendered a portion of his income. His modification of the Coronation oath so as to respect the susceptibilities of his Roman Catholic subjects was also a signal proof of his wide tolerance. It was fortunate that the Silver Jubilee celebrations last year gave King George an opportunity of realising the reality of the attachment of his subjects all the world over to his throne and person. Recent developments in modern science made it possible for his voice to be heard all over the world, and his touching Christmas message last December will for long ring in the ears of his subjects as his farewell before his long journey. In common with millions of his subjects elsewhere, we offer our deepest condolences to Queen Mary, King Edward VIII and all the members of the royal family in this great hour of sorrow.

The New King.

It is also our pleasing privilege to offer our humble tribute of homage and loyalty to His Majesty the new King-Emperor, Edward VIII. His Majesty is the youngest King to ascend the British throne in recent times. He has travelled all over his extensive dominions including our own country. For many years he has been evincing a deep interest in all questions affecting the welfare of his subjects. He has won the heart of all classes of his people by his liberal outlook and democratic sympathies. His contribution to the strike fund during the Coal Strike in England was appreciated as a generous gesture to the labouring classes. He has expressed his firm resolve to follow in the footsteps of his revered father. Already after the formal reply to the delegation from the Commons he has added a personal note by some informal observations about the association of the delegates with his late father's Governments. It is our fervent hope that during his reign His Majesty will succeed in finding a permanent solution

for the political problems of our own country by using his influence for meeting all legitimate political aspirations and thus convert the British Commonwealth into a real fellowship of equal partners. We wish him many long years of peaceful and prosperous reign.

The Cocoanut Problem.

The Campaign for protection to Malabar Cocoanut growers is being pushed forward, and interesting developments may be expected in the Current Session of the Indian Legislative Assembly. Even the slight enhancement due to charge in tariff valuations recently ordered by the Viceroy has led the supporters of Ceylon interests to protest. The case for Malabar has however been strongly presented by the Alleppey Chamber of Commerce and the President of the Kerala Cocoanut Growers' Association, and we trust that the Assembly will be fully alive to the seriousness of the issue as far as Malabar is concerned.

The Christa Sishya Ashram.

Our readers will be glad to hear of the progress of Bishop Pakenham-Walsh's plans for his Christa Sishya Ashram, Coimbatore. The Tadagam Valley, which lies N. E. of Coimbatore, under the prominent landmark, Lambton's Peak, has been chosen as the site of the Ashram. Tadagam is a village of about 2400 people in the centre of the valley, 10 miles from Coimbatore. 4½ acres of land have been bought on the main road 8¾ miles from Coimbatore. The site chosen is very central for the whole group of thirteen villages which lie in this valley. It is one of the healthiest parts of India, having the benefit of cool weather though not much rain during the S. W. monsoon, and of coolness and some rain in November and December. Tadagam valley is said to be the most healthy part of the whole district, and has been remarkably free from malaria, small pox, and enteric which have afflicted other parts.

The only members of the Ashram other than Dr. and Mrs. Pakenham-Walsh, of whom Bishop Pakenham-Walsh speaks with certainty, are Mr. K. C. Varughese and Mr. T. O. Mathew, both old students of this College. The latter has left Bishop's College, Calcutta, and is to undergo training in rural work at Marthandam under Dr. Hatch for six months. It is possible that some others also will join. Bishop Pakenham-Walsh has received much kindness from the people of the locality. We shall watch this experiment with considerable interest.

Our Out-going Students.

Another year is drawing to a close, and it is hard to escape the usual feeling of 'so much to do and so little done.' May we hope that our students will not now attempt to work under high pressure and reverse nature's established laws by keeping awake for long hours in the night and then slumbering on in the day? To those of our readers who are leaving us this year we appeal that they may keep alive their interest in the College and lend their support to the College Magazine and the College Day. We wish

them all success in life. Though all may not be in the lime light, it is possible for all to be faithful to the high ideals which have been inculcated among them during their student days.

Our Old Students.

Among those who were admitted to Holy orders at the Pro-Cathedral, Kottayam, on Sunday the 22nd December 1935 by the Rt. Rev. E A. L. Moore M.A., Bishop in Travancore and Cochin, were the Rev. T. B. Benjamin B. A. who was ordained Deacon and the Rev. P. C. Mathew B. A. who was ordained priest. Mr. Mathew is already doing parish work while Mr. Benjamin who is now undergoing theological training at Kottayam is expected to round it off with a course at Westcott House, Cambridge. We pray that their ministrations may be abundantly blessed.

Ourselves.

The Editor wishes to thank all readers who were good enough to send contributions. The response this time was most encouraging, although it has not been possible to accept all the articles that were received. That is inevitable, and contributors who have been disappointed will, we trust, take in good part the decisions of the editorial committee. Occasionally there is observed a tendency to plagiarism which we trust intending contributors will get over. We are glad to publish this time a learned article from an old student. The magazine is appearing with a new cover, thanks to the courtesy of the Photographic Club. We trust the new cover which is intended to do justice to the developments which the College has undergone since the main building was put up years ago will be appreciated by our readers. We are also publishing two sketches by the winners of our drawing competition which is a novel feature of this issue.

Socialism ; the way out?

About a quarter of a century ago, Sir William Harcourt said "we are all Socialists now". Today we might say, perhaps with greater accuracy "We are all ultra-Socialists now". Every one of us feels that there is something wrong with the system under which we live. Things do not go off as softly as we wish them to go, the world moves on with much creaking and groaning, wars end only to begin, and economic dislocations are assuming catastrophic dimensions. Here we are, in the midst of apparent plenty, writhing and struggling under a 'depression' unique in the history of the world. There is far-off Abyssinia heroically defending her integrity against the "insane Imperialism" of Mussolini. All these facts conspire to propagate the dismal feeling that somewhere in the vitals of the modern society something has run out of order.

Of late there has been a feverish search for this hair in the soup.

'Pathological experts' all the world over have diagnosed our social order and have discovered, each in his own way, various ailing features. Some call it 'armaments', others call it 'autarchy' (Economic Nationalism), still others consider France the villain of the drama, but most people are in agreement that, whatever it is, it is nothing temporary or superficial. What is wrong is the very foundation of our economic organisation. The rogue is Capitalism.

According to these people, "war is simply the inevitable result of competing capitalisms in their imperialistic guise", "unemployment merely the bye-product of the ever active 'class antagonism' which is inherent in a capitalistic society, and the present world-wide depression, nothing but unbridled capitalism running riot.

With this formidable charge-sheet against the present social order, inscribed upon its banner, comes Socialism. This *new* gospel of socialism involves two things. Firstly it implies the destruction of the present economic order and above all the complete annihilation of the capitalist and the abolition of private property. Secondly it contemplates the creation of a new order where the entire social wealth would be controlled by society and distributed to each member "according to his needs". To the man in the street "arguing distractedly with blind forces the ever present question of his daily bread", this message comes as a message from the Gods. To the more intelligent citizen, its infinite possibilities are fascinating. It has thus attracted the intelligent and the uninitiated; it has become at once a terror and a hope.

It would be worth while to investigate the nature of this new order, which seems to be in the travails of its birth. It would however be impossible here to outline even in the briefest manner the various schools of socialistic thought. "Socialism" said Prof. Joad "is like a hat that has lost its shape because everybody wears it". It ranges from dilute Syndicalism to downright Communism. What therefore would be attempted here would merely be a discussion of the more fundamental principles of socialism that are common to most of these schools.

The basic doctrine of socialism is laid down in the *Communist manifesto* thus: "From each according to his *abilities* to each according to his *needs*." For purposes of rhetoric, this is doubtless an admirable canon, but when it comes to a question of application we are faced with an obvious difficulty. How are we to measure abilities and how are we to judge needs? The socialist does not tell us how; we are just left to guess for ourselves.

But granted that an objective test of abilities and needs may be discovered in the future by some ingenious brain, there is still another difficulty in accepting this dogma. The principle "from each according to his powers to each according to his needs" rests upon one false assumption. It assumes that the

powers or abilities of man are—roughly at any rate—equivalent to his needs. It is our every day experience that the powers we could muster and utilise in production are insufficient to meet the needs that we have to satisfy. We always need more than we can produce. The clerk who clamours for an increment, the father who borrows to keep his son at college and the husband who goes mad meeting his wife's bills, are all examples of the relentless operations of this immutable law.

But in the face of this argument the socialist will hasten to point out that there are many who produce more than what they might legitimately claim for themselves. Take for example, he would say, Ford or Morgan or Rothschild; the millions they command are superfluities that have no relation to their *real* wants. And he seeks to set off Tom, Dick and Harry against Ford, Morgan and Rothschild. While we may admit that Fords or Carnegies produce much more than what they might want for themselves, we cannot see our way clearly to accepting the doctrine that, between all the members of the society put together, they produce all and as much as they need. For it is evident that Fords and Carnegies are, to use the words of Lenin, "an insignificant minority" and they cannot be set off with any advantage against the numberless millions who struggle to keep both ends meet. That is to say, taking things as they are, the question is: are social powers equated to social needs? Is the sphere of our abilites co-extensive with that of our wants? Obviously not.

We are not suggesting that human powers would not increase or that we cannot produce more wealth than we do now. Our powers, without doubt, increase, but it needs no great reflection to see that our wants grow in the same if not greater proportion. We may not of course expect the sort of cataclysm which perpetually haunts the nervous Malthusian; but we will have to admit that the greater our powers become, the greater will be the demands that they will have to cater to. This is no new discovery; it is a truth as old as history. A hundred years ago, the productive powers of society were not a fraction of what they are now. And yet are we any better? Are we any happier than our eighteenth century predecessor to whom electricity was unknown and aeroplanes were a myth? Was he in his turn any more contended than his sixteenth century ancestor? The simple fact is that, between the powers that we can command and the needs that we have to satisfy, there is an ever-widening gulf. As our productive powers increase, our wants grow and, as our wants grow, we strive to produce more. It is in this vicious circle that the socialistic theory gets itself entangled. It is this unending race between production and consumption that renders impracticable the dream "from each according to his abilities to each according to his needs."

The socialists are not oblivious to this argument and Lenin meets it with a

sneer. He says, "The anticipation that it (the new socialistic era) will arrive assumes neither the *present productive* powers of *labour* nor the *present* unthinking man in the street, as capable of spoiling without reflection the stores of social wealth and of demanding the impossible." "The new society", he says elsewhere, "will come when people have become accustomed to observe the fundamental principles of social life and their labour is so productive that they *will voluntarily work according to their abilities.* There will then be no need for any exact calculation by society of the quantity of products to be distributed to each of the members; *each will take freely according to his needs.* There will in fact be a different human nature or at least a human nature which expresses itself in wants different from the present, a more extensive and far-reaching system of distribution. And Lenin adds that this is no mere Utopia. But it is here that we begin to quarrel with the Father of Bolshevism. The socialist not merely assumes an altogether different environment, but he also assumes a different man and an entirely different human nature. If this is not Utopia, shade of Lenin, then what on earth is Utopia?

But for all that, it would be idle to discard the *whole* socialistic doctrine as a "many coloured haze of words and images", a city in the clouds, a sunset-fabric seen for an hour in the evening and then fading into the night. We may have no taste for the socialist's metaphysics, we may disagree with the simple arithmetic, but we cannot deny that there is a large degree of truth in the indictment he brings against the present social order. As Professor Laski points out, "neither our methods of production nor our principles of distribution are capable of explanation in terms of social justice. The glaring inequalities that surround us are hardly capable of over-statement. The liberation of the human spirit has not kept pace with the conquest of Nature by scientific discovery. The *gain* of living is denied to the majority of those who toil."

Nevertheless, we must remember that these inequalities and these maladjustments cannot be removed, in spite of Russia and Italy, by "a single stroke of the pen" or by a timely *coup de etat* and that as they have come they must go. For in economics as in ethics

> There is no expeditious road
> To pack and label souls for God
> And save them by the barrel load.

K. A. E.

Matter, a Wilderness of Waves!

Most of our readers must have one time or other come across the word electron which is spoken of as the natural unit or the fundamental 'make up' of electricity. Up till the year 1896 matter was supposed to be constituted of atoms of known dimensions and mass. They are inconceivably small and numerous, so that if we place them in a row we may require about 300 million to cover an inch. They are thus almost beyond human imagination.

The discovery of the radio-active substances by Becquerel in 1896 and the subsequent experiments of Rutherford on Radium and Uranium introduced the greatest and most epoch-making change in our idea of matter. The spontaneous disintegration of substances like Uranium and Radium accompanied by the emanation of what are called 'alpha', 'beta,' and 'gama' rays could not be explained in terms of atoms and molecules but required the recognition of still smaller units, and one of the most curious revelations of the present century is of "the Void within the atom". Atom is no more the unit of matter. It is built up of electric charges of two opposite kinds, positive and negative which attract each other but yet are kept apart by some unknown force.

The atom is thus pictured as a porous system with a central positive nucleus called proton surrounded by astonishingly small negative particles called electrons. In any atom the total positive charge of the nucleus is equal to the total negative charge of the electrons so that the atom as a whole is electrically neutral. Matter was thus established to be a neutralised kind of electricity—a particular grouping of Protons and Electrons.

In 1911 Rutherford invested these electrons with certain properties of a material body obeying the laws of Newtonian Mechanics. He assumed that the entire mass of the atom is concentrated in the proton and that the tiny electrons each carrying a unit of negative electricity are revolving along fixed orbits round the nucleus. Thus, for the first time since Democritus, the main bulk of an atom was wholly evacuated and 'a solar system type' of atom was substituted. All atoms of the same element consist of the same number of electrons, the nature of an element depending only on the number and the nature of distribution of electrons round the nucleus.

Electron was thus established to be the beginning and end of matter. It is the atom of electricity. When a group of electrons is set in motion, we get a current of Electricity. If the flow is in the same direction, the current is direct; but, if the flow is to and fro, the current is alternating.

By energising the atoms either by heating or by any other suitable physical method, these electrons can be pulled out of the atoms. With substances like Radium which are radio-active this liberation takes place almost spontaneously; in others like Tungsten and Thorium this is a very

easy job. By merely passing an electric current through a wire of the substance, there will be a profuse liberation of electrons. These electrons are units of negative electricity; therefore, if we hold a metallic plate charged positively near the wire, the electrons will be attracted towards the plate, and a current of electrcity will be set up between the plate and the wire, even though there is no metallic connection between the two. This is what is happening in a thermionic valve in a Radio set.

These electrons play a very important part in wireless transmission. They are made to flow to and fro along a transmitting aerial with very great rapidity and they set up what are called high frequency wireless waves in Ether. These waves travel in all directions with the speed of light until they strike against a similar aerial at the receiving station in which they induce similar to and fro movement of the electrons.

Here we note a striking anomaly or duplicity in the behaviour of an electron. Within the thermionic valve and in the transmitting aerial, it is moving to and fro just like a "billiard ball" but, the moment it comes into contact with the hypothetical 'Ether,' it is transformed into a 'wave.' This mysterious metamorphism and a train of similar phenomena associated with an electron have very lately become a great puzzle to the leading scientists of the day. They have even begun to doubt whether after all an electron is a material particle or only a 'wave'.

This doubt was first pointed out by G. P. Thomson who succeeded in demonstrating that electrons behave just like ordinary waves on the surface of a pond. He projected a stream of electrons on a very thin plate of gold and got 'diffraction pattern' similar to what we get with ordinary light waves. Electrons are thus found to identify themselves with 'waves' in their capacity to interfere and neutralise at definite intervals where they happen to arrive out of phase. Very recently Davison projected a stream of high speed electrons from a Cathode ray tube on a large crystal of Nickel and found that they were reflected in a definite direction. According to Bragg's theory of crystal structure, the molecules of a crystal are supposed to be arranged in rows of regular intervals. If, therefore, we suppose that electrons are small material particles, they should not favour any one particular direction on rebounding from the surfaces of the molecules of the crystal. They must rebound in all directions. These and other experiments conclusively prove that electrons at times behave like 'waves'.

On the contrary, we have definite proofs, both experimental and theoretical, to show that electrons are material particles carrying small electric charges. J. J. Thomson actually determined the mass of an electron and its charge. He found that a stream of electrons in a cathode ray tube could be deflected by a magnet—a phenomenon which can happen only if they are material particles. C. T. R. Wilson was able to count their number as they moved through his condensation chamber. Above all we have Bhor's model of an atom which is in truth a miniature solar system in the compass of 10 cm. No doubt his assump-

tions are quite arbitrary and his justification for this is that they agree well with observed facts-

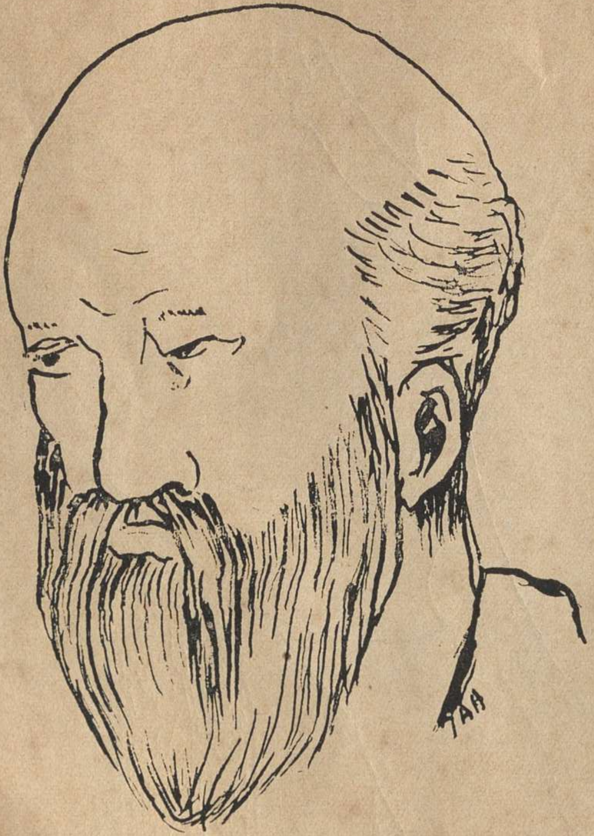
In the circumstances, the most we can say is that an electron sometimes behaves like a material particle and at other times it behaves like a 'wave'. The wave-mechanics as developed by DeBroghlie and Schrodinger favours the latter view. They try to show that the electron is elusive, and all interatomic phenomena can be explained and accounted for without dragging in this elusive electron. They argue that, if only we suppose that each electron orbit in a Bhor atom is a form of stationary wave, we can explain all the interatomic phenomena with greater precision and accuracy than in the light of electron theory. According to this new system of wave mechnics all forms of matter are built up out of nothing but a "wilderness of waves!"

N. G. M.

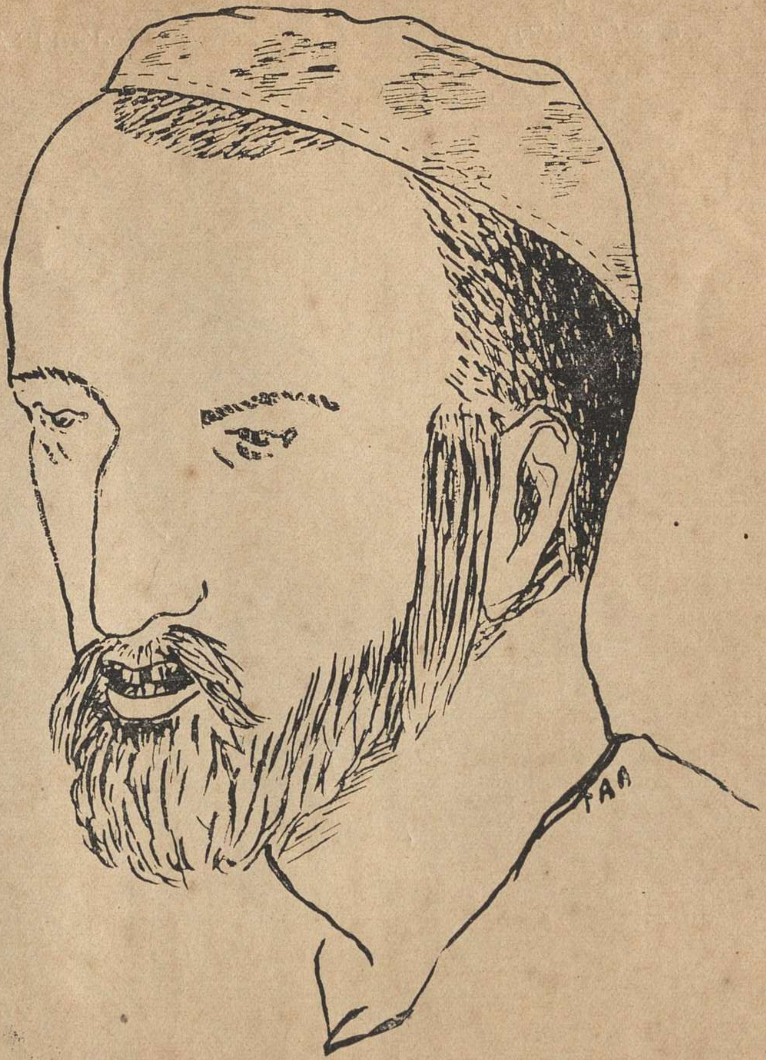
On Smoking.

The problem before us is a very old one. Much has been said on both sides; rather, the opposition party has done all the preaching and the others,—we, I mean, have done all the acting; that is, we have been going on smoking against all the remonstrances of grey hairs scowling and frowning at the beardless youngsters sending out mouthfuls of the delicious smoke drawn out of the ambrosial Virginia tobacco, the wisdom of ages bursting out of their clear old heads, and the conviction of right on our side. Now, when I sit here under the jack tree and gaze at the busy classes going on in the College through the curling smoke rising up and diffusing its fragrance in the surrounding air, (which, I have always thought, serves like the glasses to clear my vision whenever a problem has been racking my brain) I recall the words of the last of the Great Mughals. Aurangzeb had always affected to despise his great opponent whom he styled the mountain rat, but was at length compelled to recognise that he was a great captain and added "My armies have been employed against him for 19 years, and nevertheless his state has always been increasing." What with our fond parents from our earliest childhood advising us not to smoke and pedagogues in the high school classes preaching about the evil effects of smoke on the physique and on the morals, emphasising the point with the end of their canes, and what with College professors denouncing smoking in a way that makes us hold the half-burnt cigarette behind our backs whenever we meet them and the Economists emphasising the wastage, I think a serious and regular campaign has been going on against smoking. But still the dear old veteran shows no signs of decadence yet,—and may he go on for ever!

Now, what is wrong with smoking? The first charge is, it is injurious to the physique. I am no student of physiology.



The Grim.



The Guileless Israelite

By Mr. T. A· Abraham,

Class II.

SLEEP BABY SLEEP.

Abraham Joseph
Class II.

But a doctor once told me that with the smoke carbon dioxide gets into your lungs and instead of the oxygen the haemoglobin absorbs carbon dioxide, with the effect, as he pointed out, that you won't naturally get wind in any toilsome exercise like the cross-country race. I don't know how far this theory is right or how far I have gone wrong in recollecting it. I don't think this will affect us (I mean the students of the B. A. classes) so much, as I don't think we shall ever go for cross-country races. We are of opinion that man is out of his element as long as he is operative and we are for the life contemplative as Elia said. But does smoking really prejudice one's chances in the cross-country race? The enormous quantity of scissors cigarettes which the W. D. and H. O. Wills Company dump into the Indian market is mainly for the consumption of the British regiments here. This 'taking the wind off' does not seem to affect them a bit!

The second charge is its effect on morals. Let me tell you, Mr. Non-smoker, that our morals are just as good or as bad as yours. Does it ever occur to you what a deal of harm you do by banning this joy? You simply make the good upstanding boy a sneak and a skulking criminal who does on the sly what his elders forbid in public. How demoralizing! Surely toleration is not only a virtue but sound policy.

Let us now come to the pleasures of smoking. The greatest pleasure we derive is in the morning. The sun rises in the strength and freshness of youth, firing the proud tops of the eastern pines, and turning the hills and sea into burnished gold, while jocund day stands tip-toe on the misty mountain tops, and we, sleek and fresh from the bath standing at the window, and peering through the rings of silver smoke curling upwards at the glories of the world, seem to realize the glory of creation and are carried on the wings of light to Heaven. Oh that these moments would stretch into ages and we had the "dreamful ease" of the lotos eaters, and the lingering curls of smoke, like the slowly dying tunes of a Christmas bell 'rang out' our past and laid us in tranquillity and forgetfulness for all ages to come. But, alas, we have to turn away from bliss and come back to grim reality and to the Indus valley civilization and the Aryan Invasion down to the Montagu Chelmsford Report and the Government of India Act of 1919, with the last sweet fragrance of the smoke still remaining vaguely in some part of our brain like the "setting sun and music at the close." Would some of our economists calculate the consumer's surplus in this?

The midday after-meal smoke is of quite a different kind. One can stretch oneself full length on the bed now, with a cigarette stump in one hand and with a book in the other, not any of the text-books for the examination, but let us say, Pater's "Child in the House" or Froude's "Words about Oxford." The cigarette ends, you throw away the stump, close the book, turn on the other side, and sleep on with some bright angel hovering over your head singing some sweet lullaby.

The third in the list is the after-supper smoke, sitting in the study lighted by the table lamp, with an open book on the table, the smoke spreading its sweetness all about the room and the rain and wind beating on the window panes. One cannot describe the pleasures of this, but let some of the elders come round on the opposite side of the window and envy our happiness.

There are many other types in our list, but I don't mean to go over all these. Quite recently I had the good fortune to accompany a bridegroom to the marriage ceremony. How could he help being nervous? The best thing for him, I said, was to have a cigarette in his mouth and to go on looking important. Nothing like a cigarette in your mouth to make a man of you.

I have often pictured to myself Juliet talking to Romeo on the balcony; and from it Romeo (one kiss and I'll descend) comes down with a cigarette in his mouth and walks on into the moonlit forest to dream of his love with a trail of the silver smoke behind him and Juliet still lingers on the balcony taking long breaths of the cool breeze sweetened with the fragrance of tobacco. Again I can picture to myself "sweetest Shakespeare, Fancy's child" sitting alone at midnight, looking into the darkness without, and the twinkling stars above the tree tops, with a cigarette in his mouth, racking his brain to compose the soliloqiues of Hamlet, murmuring to himself 'To be or not to be'; and the grandson of Shakespeare who suggested to the poet the idea of the dear precocious little child of Macduff, just before going to the dining parlour to join the table, rubbing his hands in desperation to get rid of the taint of tobacco smoke on his fingers, speaking to himself 'Will these hands never be clean?" Is it again fanciful to think that, if Macbeth had been a victim to smoke, he would not have blundered on so grossly, or having gone too far he would have found a way out of it?

I am convinced that we owe all our civilization to tobacco. Let us think of the primitive man. He fled the cave-bear over the rocks full of iron ore and the promise of sword and spear; he froze to death on a ledge of coal; he drank water muddy with the clay that would one day make cups of porcelain; and, when his hunger was appeased, he chewed the slender shoot of some wild grass he had plucked and gazed meditatively at nature's handiwork. And, I think, when he changed the wild grass and replaced it with a clumsy roll of tobacco, all his inspirations came to him, and from that moment dates the commencement of our civilization.

I shall conclude on a note of advice. To one and all I say, smoke as much as you can. Even if you are a beggar and starving, when a piece of coin comes into your hand, let hunger take care of itself and you get a piece of tobacco and set your soul at ease. And when you are getting into the bus and a beggar comes and tells you that he has been starving for the last four generations and he is quite sure that he will in the next mo-

ment drop down dead on the pavement, and you take a quarter anna piece...stay awhile and think what you are doing. You are committing an atrocious crime on humanity in general. You are going to encourage idleness and deceit. You are giving the money to the idle poor. Think of the industrious poor who from daybreak to sunset go on rolling the beedees. Or think of the thousands of workers in a cigarette factory who lead a miserable life. Or think of the great gifted "Entrepreneur" as our economist says, and pay your respects to the wonderful brain which designs the machinery which takes in tobacco and paper, and delivers cigarettes filled, rolled, wetted and sealed almost faster than the eye can follow.

And now when the ominous "Ides of March" are coming so near, and ye young men shut yourselves up in your lonely rooms, and read and read, hour after hour and night after night, till your heads reel and your reason wanders and your mental powers are exhausted; till morning's light brings no freshness or health; and you sink beneath the unnatural devotion of your youthful stimulus to dry old books, what better recourse can you have than tobacco?

K. N. Sukumara Pillay,
Class III.

A Midnight Melodrama.

At half past ten on the night of 12th January 1823, Jim Dawson called at the door of my apartment. Throwing away the butt of my cigarette, I felt for my slippers, thrust my feet into them, and darted hastily from my wicker arm-chair to meet the unseasonable visitor.

Of Jim Dawson, nothing so particular is known to me, beyond the fact that he came of an aristocratic family in Sussex; that he occupied an apartment a stone-throw away; that he was a member of some famous corporation in London, and that he was a bachelor with decided views against matrimony.

Dawson was a man of middle height; to approach his twenty-sixth summer, he was then short only of a fortnight; he was of a stout sturdy build. Usually, he was seen taking the air with a cigar in between his lips, under a top hat in a slim pair of shoes polished to perfection. I have never in all my life come in contact with such an accomplished connoisseur as himself in the luxurious art of smoking; what a comfort and a joy the Virginians and the Brazilians were to him could be read unmistakably in the sparkling, lambent eyes of his burly figure. He was, if you please, handsome, and if you felt there was love in his looks, you had enough excuse.

Upon my opening the door, Jim advanced to the table in the corner of the room, and before I could open my lips he snatched a chair and fell into it. Never have I seen his countenance so red; he

was furious ; and his whole frame was shaking.

" John ! thou villain " he bawled out to me. " Thou ungrateful wretch"—here his voice choked within him ; and after clearing the pipes with a ghastly air, he resumed—" You ! you :—

" What do you mean " I broke in.

" What do I mean ! " repeated he, with a nod of his head and a scornful look. " I mean what I mean ; when I say that you are ungrateful I mean that you are so ; and now you try to hide it from me ; but know, young fool, that the proofs are too strong for you. John, as you profess to be my worthy friend, tell me whatever induced you to play so foul. Thou Judas ! "

I looked round for some support, for my brawny limbs were failing ; the nearest one was a chair which lay a couple of yards from me. Waiting in vain for a response from me, Jim continued in a harsh and malignant tone : " What a fool I was, to hug a viper to my bosom ! Anyway as it is past repair--" here he paused for sometime, and then hissed out :

" Johnie, a couple of years have elapsed since we became friends ; there has been no secret that we have not shared, no experience that we have not been through together ; whether to the chapel or to the alehouse we have always kept company. How then could you withhold from me your devilish design ? Shame, boy! Shame. However adequate your reasons be, I can't pardon you ; you have been so diabolical—"

Now I had gained time ; this interval was enough for me to muster up courage and achieve a smart retort.

" Jimmie ! " I called out, in a voice that I dare say he liked little, " it is true that I strangled Eugene to death ; but pray don't blame me on this score. Ah, no mortal ever adored Eugene as poor John did. She often told me that she loved me, and I was in the seventh heaven. I hoped that the day was not far off, when we could unite our lives by one indissoluble bond. Ah ! but where is she now, and where am I ? Oh ! it is all a mere dream ! Jimmy, who can know the nefarious depths of a woman's heart ? Eugene was beautiful ; yet she was wicked. Eugene was loving, but she was dishonest ! When fully convinced of her perfidy, I could not but kill her. Hers is a carcase fit for the hounds, no dish for the gods. She was vile and let us waste no tear over her."

" Fiend, you lie !!" ejaculated he. "Add not insult to injury. She was an angel, and you a foul murderer. Say your prayers if you have a soul to be saved ! "

So saying Dawson rose from his seat; and what was my astonishment at the sight I saw ! Was it a metamorphosis ? For the man now before me, was no longer Dawson. Jim was never a hunchback and never ugly. It was neither he nor anybody. My sainted aunt ! Yes ! it was he—Harris Thompson, Eugene's uncle, brandishing a dagger in his hand.

In a frenzy of fear I cried out at the top of my voice ; but it was all no use in that odd—even time of night. I was

helpless; and I knew it All that I could do then, was to fall on my knees, and pray for mercy. But one might as well preach vegetarianism to a wolf.

"Mercy? Take this!' shouted he, stabbing me right and left. Leaving me rolling on the floor, the assassin disappeared into the darkness.

I knew my hours were numbered. With the little strength left in me, I held out my trembling hands to feel my wounds. I was bathed in blood; but no wounds were visible! Amazed, I extended my arm to reach the clotted blood; the arm missed the mark and instead, fell on the stone-cold bar of my cot. I heaved forth a long long sigh of relief.

Yes, it was all a dream! But even today the transfiguration of Jim Dawson to Harris Thompson haunts my memory and harasses my very soul.

ABRAHAM A. JOSEPH,
Class II.

The College Day.

The College Day was celebrated according to the usual programme on Thursday the 19th. December, and the old students' meeting took place on the next day. The Chapel service on Thursday morning was conducted by Professor J. P. Manikkam of the Madras Christian College. His sermon appears elsewhere. The public meeting at 3 p. m. was presided over by Sir R. K. Shanmukham Chetty, Dewan of Cochin. The meeting was attended by the *elite* of the town and a large number of old students. The Principal's opening speech and Report andthe presidential address are published below. Mr. J. P· Manikkam gave an interesting talk on the limitations of Modern Physics. Srimathi Meenakshikutty Amma, M. A., M. L. C., spoke in Malayalam on Culture and Character. Speeches were also made by Mr. T. Ipe representing the present students and Mr. K. P. Isaac, B. A., representing the old students. After the public meeting, there was a foot-ball match between the old and present students. The College premises were illuminated in the evening. Two dramas were put on board by the Dramatic Club, Moliere's *School for Wives* and "അനാർക്കലി." On Friday morning there was a tea-party for the old and present students. This was followed by a meeting of the Old Students' Association. At 11. 30 the old students dined with the members of the staff. The celebration came to a close by noon on Friday.

Principal's Welcome Speech

Permit me, Sir, to offer you a most hearty welcome to this College. You were among the first few persons who encouraged and helped us in our venture here, at a time now 15 years ago, when we had nothing to show except the courage which came from hope and the enthusiasm which was natural to our youth. Since then we have often wished to have the opportunity to welcome you

here and show you what, however little, we have been able to accomplish. We are glad that the opportunity has at last come and we welcome you most heartily.

Among the many chastening experiences of life, one of the most inevitable is a growing realisation of the gulf that separates ideal from achievement, thought from execution. As we think of all the hopes and visions with which we approached our friends for help in the years about 1921 and compare them with the realities of the present, there is much that dispirits us. But we are profoundly thankful for what has been really achieved. We started this College in a rented house, with neither a bit of land nor any building that we could call our own. To-day we own about 50 acres of land and buildings and equipment which have cost us over three lakhs of Rupees. We have been able so to develop the residential facilities of the College as to provide accommodation for about 240 students and several resident wardens, both married and unmarried. Our students are drawn from all parts of Cochin, Travancore and British Malabar. The variety of their cultural and spiritual outlook finding a unity in the corporate life of the hostels is to us a symbol of what the whole of India can and must be. It is an experience that compensates for all our trials and difficulties and cheers us with hope for the future. For this we are profoundly thankful. There are still many directions in which our equipment is defective and our needs great and imperative. But as we think of the last fifteen years we are constrained to pay this public tribute of gratitude to you, Sir, and to many others who supported us at the beginning of our enterprise

Yours, Sir, is an All-India name. In this country of quick old age, it is one of the greatest misfortunes of public life that leadership often comes to our men after they are past the prime of their intellectual vigour. Ever since your College days—nay, I should say, from those days—your career has been a quick and steady rise from one responsible position to another until to-day in the full vigour of your manhood you have what in many respects one may regard as the greatest opportunity that can ever come to an Indian public man—namely, the leadership of the administration of a native State. Cochin is not among the largest States of India, but it is admittedly one of the most progressive. You will find there ample scope for those powers of quick insight, clear exposition, persuasive eloquence and wise discrimination which have marked your career throughout. You have already shown in the settlement of the Harbour controversy what a clear grasp of essentials coupled with a spirit of accommodation can accomplish in the realm of Indian statesmanship. We who have known you as a student and have felt a personal pride in the unexampled triumphs of your public career give you our most heart-felt good wishes for your success and happiness in your new sphere of work. Sir, you are most heartily welcome.

Professor J. P. Manikkam brings to us the greetings of a College to which our

indebtedness cannot be expressed in words. He is a personal friend of many of us. It is a great privilege for any one to meet him, to bask in the sunshine of his smiles and to enjoy his vivacious conversation. He knows that he is peculiarly welcome to us.

Miss Meenakshi Amma has placed us under a great debt of gratitude by her acceptance of our invitation. I have not the privilege of knowing her personally, but I know her by reputation. I welcome her most heartily.

Mr. K. P. Isaac is one of our old students. In welcoming him we welcome all our old students who have responded to our invitation. After all, one of the greatest pleasures of a day like this consists for us in meeting our old students and we are glad that several of them have come today at considerable inconvenience to themselves. We give them our warmest welcome.

We welcome also most heartily all our friends who have accepted our invitation and come to this meeting.

Introductory Speech by Sir R. K. Shanmukham Chetty.

Mr. Principal, Ladies and Gentlemen,

I am using no conventional phraseology when I say that it is a matter of very real pleasure to me to be here in your midst this afternoon. It is a pleasure which I have looked forward for many years almost ever since the day when you thought of founding this institution. You, Mr. Principal, have already indicated the personal tie that I have if I may be allowed to say so to this great institution of yours. For one thing I remember the day 15 years ago when my friend and professor Mr. K. C. Chacko saw me at Coimbatore about this College. There was one reason why perhaps he came to me in those days. And it is this. When you come to think of it this Institution is literally a product of the great ideals which the Madras Christian College has. This institution owes its origin and owes its existence and success to the vision of a band of enthusiastic young men who I might take pleasure in saying were all my contemporaries in the Christian College. I have always felt within myself the tremendous influence under which we all came in those days. And it is a matter of no surprise that an institution of this nature born of the spirit of Christian service of fellowmen should have been founded on this coast of India which apart from its own home is perhaps one of the earliest homes of Christianity in the world. Whatever might be the historical authenticity of the tradition which associates the name of the great St. Thomas with the Christian missions in these parts of India, the fact is undeniable that this tiny corner of India was one of the earliest homes where the old ideals of Christianity were acclimatized. It seems therefore to me in the fitness of things that this great institution which as I said is the outcome of Christian enthusiasm and the spirit of service should have been founded on this coast. Ever since

its foundation in 1920 I have been very anxious to visit this institution. And I am very glad to be here today and see for myself the realization of the vision and enthusiasm of the band of noble young men who founded this College. I think it is a matter on which every one associated with the building of this institution can feel legitimately proud.

Influence of Christian thought and ideals in India.

I have been from my earliest days brought to some extent under the influence of Christian thought and ideals. We have of late heard a good deal about the utility or the advisability of the work of Christian missions. Whatever might be the opinion held in certain quarters, I feel convinced that modern India owes a great debt of gratitude to the spirit which has been left by the noble band of Christian missionaries who have served in these parts. And I have always felt that with all our ancient traditions, with all our religion and higher life, there has been one lamentable lack in Indian national character. And that is the lack of the spirit and enthusiasm of the missionary. To some extent the lack of the missionary spirit is probably to be traced to the tolerant spirit that is characteristic of the great religion of this country, Hinduism. While this spirit of tolerance in Hinduism has enabled its own children to have a firmer grip of the truth of the many religions of the world, it has not left in our mind that enthusiasm for service which is in the nature of the missionary. And this lack has been fulfilled by the spirit and the work of the Christian missionary. We do not find in our country today that ready response for shouldering the responsibilities of social and political service that we see in other countries in the world; this is in no small measure due to the absence of this force in the majority of our countrymen,—the force that impels the missionary to go and settle abroad in unknown lands amidst strange people and devote his life to the service of the human beings or fellowbeings in those distant parts. Now that spirit, if we have known it at all, is to a very large extent due to the influence of the various Christian missions in our land. It is not I think possible to get the maximum benefit out of this enthusiasm or missionary spirit when each one goes out and puts forth his own effort; the maximum result is achieved when there is a collaboration and a collective effort brought into play in the service of the community. Here again we suffer from a serious national drawback. The philosophy of individualism in which the average Indian is steeped is very often found to be a serious obstacle to the building up of corporate life. And here again we have had the splendid example of Christian missionaries who have achieved the maximum benefit and the maximum utility from this spirit, a spirit of corporate activity. And this institution which has grown to this extent during the last 15 years is a splendid example of what missionary spirit brought into play in a corporate manner can achieve in a short time. I must therefore congratulate the principal and all those

who have been associated with him in the founding of this institution on what has been achieved. And from my own experience of the influence that was left in my own mind and the tendencies that shaped my life as a result of my experience and contact with the Madras Christian College, I feel that whatever might be the practical value of the education imparted in an institution of this nature, judged purely from the results, it has got the utility and influence which is far deeper than what is disclosed in examination results. The spirit of sacrifice and service with which the founders of this institution have been imbued cannot but leave a notable mark on all minds, and to my mind that sort of influence in the mind of a young man in the College is far more important than all the learning and the wisdom of the professor imparted through his lectures. I therefore feel very glad indeed that in this part of the country we have an institution of this nature which can fill the young men who come under its influence with that spirit of service.

Children of One Mother.

You Mr. Principal have been kind enough to speak in very complimentary terms about my service to the public during the last 15 years. Probably you were not wholly unselfish when you lavished all that praise upon me. For we cannot after all forget that you and I are children of one mother, our *alma mater*, and you probably take a brotherly interest in my achievements during the last 15 years. And may I in turn tell you, Mr. Principal and your co-workers, that I in turn feel proud that in you our mother can find children who in another sphere of activities have proved to be worthy children of that *alma mater*? If I and my public life are the results of the influences under which I was brought in my college, you and your co-workers and this monument that you have built are another evidence of the same influence at work. We should therefore congratulate each other that after all after leaving our *alma mater* each of us in his own sphere of life has done something of which he can legitimately be proud. I wish you and your co-workers all success and I pray that your endeavours here may in the fulness of time build up an institution with a worthy tradition.

The Advantages of Youth.

You spoke of the advantages of youth and the enthusiasm of youth. Fortunately for this institution it was founded not by grey beards but by young men like you, and you like me are still in the prime of youth and I can feel sure that in the fulness of time you would probably yourself live to see this institution growing into its full existence and at such a time you will have reason to feel proud that after all you and your co-workers have done something. Mr. Principal, I thank you for inviting me here this afternoon and I wish you and this institution every success.

Sir Shanmukham's Concluding Speech.

Friends, I do not wish to make any speech in conclusion. I must once again

express my gratitude to the organizers of this function for the opportunity that they have given me to visit this institution. I am particularly glad to find Mr. Manikkam also here. If you want to have a living example of how the traditions of a college can keep men young you have got it in Mr. Manikkam. Twenty-two years ago when I met him he was exactly as he is to-day. And though your institution is young, it has, I am glad to say, inherited some of the traditions of my old *alma mater* as is evidenced by the clapping of hands in this function which was a peculiar feature of the Madras Christian College. I was particularly interested in the speech made by Mr. Isaac on behalf of old boys. It is after all a matter to be proud for this institution that in one of its old boys it has engendered a spirit of confidence in his personality and character. That is a matter of which certainly the institution can feel legitimately proud. And I have no doubt that if you go along this line you will in course of time build a tradition of your own. Thank you gentlemen once again.

The Union Christian Coege, Alwaye.

College Day—December 1935.

PRINCIPAL'S REPORT

I have to present to you a report of the work of the College for the year that has elapsed since the last College Day.

The College Day 1934.

To begin with, a few words about that College Day itself which was celebrated on the 20th December 1934. The sermon in the morning was preached by the Rev. Dr. A. Moffat. He also presided at the Public Meeting in the afternoon, at which addresses were delivered by Mrs. Teresa Joseph Cleetus M. A., B. Sc. (Hons.), (London) of Queen Mary's College, Madras, Sahitya Kalanidhi Vidwan A. D., Harisarma of Ernakulam, Mr. C. O. Korah, Secretary of the Old Students' Association, and Mr. M. P. Manmadhan Nair, then a student of the Senior B. A. Class. After the Public Meeting there was a foot-ball match beween the old and present students, and the College Dramatic Society gave a performance of "The Dear Departed" in English and "മാങ്കോത്തിന്റെ പങ്കത്തം" in Malayalam. The Old Students' Association met on the 21st. morning and elected a Managing Committee with Mr. K. P. Ithak B. A. as its secretary. We take this opportunity to express our gratitude to all those who helped us by their participation in the various functions,

Strength Last Year.

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

Senior B. A. 34	Junior B. A. 48
Senior Inter. 109	Junior Inter. 127

Total 318

Of these, 231 lived in the College hostels and 87 outside. The distribution in the hostels was as follows :—

North East Hostel	58
Holland Hostel	68
Tagore Hostel	53
New Hostel	52
Total	231

Students living outside were distributed as follows :—

	Class iv.	Cl. iii.	Cl. ii.	Cl. i.	Total
With parents or guardians	7	7	32	26	72
Lodgings approved by the College	2	4	2	—	8
Special College Lodge	—	2	2	3	7
Total	9	13	36	29	87

Examinations.

College Examinations.

All the students except one in the Junior B. A. Class were promoted to the Senior B. A. Class, and out of 127 students in Class i, 99 were promoted to Class ii.

University Examinations.

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

B. A. Degree Examination.

	No. of passes	Percentage.
English under Part i	26 out of 30	87
Malayalam under Part ii (2 Second Classes)	25 out of 30	83
Optionals under Part iii:—		
Mathematics (2 First and 2 Second Classes)	7 out of 8	88
Philosophy (2 Second Classes)	8 out of 8	100
History & Economics	11 out of 12	92

Messrs. P. K. Kuruvilla and M. Raghava Panikar were placed in the Second Class in Malayalam, Messrs. V. T. Koruthu and P. K. Kuruvilla in the First Class in Mathematics, Messrs. P. K. Benjamin and K. I. Thommey in the Second Class in Mathematics, and Messrs. C. I. Mathunny and N. T. Varkey in the Second Class in Philosophy, the former securing "The Miller Gold Medal." 77 per cent qualified for the Degree. Among those are Mr. C. I. Mathunny already mentioned and Mr. V. M. John, two students belonging to the Depressed Classes. Mr. Mathunny has joined the staff of the Settlement and Mr. John accepted an appointment in the Registration Department.

Intermediate Examination.

88 students appeared for the Examination.

	No. of passes	Percentage
English—under Part i	49 out of 88	56
Malayalam—under Part ii	81 „ 88	91
Optionals—under Part iii :—		
Mathematics (Distinctions 5)	22 „ 27	81
Physics („ 15)	46 „ 56	82
Chemistry („ 11)	45 „ 59	76
Biology („ 2)	28 „ 29	97
Logic („ 7)	36 „ 41	88
Indian History („ 3)	27 out of 29	93
Ancient History	7 „ 9	78
Modern History	11 „ 14	79

51 per cent passed in all Parts. 11 were placed in the First Class. They are Messrs. A. V. Mathew, C. C. Ouseph, K. M. Thomas, P. K. Chandrasekharan Pillai, K. R. Srinivasa Iyer, P. V. Chacko, P. Harihara Iyer, K. S. Sankara Subba Iyer, P. J. Thomas, V. Mathai and D. Krishna Iyer.

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

Strength This Year.

We have 359 students on our Rolls this year.

Senior B. A.		Junior B. A.	
Gr. i	17	Gr. i	16
iii	13	iii	10
iv—a	18	iv—a	12
		iv—b	41
Total	48	Total	79

Senior Inter.		Junior Inter.	
Gr. i	38	Gr. i	74
ii	41	ii	39
iii	20	iii	20
Total	99	Total	133

Of these, 257 students live in the College hostels and the Special Lodges arranged by the College, and 102 outside.

The distribution in the Hostels is as follows :—

North East Hostel		58
Holland Hostel		67
Tagore Hostel		52
New Hostel		51
Special Lodges B. A.	13)	
Inter.	16)	29
Total		257

Students living outside are distributed as follows :—

	Cl. iv.	Cl. iii.	Cl. ii.	Cl. i.	Total.
With parents or guardians	11	24	17	43	95
Lodgings approved by the College	1	2	1	3	7
Total	12	26	18	46	102

We are glad that the present economic depression has not in any way affected the admissions to this College. We have more students this year than we have ever had in the past, and they are as usual drawn from all parts of Travancore, Cochin and British Malabar.

In Memoriam.

Mr. P. K. Padmanabha Panicker, a student of the Junior Intermediate Class was taken ill on the 18th of October and removed to the General Hospital at Ernakulam. Everything possible was done in medical attendance and nursing, but the illness took a serious turn and Mr. Panicker passed away on the evening of Thursday, 21st November. He was with us only for a few months but he was greatly liked by all those who knew him. We offer to his parents and friends our most heart-felt condolences in their great bereavement.

Mr. Panicker's friends from British Malabar have instituted in his memory a cup which is to be given every year to the Hostel that wins the Inter-Hostel Tournament in Hockey.

New Developments.

1. *Further affiliation.* The College was further affiliated in Group iv—b (Economics and History) of the B. A. Degree Course at the beginning of the current academic year and 41 students were admitted to that Group in the Junior B. A. Class. This is a very encouraging start for a new course of studies.

2. *Acquisition of land.* The College grounds were extended to the north by

about six acres of land which were acquired for us by the Government on our payment of S. Rs. 1934-23-11. The new land provides excellent site for some houses, one or two more hostels and play grounds.

3. *Buildings.* A new building was constructed to the west of the College block for the purpose of the new group in Economics and History at a cost of Rs. 788—13—4. A house for Mr. K. Jacob, our Bursar, is under construction on the new site recently acquired. It is estimated to cost Rs. 2,800/-.

Hostels.

Since the hostels had not enough accommodation for all the students who required residential facilities to be provided by the College, we were this year also, obliged to arrange Special Lodges outside, one for about 20 students of the Junior Intermediate Class under the wardenship of Mr. T. C. Joseph M. A., and another for about 10 students of the Junior B. A. Class under the wardenship of the Rev. T. V. John M. A., L. T.

The need of an additional hostel is very keenly felt. Efforts are being made to find the money required for the purpose, so that, if possible, it may be constructed and made ready for occupation before the beginning of next year.

Each hostel has, as usual, two Wardens or a warden and a Sub-Warden. The hostel committees for the year are constituted as follows :—

North East Hostel.

Mr. K. C. Chacko M.A.	Warden
„ Eapen Samuel B. Sc.	Sub-Warden
„ T. A. Abraham	Secretary
„ P. C. Varkey	Treasurer
„ T. I. Kurian	Athletic representative.
„ A. V. Mathew	Librarian
„ P. C. Alexander	in charge of garden
„ C. T. George	„ sanitation

Holland Hostel.

Mr. V. M. Ittyerah M. A., B. Litt	Warden
„ M. Thomas B. A. (Hons.)	Sub-Warden
„ S. Rama Varma Thampan	Secretary
„ K. J. Thomas	Treasurer
„ T. M. George	Athletic representative
„ K. Velayudhan Nair	Librarian
„ K. V. Chacko	in charge of garden
„ K. P. Cheriyan	„ sanitation

Tagore Hostel.

Mr. T. B. Ninan M. A.	Warden
„ A. Arulsigamony B. A.	Sub-Warden
„ P. A. Jacob	Secretary
„ K. Cheriyan	Treasurer
„ K. M. Simon	Athletic representative
„ V. K. Oommen	Librarian
„ George Mathew	in charge of garden
„ P. J. Mathew	„ sanitation

New Hostel.

Mr. C. P. Mathew M. A.	Warden
„ M. S. Samuel B.A. (Hons.)	Sub-Warden
„ V. M. Chacko	Prefect
„ C. S. Joseph	Secretary
„ E. J. Markose	Treasurer
„ C. K. George	Athletic representative
„ K. P. Raghavan Nair	Librarian
„ V. V. Philip	in charge of garden
„ P. M. Isaac	„ sanitation

The Health of Students

The health of our students has, on the whole, been good. Mrs. Crowley went on furlough last April, and her place in

the dispensary was taken by Miss J. G. Chapman who arrived in September. Miss Chapman proposes to start a dispensary in connection with the Mahilalayam Girls' School at the beginning of next year when Mrs. Crowley will return to take up the work in the dispensary here. We are very grateful to Miss Chapman for the very valuable help that she is giving us this year. We hope that even after her taking up her residence at the Mahilalayam she will continue to help us in whatever way she can.

Staff

The Rev. B. G. Crowley M A. (Oxon), Lecturer in History, left for England on furlough in April last, after six years of continuous service in the College. We look forward to his return by the beginning of the next academic year.

The following members of the staff also left us at the end of last year :—

1. Deacon K. C. Joseph B. A., Tutor in English, after a service of one year, to join the Post-Graduate Course in English in the Madras Christian College.

2. Mr. N. J. Victor Alexander B. A., Demonstrator in Physics, after a service of one year, to join the Post-Graduate Course in Physics in the Madras Christian College.

We are grateful to them for their services during the time they were with us.

The following persons were appointed to the staff at the beginning of the current academic year :—

1. Mr. M. S. Samuel B. A. (Hons.), Tutor in English.

2. Mr. A. Arulsigamony B. A., Demonstrator in Physics.

3. Mr. M. Thomas B. A. (Hons.), Lecturer in History.

Library

Mr. T. S. Venkataraman continues as Librarian. The total number of volumes in the Library is now 6011.

Grants

We received from the Government the following grants :—

Rs. 1800/- as Teaching Grant for 1933—'34.

Rs. 1500/- as Hostel Maintenance Grant for 1933—'34.

Rs. 971/- as Equipment Grant for 1933—'34.

It was for the first time that we received a Teaching Grant last year. We cannot forget the sympathetic interest that Mr. R. M. Statham showed in all questions of grants connected with Colleges and we are very grateful to him and the Government for all their sympathy and support. We offer to Mr. C. V. Chandrasekharan our heartiest congratulations on his appointment as Director of Public Instruction, and our good wishes for the success of his administration.

Scholarship Holders and Prize-winners for the Year 1935-'36.

Best Student Prizes.

Class iv.

K. Balakrishnan	English
P. I. John	Malayalam
S. Ramavarma Thampan	Malayalam
K. Rama Varier	Malayalam
P. G. Velappan Nair	Malayalam

K. O. Kuruvilla P. V. Abraham	Mathematics
J. Philip	Philosophy
T. V. Pothen	History

Class ii.

M. E. Mathew	English, Mathematics, Chemistry
P. Parameswaran Pillai	Malayalam
T. V. Cheriyan	Physics
T. M. Thomas	Biology
E. V. Thommy	Logic
E. C. Varkey	Ancient History
P. V. Bhaskaran Nair	Modern History
N. Ramaswami Iyer	Indian History

Class i.

V. Gopalan Nair

Scholarships of Merit awarded on the basis of Competitive Examination.

Class ii.

M. E. Mathew
E. V. Thommy

Class i.

V. Gopalan Nair
P. S. Karunakaran
A. K. Kesava Pillai

Scholarships awarded in the B. A. Classes to those who secured a First Class in the Intermediate Examination :—

Class iv.

George Isaac
N. R. Kesava Menon
T. I. Kurien
K. O. Kuruvilla
Thomas George
P. G. Velappan Nair
M. O. Mathai
T. V. Pothen
T. Padmanabha Menon
J. Philip

Class iii.

P. K. Chandrasekharan Pillai
E. J. Markose
K. V. Ramachandra Pai
P. P. Philip
N. K. Mathai
P. Harihara Iyer
V. Mathai

Boobili Scholarship.

T. I. Kurien

Syrian Exhibition Holders.

Class iv.	Thomas George
Class iii.	P. P. Philip

His Highness the Maharaja's Scholarship.

Class iv.	K. O. Kuruvilla
	P. I. John
Class ii.	M. E. Mathew
	E. V. Thommy
Class i.	K. George Vaidyan
	K. Cheriyan
	V. Gopalan Nair
	V. K. Kunjan
	V. K. Chandrasekharan

S. I. U. C. Scholarship.

Class iii. George Sathiasandhan

Prize Winners.

Scripture.

Class iv.	C. I. Mathunny
Class iii.	P. V. Abraham
Class ii.	A. V. Mathew
Class i.	M. E. Mathew

Moral Instruction

B. A. Section	K. I. Thommy
Senior Intermediate	C. C. Ouseph
Junior Intermediate	N. Ramaswami Iyer

Christian Instruction

B. A. Section	K. Balakrishnan, K. Velayudhan Nair
Intermediate Section	G. Balakrishna Pillai

General Knowledge

B. A.	K. Balakrishnan
Intermediate	E. V. Thommy
Elocution	P. J. Thomas (Cl. iii, Gr. iv b)
Malayalam Verse	V. K. Kunjan
Malayalam Literature	P. S. Karunakaran, E. V. Thommy
Indian Music	K. P. Velayudhan Pillai
Drawing	T. A. Abraham (Cl. ii, Gr. ii) Abraham A. Joseph

Games and Sports

One mile race	1. A. J. Easaw
	2. T. V. Cheriyan
440 Yards race	1. T. I. Kurien
	2. P. J. George
100 Yards race	1. P. J. George
	2. T. I. Kurien
120 Yards hurdles	1. P. J. George
	2. T. I. Kurien
Cross Country race	1. A. J. Easaw
	2. George Mathew
Swimming-long	1. V. I. Paulose
	2. E. J. John
Swimming-short	1. N. R. Kesava Meonon
	2. M. M. Samuel
Pole Vault	1. P. M. Varkey
	2. M. O. Paul
High Jump	1. M. O. Paul
	2. K. Damodaran
Long Jump	1. P. J. George
	2. M. O. Paul
Hop Step & Jump	1. P. J. George
	2. T. I. Kurien
Shot Put	1. P. A. George
	2. T. A. Abraham

Juniors

440 Yards race	A. I. George
100 Yards race	K. Damodaran
High Jump	K. Damodaran
Long Jump	P. J. George
Pole Vault	K. Chandrasekharan Pillai
Hop Step & Jump	K. Damodaran

Champion Sportsman for the year—P. J. George.

Winners of the Inter-hostel competitions—North East Hostel.

Runners-up of the Inter-hostel competitions—Holland Hostel.

Winners of the Panicker Memorial Inter-hostel Hockey Tournament—Holland Hostel.

SETTLEMENT BOYS

Seniors

Long Jump	K. T. Samuel
440 Yards race	K. T. Samuel
Kicking the foot-ball	P. M. Mathai

Juniors

Long Jump	M. J. Pathrose
Musical chair	M. J. Pathrose
220 Yards race	A. Varughese

The Kandathil Eapen Vakil Memorial Athletic Championship Cup instituted by Mr. K. I. Verghese M. A. (Oxon.), District Educational Officer, Kishna, two

Moliere's " The School for Wives " staged on the College Day by the College Dramatic Club.

years ago, was awarded to Mr. M. C. George last year. This year it is awarded to Mr. P. J. George.

Schemes of Expansion

The schemes of expansion that we forwarded to England and America have been accepted by the authorities in those countries for inclusion in their financial appeal. We are very grateful to all our friends and the Educational Boards in India for the help that they have given us in regard to this matter.

Religious Instruction

As usual Religious and Moral Instruction classes have been held on four days in the week from 9. 30 to 10. The scheme comprises Scripture classes for the Christian students and Moral Instruction and Christian Instruction for others according to their choice.

College Societies

The Athletic Association. As President of the Association Mr. T. B. Ninan took the place of the Rev. B. G. Crowley who went on furlough last April. The Association has carried on all its usual activities with unabated vigour. The most outstanding event of the year is the inauguration by the University of Inter-Collegiate Tournaments. In connection with that Tournament we played Hockey and Volley-ball with the Maharajah's College, Ernakulam, on our own grounds and Foot-ball with the same College at the Palace Ground, Ernakulam. We lost all the games.

We heartily welcome this new venture on the part of the University and we hope that under proper guidance and with the co-operation of all the Colleges it will become the means of raising the standard of athletic attainments among our students and of promoting inter-collegiate fellowship.

The champion hostel for the year is the North East Hostel the runners-up being the Holland Hostel, and the champion sportsman for the year is Mr. P.J.George, Mr. T. I. Kurian being the runner-up.

Committee

President	Mr. T. B. Ninan
Foot-ball...Captain	Mr. T. I. Kurian
Secretary	Mr. T. A Abraham (Class iv)
Tennis ... Captain	Mr.S. Rama Varma Thampan
Basket-ball Captain	Mr. E. J. John
Secretary	Mr. E. J. Markose
Volley-ball...Captain	Mr. K. C. Chacko
...Secretary	Mr. A. V. Mathew
Badminton Captain	Mr. K. Sreekumaran Nair
Hockey Captain	Mr. P, P. Ramanunni

The Debating and Literary Society. The Literary and Debating Society has lived up to its tradition of vigorous and sustained activity. A change of far-reaching importance was made in the constitution of the Society whereby the Malayalam Association ceased to function as a separate body and became an integral part of the Literary and Debating Society. The amalgamation has had a most salutary effect and debates in Malayalam are no longer the rarities they used to be. The practice of holding meetings at night was continued in the year with the result that resident students turned up in full strength at the meetings and made them a great success. Altogether ten meetings have been held so far, of which seven were ordinary, and two special, one of them to celebratate the birth

day of H.H. The Maharaja of Travancore. Seven of these meetings were conducted in English and three in Malayalam. As usual the debates were of living, and some of them of topical interest, and the number of supplementary speakers commendably large. Babu Rajendra Prasad, President of the Indian National Congress, addressed the Society on the 7th inst. on the need of greater discipline and devotion in the lives of students.

Committee

Presidents	Mr. Aravmudha Ayyangar M. A.
	Mr. T. B. Ninan M. A.
Secretaries	Mr. K. O. Ommen
	Mr. T. G. Thomas

Social Service League. The Variety Entertainment which is the main source of the Association's income was held on the 16th of August 1935 (the Malayalam New Year's Eve). It was a success from all points of view, financial as well as histrionic. The usual activities such as the Vernacular School, the periodic visits to the cottages of the poorer sections of the people living in the neighbourhood and the giving of financial help to the very needy were continued this year also. As a new venture during this year, some money is being advanced to a few select families for poultry farming.

Committee

President.	Mr. K. C. Chacko M. A.
Secretary (General).	,, V. I. George
Treasurer.	,, T. S. Venkataraman M. A.

Social Service School

President.	Mr. T. S. Venkataraman M. A.
Convener.	,, E. J. Markose

Variety Entertainment

President.	Mr. T. V. Ramanujam M. A.
Convener.	,, P. M. Isaac

Alms Department

President.	Mr. V. Venkataramanan B. A. (Hons).
Convener.	,, Deacon P. P. Joseph

Economic Investigation

President.	Mr. T. C. Joseph M. A.
Convener.	,, P. A. Oommen

Health and Sanitation

President.	Mr. C. P. Andrews B. A.
Convener.	,, A. V. George

The Student Christian Fellowship. The Student Christian Fellowship has been carrying on all its usual activities and trying to realise its primary object of giving the students of the College opportunities for Christian Fellowship, Christian instruction and service. There are eleven Bible Circles, three Sunday Schools and one night-school under the auspices of the Fellowship. It runs a mutual-aid society for the servants of the College and is trying to earn a little money for its varied activities by running a Store for selling some books and games materials. The Fellowship is conducting evening prayers for peons and other servants attached to the College. An effort is made to reach the poor in the neighbourhood of the College by means of magic lantern lectures and by visiting them in their houses.

The facilities for making a good use of the Library and the Reading Room by the S. C. F. have been considerably increased by a small building for the S.C.F. made possible by the generosity of an anonymous donor.

From the beginning of this academic year the Fellowship has been fortunate enough to secure as its Associate Secretary Mr. K. I. Koshy B. A., an old student of the College. He has been a great help in making the work of the S. C. F. more regular and systematic.

Committee

President. Mr. V. M. Ittyerah M. A., B. Litt. (Oxon).
Vice-President. Deacon P. J. Paulose
Student Secretary. Mr. V. M. Thomas
Associate Secretary. ,, K. I. Koshy B. A.
Treasurer. ,, T. G. Thomas
Librarian. ,, A. V. George
,, K. V. Chacko
,, K. P. Thomas
,, P. A. George
,, P. M. Mathew
,, P. T. Thomas
,, V. P. Cheria
Deacon P. P. Joseph (Co-opted)
Mr. K. T. Koshy (,,)
,, M. Thomas B. A., (Hons.), (Co-opted)
,, C. I. Mathunny B. A., (Co-opted)

Dramatic Society. The Society was very active during the year under reviews The two secretaries for last year (Messrs. K. I. Thomas and Winfred Stephen) did enthusiastic service in helping the Social Service League to get up the usual Variety Entertainment. On the occasion of the College Day the Society entertained a crowded house by putting on boards the "Dear Departed" in English and "മാക്കോത്തിന്റെ വങ്കത്തം" in Malayalam.. It is gratifying to remark that the actors evinced keen enthusiasm and displayed histrionic talents of a high order. The Society is presenting this year "The School for Wives" in English and "അനാർക്കലി" in Malayalam.

Committee

Presidents. Mr. P. Krishna Pillai
,, M. Thomas B.A.,(Hons).
,, M. S. Samuel B.A., ,,
Members. ,, P. J. Thomas (Class iii)
,, K. I. George (,, i)

Photographic Club. The Club has been doing good work this year.

Committee

President. Mr. T. B. Ninan M. A.
Secretary. ,, A. Arulsigamony B. A.

Philosophical Association. The object of the Association is to arouse among the students an interest in philosophical discussions, and to help them to think out problems for themselves. An hour a week is set apart in the Time Table for this purpose. Six meetings were held during the year.

Committee

President. Mr. K. Jacob M. A.
Secretary. ,, V. M. Chacko

Historical Association. The Association has been carrying on its usual activities.

Committee

President. Mr. V. M. Ittyerah M. A., B. Litt.

Secretary. Mr. V. I. George

Members. { ,, P. M. Isaac
,, C. C. Itty

Mathematical Association. There were two ordinary meetings of the Association when papers were read by the students on "Signs of Powers" and "History of Geometry."

Committee

President. Mr. V. Venkataramanan B.A., (Hons.)

Secretary. ,, George Sathiasandhan

Members. { ,, P. V. Abraham
,, P. K. Ali Pillai

Natural Science Association. This year the Association began its activities early in August. Three meetings were held in the course of the year at which subjects like Insectivorous plants, Health and longevity and Biology and human progress were discussed :—

Members are evincing an increasing interest in the activities of the Association and it is hoped that we shall be able to arrange an excursion under the auspices of the Association to some place of Biological interest early next term.

Committee

President. Mr. T. C. Joseph M. A.

Secretary. ,, P. C. Alexander

Treasurer. ,, A. C. Ninan

Members. { ,, P. J. George
,, P. I. George

The Alwaye Settlement

The Settlement has had another year of steady progress in all directions. Five boys were newly admitted at the beginning of this school year. The total strength in the Boys' school is now 65 and that in the girls' School 25. Besides these, there are 12 children attending the Kindergarten class. 5 of these are children of the Depressed Class families in the locality.

It may be of interest to note the progress of the first group of boys with whom the Settlement started in 1927. Of the 10 boys then admitted, 3 have proceeded to the English High School this year, 2 are learning tailoring at the settlement stores, 2 are undergoing Practical training in the settlement in agriculture and cattle rearing, 1 is learning rattan work at the Trichur Trade School and another is being trained as a cook and butler at Pallam. One boy has left the Settlement after studying up to the seventh class.

Two more boys belonging to a subsequent batch have joined the English Middle School after completing their vernacular studies in the Settlement. Only those boys who have a special aptitude for higher studies are sent up for English education. The percentage of these is about 20. All the rest pursue some vocational course provided in the Settlement such as carpentry, weaving, agriculture, cattle-rearing and tailoring, or receive training in similar subjects in other places, their expenses being met by the Settlement. It is expected that the majority of boys will be absorbed by the special course in agriculture which is proposed to be started early next year after the return of Mr. V. T. George from the Allahabad Agricultural College.

"Anarkali" (അനാൎക്കലി) Staged on the College Day by the College Dramatic Club.

Two of the teachers who were appointed temporarily, viz. Mr. K. V. Paulose B. A. and Mr. T. O. Oommen B. A., left at the close of the year. In their places have been appointed Mr. C. I. Mathunny B. A. and Mr. J. Alexander B. Sc., Mr. P. E. Philip B. A. was appointed for the work of propaganda and money collection.

The Settlement Girls' School is now a complete primary school, class i being composed entirely of day children. The twenty-five boarders and four teachers live in a cottage which is now used also as school. Arrangements have already been made to purchase about seven acres of land and to construct a school building. Other developments are also being thought of.

One of the most important events of the year was the dedication of the Lester Hooper Memorial Chapel at the Settlement, which was conducted by the Right Rev. E. A. L. Moore, Bishop in Travancore and Cochin, on the 25th of October. Both the dedication service and the public meeting which followed were attended by the staff and students of the College and a good many friends from outside. Colonel W. S. Hooper, father of the late Mr. Hooper, was also present and participated in all the proceedings.

Visitors.

R. Littlehails Esq., M. A., C. I. E., Vice-Chancellor of the University of Madras, visited the College on Tuesday, 20th August. He addressed the whole College at 4 p. m. for about half an hour and met the Teaching Staff at Tea at 4. 30 p. m. He then paid a visit to the Alwaye Settlement and left for Ernakulam by 5. 30 p.m. It was a great pleasure to us to welcome him.

The Negro Delegation consisting of Dr. and Mrs. Thurman and Mr. and Mrs. Carroll visited us on Wednesday, the 27th of November. They addressed the College on the 27th and the 28th for about an hour each, and conducted a song service on the 28th evening. They left for Calicut on the morning of the 29th. Their addresses were greatly appreciated and we shall not easily forget them. They brought us a new vision of the universality of the Christian Church and we are deeply thankful for their visit.

As already stated we had the privilege of welcoming Babu Rajendra Prasad, President of the Indian National Congress, on the 7th December.

Miss M. S. Coey of the Christava Mahilalayam, Alwaye, has been training our choir in singing hymns and we greatly appreciate her valuable services in that matter.

എന്റെ ബാല്യം

(ഗാഥ)

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മാമക മാനസ ഭിത്തിമേലുണ്ടൊരു
മായാത്ത ചിത്രം മനോഭിരാമം
തങ്കമഷിയാലെഴുതിയിട്ടുണ്ടതിൽ
സങ്കടഹീനമെൻ ബാല്യകാലം.

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പാവനശീലയെൻ ജാനകിയന്നൊരു
കോമളബാലികയായിരുന്നു
നാണംതുടങ്ങാത്തഞങ്ങൾക്കന്യോ-
പ്രാണാധിക പ്രിയമായിരുന്നു [ന്യം
അമ്മയുമച്ഛനുമായിക്കളിക്കാനും
ഉമ്മവച്ചോട്ടിയൊളിക്കുവാനും
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മന്നെത്രസന്തോഷമായിരുന്നു
“കൊട്ടാപ്പുറത്തുണ്ണി”യേ റിനടക്കുംഞാ
പൊട്ടിച്ചിരിക്കെയപ്പൂവലംഗി [ൻ
തെറ്റെന്നുഞാനൊന്നു വെട്ടിത്തിരിഞ്ഞാ
ക്കുററവാർകേശികമിഴ്ന്നുവീഴും [ല-
മട്ടൊന്നുമാറുമാറംഗത്തിലാസന്ന
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ആരാനുമന്നേരമായതിൻ കാരണ-
മോരാനകത്തുനിന്നോടിവന്നാൽ
വല്ലായ്മകാണിച്ചോരെന്നെക്കനിവററു
തല്ലാതിരിക്കാൻ തരളചിത്ത
തിണ്ണംനിലവിളിനിർത്തിക്കവിളണി-
ക്കണ്ണുനീരൊക്കെത്തുടച്ചുമാറും
കാര്യമറിഞ്ഞെന്നെത്തല്ലാനണഞ്ഞാല-
ക്കാതരയെന്നുംതടുത്തുകൊള്ളും
അമ്മവിളിക്കട്ടേ, അച്ഛൻകയർക്കട്ടേ,
അമ്മുമ്മവന്നു ശകാരിക്കട്ടേ,
നെന്മേനിവാകതൻ നന്മേനികോലുമ-
പ്പൊന്മേനിയാളെന്നെപ്പുണ്ടുനില്ക്കും.

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കാലികളെത്തെളിച്ചാലയമെത്തിക്കും
ബാലഗോപാലകലോലഗാനം
ചാരത്തുനന്നായ് തെളിഞ്ഞുകേട്ടങ്ങതി
ദൂരത്തുമങ്ങിമറഞ്ഞിടുമ്പോൾ
വെമ്പിത്തിരിക്കും ഞാൻ വീട്ടിലേയ്ക്കു-
[ന്നാലെൻ
മുമ്പിലണഞ്ഞവൾ മുഗ്ദ്ധശീല
മണ്ണുംപൊടിയുമണിഞ്ഞു മുഷിഞ്ഞുള്ള
മഞ്ഞപ്പൂവാടയെടുത്തുടുത്ത്
“അല്ലെങ്കിലിന്നിനിപ്പോകേണ്ടവീട്ടിലേ
യ്ക്കില്ലഞാനിന്നു വിടുകയില്ല”
എന്നുരണ്ടോമനത്താമരത്തണ്ടാലെൻ
കണ്ഠത്തിൽ മംഗല്യമാലചാർത്തി
പാടിക്കളിച്ചുവിയത്തുനെററിമേൽ
പാറിപ്പറക്കും കുരുനിരയാം
ചണ്ടികൾനീങ്ങാതെൻ മാറത്തുതങ്ങുന്ന
തണ്ടാരുയർത്തിത്തരളനേത്ര
നിന്നിമേഷാക്ഷിയാലെൻ മുഖമനഘ
നിർവ്യാജസുന്ദരംനോക്കിനില്ക്കെ
അന്തിയും ഞാനും കുഴങ്ങി നില്ക്കാറുണ്ടു-
ചെന്തളിർമേനിതൻ ചേവടിയിൽ.

൪

ആരമ്യകാലങ്ങളാമയഹീനങ്ങൾ
ആനന്ദഗാനമുഖരിതങ്ങൾ
മാമകമാനസഭിത്തിമേലുണ്ടതിൻ
മായാത്തചിത്രം മനോഭിരാമം.

By V. K. Kunjan
Class I.

ക്ലാസ്സിൽ

ആവു! എന്തൊരാശ്വാസം. ഇൻറർമീഡിയററ് കംപ്ലീററ് ചെയ്യുവാൻ സാധിച്ചല്ലോ. ആണ്ടിൽ രണ്ടുതവണ വീതം സവ്വകലാശാലക്കാക്ക് പണമടച്ച പത്തുരണ്ടുകൊല്ലം കൂടിയാലും, ജയിക്കയില്ലെന്നുള്ള അദ്ധ്യാപകന്മാരുടെ പ്രവചനം അത്ഥമില്ലാതായല്ലോ. ഇനിയും നാലുപേരുടെ മുഖത്തു നോക്കാനും, വല്ലവരും കല്യാണമാലോചിച്ചാൽ ഇപ്പോൾ ബി. എ. യ്ക്കാണു പഠിക്കുന്നതെന്ന് പറയാനുമുള്ള ഒരവകാശം കിട്ടിയല്ലോ. അതുമതി.

പഴയകാര്യം ഒക്കെ ഓക്കുക എന്നുള്ളതു വളരെ സന്തോഷമുള്ള ഒരു പ്രവൃത്തിയായിട്ടാണ് എനിക്കു തോന്നുന്നതു്. അതുകൊണ്ടത്രെ കഴിഞ്ഞ കാര്യങ്ങളെപ്പററി അല്പം എഴുതാമെന്ന് നിശ്ചയിച്ചതു്. ചില കവികൾ പറയുമായിരിക്കാം അതു പാടില്ലെന്ന്. കഴിഞ്ഞതെല്ലാം പോകട്ടെ, വരാനുള്ളതു നോക്കിയാൽമതി എന്നായിരിക്കും അവരുടെ ഗുണദോഷം. എന്നാൽ അനുഭവങ്ങളും, ഭാവിയിൽ മാഗ്ഗനിദ്ദേശംചെയ്യുന്ന മൈൽക്കററികളാണല്ലോ. അതുകൊണ്ട് അല്പം എഴുതിക്കൊള്ളട്ടെ. അനാവശ്യമാണെങ്കിൽ ക്ഷമിച്ചേക്കണം.

ക്ലാസ്സിൽ ഒരുവിധം 'പാവ'മായിട്ടാണ് ഞാൻ കഴിച്ചുവന്നിരുന്നതു്. പ്രഫസ്സേഴ്സിൻെറ മുഖത്തിൽ കാണുന്ന വിവിധങ്ങളായ ഭാവഭേദങ്ങളെ സൂക്ഷിക്കയോ, അതിന് അനുരൂപങ്ങളായ അംഗചേഷ്ടകളെകണ്ട് ചിരിക്കയോ ചെയ്യാറില്ല. അവരുടെ ചിത്രങ്ങൾ ഡെസ്കിൽ വരച്ചു ചിത്രകലാസാമത്ഥ്യത്തെ ഞാൻ പ്രദശിപ്പിക്കാറില്ല. പ്രാക്ടിക്കൽവക്കസ്ക്ലാസ്സിൽനിന്നും 'സ്കൂൾക്ക'ചെയ്യ് ആ രണ്ടുമണിക്കൂർനേരം പരീതിൻെറ പീടികയിൽപോയി സിഗററിൻെറയോ പൊടിയുടെയോ സഹായത്തോടുകൂടി ലോകകാര്യങ്ങൾ പറയാറില്ല. പഠിച്ചാലുംപഠിച്ചാലും പിന്നെയും ദ്രൌപദിയുടെ വസ്ത്രംപോലെ നീണ്ടുകിടക്കുന്ന ഫിസിക്സ്ക്ലാസ്സിൽ ഉറക്കം തൂങ്ങാറില്ല. ഓടിച്ചോടിച്ച വിയത്തൊലിപ്പിക്കുന്ന ഫിസിക്കൽഡയറക്ടരുടെ അടുക്കൽ പോയി 'സർ! കസിനെ' കണുവാൻ റയിൽവെസ്റ്റേഷൻവരെ പോകണം എന്നുപറഞ്ഞു്, ലീവു വാങ്ങിക്കയോ, അല്ലെങ്കിൽ മററുള്ളവരുടെ അടുക്കൽനിന്ന് 'ഇപ്പഴത്തെ പിള്ളാക്ക് ആണുങ്ങളും പെണ്ണുങ്ങളുമായി ദേശംതോറും കസിൻസു തന്നെ എന്നുള്ള ശകാരം കേൾക്കയോ ചെയ്യാറില്ല. സുഗന്ധതൈലങ്ങൾ പുരട്ടി ചീകിമിനുക്കിയ ക്രാപ്പും, മുറിമീശയാൽ അലംകൃതമായ മുഖവും, നാടൻമട്ടുകളെപ്പററി പുച്ഛരസം വഴിഞ്ഞൊഴുകുന്ന മന്ദഹാസാഞ്ചിതമായ ഓഷ്ഠപുടങ്ങളും, മിശ്രഭാഷയിലുള്ള സംസാരവും പിന്നെ ബഡ്ഡീയും വാക്കിങ്ങ്സ്റ്റിക്കും ഒന്നുംതന്നെ ഇല്ലായിരുന്നു. കാമനെക്കൂടെ തകിടംമറിച്ചു പാട്ടിലാക്കി പാളയെടുപ്പിക്കത്തക്ക പാടവമുള്ള യോഷാമണികളുടെ കൊഞ്ചിയാട്ടങ്ങളും കൊഴഞ്ഞാട്ടങ്ങളും കണ്ടു് ഞാൻ സമയം കളഞ്ഞിട്ടില്ല. പരീക്ഷയടുക്കുമ്പോൾ ക്ലാക്ക് ടേബിളിനകത്തും മുണ്ടിനിടയിലും കുറിപ്പുകൾ വച്ചുകൊണ്ടു പോയിട്ടില്ല. പിന്നെ ഒററ ഒരു ദോഷം മാത്രമെ ഉണ്ടായിരുന്നുള്ളു. അതെന്താണെന്നല്ലെ അറിയേണ്ടതു്. പറയാം— മടിയൻെറ മനോരാജ്യം.

അന്നു ബഹുമാനപ്പെട്ട എൻെറ ഗുരുനാഥൻ ക്ലാസിലെ ഏററവും പുറകിലായിരുന്ന എനിക്ക് ഒരു സ്ഥാനം തന്നിരുന്നതു്. അവിടെയിരുന്നു മനോരാജ്യത്തിൻെറ മനോഹരമായ സുവണ്ണവീഥിയിൽകൂടി വേണ്ടുവോളം സഞ്ചരിക്ക

മായിരുന്നു. പാതിരാത്രിവരെയിരുന്ന് തലചുട്ടു പാഠ്യവിഷയങ്ങളെ തയ്യാറാക്കിക്കൊണ്ടുവന്ന പ്രസംഗവേദിയിൽ കയറി നെട്ടനെട്ടൻപ്രസംഗങ്ങൾ ചെയ്യുമ്പോൾ കണ്ണുപറിക്കാതെ അവരുടെ മുഖത്ത് ഞാൻ നോക്കിക്കൊണ്ടിരിക്കും. ഡു യൂ അണ്ടർസ്റ്റാൻഡ് എന്നു പലപ്പോഴും ചോദിക്കുന്ന ചോദ്യം എടുക്കെങ്ങാനും കേട്ടെങ്കിൽ എസ്സ് സാർ എന്നു പറയുന്നതിൽ ഞാനായിരിക്കും മുന്നണിയിൽ നില്ക്കുന്നതു്. വേറെ വല്ല ചോദ്യവും ചോദിച്ചാൽ ചുററി. വടിപോലെ എണീററുനിന്നു വേറെ വല്ലവരും ഉത്തരം പറയുമ്പോൾ ഇരിക്കുകയാണു പതിവ്. മനോരാജ്യരഥത്തിൽ കയറി ൧൦൦ മൈൽ സ്പീഡിൽ സഞ്ചരിക്കുമ്പോഴുണ്ടോ ക്ലാസിൽ പറയുന്ന കാര്യം ഗ്രഹിക്കുവാൻപോകുന്നു. ആ വകകളൊന്നും ചെവിയിൽ കയറി ഹൃദയത്തിൽ പതിയാതെ കമഴ്ത്തിയ കുടത്തിൻമുകളിൽ വെള്ളമൊഴിക്കുന്നമാതിരി പാഴായിപ്പോകുകയാണു പതിവ്. ക്ലാസ്സിൽ പറയുന്നതു് ശ്രദ്ധിക്കാതെ ധ്യാനത്തിൽ ലയിച്ചിരിക്കുന്ന മുനിയെപ്പോലെ പരിസരങ്ങളെ വിസ്മരിച്ചിരിക്കുന്ന വേളകളിൽ "എന്താണു ഹേ ഇങ്ങിനെ ഇരിക്കുന്നതു്? എന്നു ചോദിച്ചാൽ, ഓ! ആ ഫിസിക്സിൻെറ ഒരു പ്രോബ്ലം തിങ്കു ചെയ്യുകയായിരുന്നു എന്നുമാത്രം പറയും.

ഇങ്ങനെയൊക്കെയാണെങ്കിലും മനോരാജ്യത്തിനുള്ള സുഖം ഒന്നു വേറെ തന്നെയാണ്. ഞാൻ അതിനുവേണ്ടി ക്ലാസ്സിൽവെച്ചു സമയം കളഞ്ഞതിൽ നിങ്ങൾ എന്നെ കുററം പറയുമോ? പറയുകയില്ലെന്നാണു എൻെറ വിശ്വാസം. അതിനു കാരണമുണ്ട്—പറയാം.

മനോജ്ഞമായ മനോരാജ്യ മലർവാടിയിൽ ഒന്നു പ്രവേശിച്ചു നോക്കു. അഴകും അഭിരാമത്വവും നിറഞ്ഞ അനവധി വസ്തുക്കൾ അവിടെയുണ്ടു. വിദൂരസ്ഥിതരായ പ്രിയ സുഹൃത്തുക്കളുടെ മുഖസരോജങ്ങൾ അനവരതം നിങ്ങളുടെ കണ്ണുകൾക്കു കർപ്പൂരാഭിഷേകം ചെയ്യും. ആത്മനാഥൻെറ ആഗമനത്തെ പ്രതീക്ഷിച്ചിരിക്കുന്ന പ്രേമഭാജനത്തിൻെറ പ്രണയസംഗീതം നിങ്ങളുടെ കാതിണയിൽ കേൾക്കുന്നുണ്ടാവും.

അല്ലെങ്കിൽ നാട്ടുംപുറങ്ങളിൽ വല്ലടത്തുമായാലെന്താണു? പൂമ്പുലരിയിൽ പുതുമണം തുളുമ്പി മന്ദാനിലയിൽ പുളകം കൊള്ളുന്ന പുഷ്പങ്ങൾ, പരിശുദ്ധമായ വായു, സുന്ദരമായ അന്തരീക്ഷം, മധുരദർശനങ്ങളുളായ വയലുകൾ .... അയ്യ! മനസ്സുമടിപ്പിക്കുന്ന പ്രസംഗങ്ങൾ കേൾപ്പിക്കാതെ മാനസം കുളിപ്പിച്ചു മനോഹരമായ മനോരാജ്യമെ! നിന്തിരുവടിയുടെ തൃപ്പാദങ്ങളിൽ ഇതാ എൻെറ വകയായി ആയിരമായിരം നമസ്കാരം!

രണ്ടുകൊല്ലത്തെ പഠിപ്പിനു ശേഷം പരീക്ഷയും വന്നു. പരീക്ഷാഹാളിൽ പേനയും കടലാസും തമ്മിലുള്ള സമരത്തിനു സാരഥ്യം വഹിക്കേണ്ടിയ സമയം സന്നിഹിതമായി. എല്ലാം ഒടുവിൽ പഠിക്കാം എന്നു വിചാരിച്ചു. ൧൧-ാം മണി സമയത്തു പാതിരാത്രിയിൽ മണ്ണെണ്ണപ്പുകയേററു തല കുനിച്ചു കുത്തിയിരുന്നു പഠിക്കാമെന്നുവെച്ചാൽ എല്ലാംകൂടി തലയിൽ കേറുമോ. കേറിയാൽത്തന്നെയും അതവിടിരിക്കുമോ. കഴിഞ്ഞകാലങ്ങളിൽ വിചാരിച്ച മനോരാജ്യങ്ങൾ പകർത്തിയാൽ അവർ മാക്കു തരുമോ? എല്ലാംകൊണ്ടും ചുററി. ഒടുവിൽ വിയർത്തു വിളറി പരീക്ഷാഹാളിൽ പ്രവേശിച്ചു ഇരിപ്പുമായി ഏതോ എഴുതി. അവധിയും വാങ്ങി വീട്ടിലേക്കു മടങ്ങി.

സഹപാഠികൾ എല്ലാവരും പരീക്ഷാഫലത്തിനു കാത്തിരിപ്പായി. വല്ലവി

ധേനയും മാൎക്കലിസററു നശിച്ചു ഈ യാണ്ടിൽ എല്ലാവരെയും പാസാക്കണമെന്നുള്ള മനോരാജ്യത്തോടുകൂടി ഞാനുമിരുന്നു. ഒടുവിൽ ന്യായവിധി ദിവസം വന്നു. ബി. എ. യ്ക്കു പാസ്പോൎട്ടു കിട്ടിയവരുടെകൂട്ടത്തിൽ എന്റെ പേരു കാണാഞ്ഞതിൽ എന്നെപ്പോലെ നിങ്ങളും അത്ഭുതപ്പെടുകയില്ലായിരിക്കുമല്ലോ

എന്റെ പരാജയത്തിൽ എനിക്കു പരിഭവമോ പരിഭ്രമമോ ഇല്ല. ശരീരസുഖമില്ലാതിരുന്നതിനാൽ പരീക്ഷയ്ക്കു ശരിയായി പ്രിപ്പയാർ ചെയ്വാൻ ടൈമില്ലായിരുന്നു എന്ന ആവലാധി എനിക്കില്ല. പരീക്ഷ ജയിച്ചാൽ ജോലിയന്വേഷിച്ചു ഉദ്യോഗസ്ഥന്മാരുടെ പടിപ്പുരകാക്കണമെല്ലോ എന്നുള്ള ഭീതികൊണ്ടാണു തോററതു എന്നുള്ള വിചാരവും ഇല്ല. വീട്ടിലെജ്ജോലിക്കൂടുതൽ കൊണ്ടോ പ്രേമഭാജനത്തിനു പ്രണയലേഖനങ്ങൾ എഴുതി സമയം കളഞ്ഞതുകൊണ്ടോ തോററുപോയി എന്നും പറയാറില്ല. പരീക്ഷകർ ഭാൎയ്യയുമായി കലഹിച്ചശേഷം എന്റെ കടലാസ്സു നോക്കിയതുകൊണ്ടാണു മാൎക്കു കിട്ടാതെ പരാജിതനായിപ്പോയതു എന്നുള്ള സമാധാനവും ഞാൻ പറയാറില്ല. ക്ലാസ്സിലുള്ള അശ്രദ്ധ—മടിയന്റെ മനോരാജ്യം— ഇതായിരുന്നു മാൎച്ചും സെപ്ററമ്പറും പിന്നൊരു മാൎച്ചും കാണുവാൻ ഇടയാക്കിയ സംഗതി. അതിൽ പരിഭവിക്കാനോ പരിഭ്രമിക്കാനോ പരിതപിക്കാനോ കാൎയ്യമുണ്ടോ ? യാതൊന്നുമില്ല. വിതച്ചതു കൊയ്യും. അത്രമാത്രം.

ജയിലിൽവച്ചു

(Based on a poem of Oscar Wild)

(പാന)

I

ഈശ്വരകരകൗശലത്തിനൊരു
വിശ്രുതാദൎശമായിട്ടിരിപ്പവൻ,
ആരുവാനിവൻ കാരാഗൃഹമിതിൽ
ചേരുവാനുള്ള കാരണമെന്തുവാൻ ? 1

തണ്ടു നീണ്ടുള്ള താമരപ്പൂകരി-
ഞ്ചണ്ടിയാൽ ചുററിച്ചേൎൽക്കിടക്കുന്നു.
കണ്ടകാവലി പൂണ്ടകയ്യുപ്പൂവിൽ
കണ്ടിടുന്നു സുഗന്ധവും, ഭംഗിയും
പണ്ഡിതാഗ്രിമൻ ദാരദ്ര്യദുഃഖത്തി–
ലാണ്ടുവാഴുന്ന കാണുന്നു നാം ദിനം.
ചേൎച്ചവിട്ട പരിതസ്ഥിതികളിൽ
ചേൎത്തിടുന്നിതു സൽഗുണമീശ്വരൻ!
എങ്കിലുമിവനെന്തൊരു കുററത്താൽ
പങ്കിലമാക്കി തന്നുടെ ജീവിതം ? 2

പാദസഞ്ചാരം ഭാരം കുറഞ്ഞതും
ഖേദശൂന്യവുമാണെന്നിരിക്കിലും
വാദമററുള്ളോരുൽക്കണ്ഠ പൂണ്ടവൻ
നാദലക്ഷ്യംനഭസ്സിനെ നോക്കിനാൻ.
വിണ്ഡലമെന്നു ലോകം വിളിക്കുന്ന
തുണ്ടുജേലിന്റെ നീലമേലാപ്പിലും,
ഇണ്ടലററങ്ങു വെള്ളിച്ചിറകൊത്ത
കൊണ്ടലാകാശപാറുന്നതിങ്കലും
കണ്ടതില്ല ഞാൻ മറെറാരുനോട്ടമൽ-
ക്കണ്ഠയിത്രമേലുള്ള നേത്രങ്ങളാൽ. 3

തെല്ലുദൂരത്തിൽ നിന്നു പരമാൎത്ഥം
ചൊല്ലിനാനൊരു പാന്ഥൻ പതുക്കവെ.
'സാധ്വിമാർ മണിയായ തൻ ഭാൎയ്യയെ
ബദ്ധകോപം വധിച്ചോരിപ്പാപിയെ

ഇന്നു തൂക്കമരത്തിൽക്കരയേററി
കൊന്നുകൊള്ളാൻ വിധിച്ചിരിക്കുന്നു-
പോൽ.' 4

ദൈവമേ ജീവം കാരാഗൃഹത്തിന്റെ
സർവ്വസാലവും ചുററുന്നകണ്ടു ഞാൻ.
എൻ തലയ്ക്കുമേലാകാശമഗ്നിയിൽ
വെന്തൊരായസച്ചെപ്പുപോൽതോന്നി-
എന്നുനായാട്ടിലകപ്പെട്ടമാഴ്കിടും [മെ.
ചിന്തതല്പാദവേഗമിയററിയൊ,
എന്തിനുള്ളൂണ്ടാപൂണ്ടവൻവിണ്ഡലം
ബന്ധുരാഭം ബഹുവിധം നോക്കിയൊ,
ഞാനറിഞ്ഞുതൽ ഭാര്യയെക്കൊന്നവൻ
താനുമാരാൽ മരിക്കുന്നതാണത്രെ. 5

സാഹസം! നരന്മാരൊരോരുത്തരും
സ്നേഹപാത്രത്തെ കൊല്ലുന്നു നിത്യവും!
കോപമേലുന്ന നോട്ടങ്ങളാൽ ചിലർ
പാപികൾ, ചാടുവാകങ്ങളാൽ ചിലർ,
ഭീരുഭാര്യയെ ചുംബനത്താൽ കൊല്ലും,
ധീരൻ തന്നുടെ വാളുകൊണ്ടും ദ്രുതം. 6

നാരിമാരെച്ചെറുപ്പത്തിലും, ചില
പൂരുഷന്മാർ വയസ്സുകാലത്തിലും
മാരസന്തപ്പൂഹേലാരകരംകൊണ്ടും
മാരണംചെയ്വുപൊന്നിൻബലംകൊ-
[ണ്ടും
കത്തികൊണ്ടു കാരുണ്യവാ,നെന്തെന്നാ-
[ൽ
ചത്തുപോയാൽ ശരീരം ജഡ മല്ലോ. 7

അല്പസ്നേഹം ചിലക്കു, ചിലക്കേററം
വില്ക്കുവാൻചിലർ വാങ്ങുവാനും ചിലർ.
അശ്രുധാര പൊഴിച്ചും ചിലർ, ദീർഘ-
നിശ്വാസംപോലുമില്ലാതെയുംചിലർ.
കൊല്ലും നാരിമാരെപ്പലരെങ്കിലും
ഇല്ലവക്കു മരണമതുമൂലം. 8

അന്ധകാരാവമാനദിനത്തിങ്കൽ
ഹന്ത! ലജ്ജയാൽ ചാകുന്നതില്ലവർ
കണ്ഠസീമനിചേരും കൊളുത്തില്ല,
മുണ്ടിനാൽ മുഖം മൂടുന്നുമില്ലവർ
മാന്യഭൂതലം വിട്ടു തല്പാദങ്ങൾ
ശൂന്യദേശത്തിൽത്തൂങ്ങുന്നതുമില്ല 9

ആർത്തിയാൽക്കരയാൻ തുടങ്ങുമ്പോഴും,
പ്രാർത്ഥനയ്ക്കൂങ്ങു ഭാവിച്ചിടുമ്പോഴും,
ജേലിനായിട്ടുഴിഞ്ഞിട്ട ഭക്ഷണം
ചേലെഴും മൃത്യു താനെ വരിക്കാതെ
മൗനമായ്ക്കാത്തു രാപ്പകൽ നില്ക്കുന്ന
മാനുഷരൊത്തിരിക്കുന്നതില്ലവർ. 10

വെള്ള വസ്ത്രവും വേപഥുഗാത്രവു-
മുള്ളതായ പുരോഹിത സാധുവോ,
കൂരിരുൾച്ചുട്ടഗൗരവഭാവത്താൽ
നൂറിരട്ടിച്ച ജേലധികാരിയൊ,
കാലദൂതരായ് വന്നൊരുദ്യോഗസ്ഥ-
ജാലമൊ മുറിക്കുള്ളിൽത്തൻ മുമ്പിലായ്
ഭീതിദസതസംഘ, മുണരുമ്പോൾ
പ്രാതഃകാലത്തു കാണുന്നതില്ലവർ 11

ദുഃഖനൊരു ഡാക്ടർ നേത്രം തുറി-
ച്ചുണ്മയിൽത്തൻ പരുത്ത കരങ്ങളിൽ
വാച്ചെടുത്തു ഭയങ്കരചുററിക-
യൊച്ചപോലതിൽനിന്നു വമിക്കുന്ന
ടിക്കുടിക്കെന്ന ശബ്ദം ശ്രവിച്ചതിൽ
നോക്കിനില്ക്കെ, ദ്രുതഗതിയോടവർ
മുററം ദൈന്യതപൂണ്ടെഴുന്നീററിട്ടാ-
കുററക്കാരുടെ വസ്ത്രം ധരിപ്പീല 12

പിന്നിൽ നിശ്ശബ്ദമായ് വധകർത്താവു
വന്നു ഭാവിയിൽ ദാഹം ഭവിക്കാതെ
തന്നുടെ മലിനകരത്താൽ ഗളം
തന്നിലക്കാലപാശമർപ്പിക്കവെ
കണ്ഠനാളം ചൊരിമണൽപോൽ വര-
ണ്ടിണ്ടലേകുന്നതും ധരിപ്പീലവർ 13

കേൾക്കുന്നില്ലവർ തങ്ങളെ മൂടുവാൻ
കർക്കശവിധി നമ്രശിരസ്കരായ്
ഭീതനെങ്കിലും താൻ മരിച്ചില്ലെന്നു
ചേതസ്സാക്ഷി പതുക്കെക്കഥിക്കവെ
തൻ ശവപ്പെട്ടി തൂക്കമരത്തിലേ-
ക്കുള്ള മാർഗ്ഗത്തിൽക്കാണുന്നതില്ലവർ 14

ശിശുക്കൾ

ഈശ്വരസൃഷ്ടിയിൽവച്ചു ഏററവും സൌന്ദൎയ്യമേറിയ വസ്തുക്കൾ ശിശുക്കളും പുഷ്പങ്ങളുമാണ്. പ്രകൃതിയുടെ നിസൎഗ്ഗസുന്ദരമായ പ്രതിബിംബം നാം ഇവരണ്ടിലും സവിശേഷം കാണുന്നു.

സുപ്രസന്നമായ പ്രഭാതവേളയിൽ ഉന്മേഷചിത്തരായ കിളികൾ നമ്മുടെ മുററത്തുനില്ക്കുന്ന തേന്മാവിലും അശോകത്തിലുമിരുന്നു അവയുടെ മധുരകൂജിതങ്ങളാൽ നമ്മുടെ കൎണ്ണങ്ങളിൽ അമൃതം പൊഴിക്കുന്ന ആ മനോഹരമായ പുലർകാലത്തു, ശിശുക്കൾ ഉറക്കറവിട്ടെഴുന്നേററു വെളിക്കു ചാടുന്നു. അലസന്മാരായി വീണ്ടും കിടക്കയെ അവലംബിച്ചു കിടക്കുന്ന പ്രായംചെന്നവർ എത്രതന്നെ ശാസിച്ചാലും ഉന്മേഷചിത്തരായ ശിശുക്കൾ അതു, ലേശംപോലും വകവയ്ക്കാതെ യഥേഷ്ടം മുററത്തേയ്ക്കു ഓടും. നവമായി വൎഷിക്കപ്പെട്ട മഞ്ഞിൻകണങ്ങളിൽ കുളിച്ചുനില്ക്കുന്ന തളിരുകളും പുഷ്പങ്ങളും ഇറുത്തു ശേഖരിച്ചു മുററത്തും ഇറയത്തും നിരത്തി തങ്ങളുടെ കളികൾ ആരംഭിച്ചിരിക്കുന്ന ശിശുക്കളുടെ കൎണ്ണാമൃതമായ ഗാനത്തിൻെറയും ചിരിയുടെയും ശബ്ദം കേട്ടാണു നാം സാധാരണയായി കതകു തുറന്നു വളരെ വിഷമപ്പെട്ടു വെളിയിലേക്കു കാൽ വയ്ക്കുന്നതു്. അടുത്ത നിമിഷത്തിൽ തന്നേ, ശകലീകൃതമാക്കിയിട്ടുള്ള പുഷ്പദലങ്ങളെ താൻ അറിയാതെ തന്നെ ദേഹത്തിലും മുടിയിലും മററും വഹിച്ചുകൊണ്ടു പ്രകൃതിയുടെ രാമണീയകത്വം നിറഞ്ഞു കവിഞ്ഞൊഴുകുന്ന മുഗ്ദ്ധസ്മേരവദനത്തോടുകൂടി, കളിച്ചുകൊണ്ടു നില്ക്കുന്ന സ്ഥലത്തുനിന്നും ഓടിവന്നു, ശിശു നമ്മെ സ്നേഹപുരസ്സരം ആലിംഗനംചെയ്യുന്നു. ഹാ! ഹാ! കണി എത്ര മനോഹരമായിരിക്കുന്നു! എത്ര സന്തോഷപ്രദമായ പ്രഭാതം! പ്രകൃതിയിൽ എവിടെ നോക്കിയാലും ഐശ്വൎയ്യത്തിൻെറയും സൌകുമാൎയ്യത്തിൻെറയും തങ്കപ്രഭതന്നെ പ്രസരിക്കുന്നു.

"ശിശുക്കളില്ലാത്തൊരു വീടും വീടല്ല" എന്നു പണ്ടു വല്ല കവികളും പാടിയിരുന്നെങ്കിൽ ഞാൻ അവരെ നിശ്ചയമായും ഈ അവസരത്തിൽ മുക്തകണ്ഠം പുകഴ്ത്തുമായിരുന്നു. ശിശുക്കളില്ലാത്ത ഗൃഹം, പുഷ്പങ്ങളില്ലാത്ത പൂന്തോട്ടംപോലെ നിഷ്പ്രഭമാണ്. അവരുടെ നിസൎഗ്ഗമധുരമായ ശബ്ദകോലാഹലംകൊണ്ടു മുഖരിതമാകാത്ത ഗൃഹാന്തൎഭാഗങ്ങൾ ഗായകനില്ലാത്ത സംഗീതസദസ്സുപോലെ നിഷ്പ്രയോജനമാണു.

ശിശുക്കൾ സാധാരണയായി ആത്മപ്രശംസയിൽ വളരെ താല്പൎയ്യമുള്ളവരാണ്. തനിച്ചുപോയി ചെടികളുടെ ഇടയിൽനിന്നും വല്ല പുഷ്പവും പറിച്ചെടുക്കുകയോ, ചെടിയുടെ വല്ല മൃദുലമായ ഇളംകൊമ്പുകളും തൻെറ പിഞ്ചുകൈകൾകൊണ്ടു ഒടിക്കുകയോ മററൊ ചെയ്താൽ ഉടനെതന്നെ തൻെറ ധീരകൃത്യത്തെപ്പററി വൎണ്ണിച്ചുകേൾപ്പിക്കാനായി അമ്മയുടെയോ അച്ഛൻെറയോ അടുത്തു ഉച്ചത്തിൽ ചിരിച്ചുകൊണ്ടു, സന്തോഷത്താൽ മതിമറന്നു വലിയ ബഹളത്തോടുകൂടി ശിശു ഓടി എത്തും. ഇതുപോലെ തന്നെ ഇവർ ക്ഷിപ്രപ്രസാദികളുമാണ്. കരഞ്ഞുകൊണ്ടിരിക്കുന്ന ശിശുവിനെ വീണ്ടും സന്തോഷചിത്തനാക്കുവാൻ അധികമൊന്നും പ്രവൎത്തിക്കേണ്ടതില്ല. സന്തോഷപാരവശ്യത്തോടുകൂടി ഒന്നെടുത്തു മാറോടണയ്ക്കുകയോ, ഉമ്മവയ്ക്കുകയോ ചെയ്താൽ, അടുത്ത ക്ഷണത്തിൽ തന്നെ കണ്ണുനീർക്കണങ്ങളുടെ ഇടയിൽകൂടി ആ കൊച്ചുകണ്ണുകളിൽനിന്നും ഒരു സന്തോഷപ്രഭ മുഖത്തെല്ലാം പ്ര

സരിക്കുന്നതും അതോടുകൂടി കരച്ചിൽ മൃദുഹാസമായി പരിണമിക്കുന്നതും കാണാം. കൂടാതെ, "എന്റെ കുഞ്ഞല്ലേ! മഹാമിടുക്കനാണേ കേട്ടോ" എന്നോ മറ്റോ നാം പറഞ്ഞുപോയാൽ അടുത്ത ക്ഷണത്തിൽ ആ പനിനീർപുഷ്പം— ആ ഇളംചുണ്ടുകൾ നമ്മുടെ കവിളിൽ പതിഞ്ഞതുതന്നെ.

കുട്ടികൾ സദാപി വിനോദതല്പരന്മാരാണ്. ഇവരുടെ കളികൾ മറഞ്ഞുനിന്നു അല്പസമയം സൂക്ഷിക്കാമെങ്കിൽ നമ്മുടെ ഹൃദയം സന്തോഷത്താൽ അലിഞ്ഞു, അവരെ എടുത്തു ഉടൻ ഒന്നു ഉമ്മവയ്ക്കുവാൻ തോന്നിപ്പോകും. ആൺകുട്ടികളാണെങ്കിൽ പ്രായംചെന്ന പുരുഷന്മാരെ അനുകരിച്ച് കച്ചവടം, കൃഷി, പശുവിനെ സംരക്ഷിക്കുക മുതലായ ജോലികളായിരിക്കും അവർ അഭിനയിച്ചു രസിക്കുന്നത്. അതുപോലെതന്നെ ചെറിയ പെൺകുട്ടികൾ പ്രായമേറിയ സ്ത്രീകളെ അനുകരിച്ചു പാചകവൃത്തി, നെല്ലുകുത്തൽ, മുറ്റമടിക്കൽ മുതലായ ഗൃഹജോലികളെയും അഭിനയിച്ചു രസിക്കും. ഈ വിനോദങ്ങളെല്ലാം മറഞ്ഞുനിന്നു കാണുന്നതു നമുക്കെല്ലാം ബഹു രസകരമായ ഒരു പ്രവൃത്തിയാണെങ്കിലും, നമ്മുടെ ചാരവൃത്തി അവർ കണ്ടുപിടിച്ചുപോയെങ്കിൽ അന്നു വലിയ ബഹളമായിരിക്കും.

ഇതുകൂടാതെ, "ഒളിച്ചുകളി" എന്ന വിശിഷ്ടവിനോദം ലോകത്തിലെ സകല ശിശുക്കളുടെയും ഒരു പ്രധാനമായ കളിയാണ്. ഇവർ ഒളിച്ചിരിക്കുന്നതിനായി കണ്ടുപിടിക്കാറുള്ള രഹസ്യസ്ഥലങ്ങൾ സാധാരണമായി മുറ്റത്തു നില്ക്കുന്ന തേന്മാവിന്റെ മറവിലും, തൂണിന്റെ ഇടയിലും, മേശയുടെ അടിയിലും മറ്റുമാണ്. ഈ വിനോദത്തിന്റെ ഏറ്റവും രസകരവും പ്രാധാന്യമേറിയതുമായ ഭാഗം ഒളിച്ചിരിക്കുന്നവനെ, അന്വേഷിച്ചു നടക്കുന്നയാൾ ചെന്നു കണ്ടുപിടിക്കുന്ന സന്ദർഭമാണ്. സാധാരണയായി, അന്വേഷിച്ചുനടക്കുന്നയാൾ തന്റെ സങ്കേതസ്ഥലത്തെ സമീപിക്കുമ്പോഴേക്കും മറവിലിരിക്കുന്ന ശിശു അത്യുച്ചത്തിൽ ചിരിയും കോലാഹലങ്ങളും തുടങ്ങും, മറ്റെയാൾ ഉടനെ ഓടിച്ചെന്ന് കണ്ടെത്തുകയും ചെയ്യുന്നു. ഈ സന്ദർഭത്തിൽ ഉണ്ടാകുന്ന ബഹളം ചിലയവസരങ്ങളിൽ മറ്റു വീട്ടുജോലികളിൽ വ്യാവൃതരായിരിക്കുന്ന മുതിർന്നവരെക്കൂടി ആ സ്ഥലത്തേക്കു ആകർഷിക്കാറുണ്ട്.

മുറ്റത്തും ഇറയത്തും തനിച്ചുപോയി സ്വതന്ത്രമായി കളിക്കുന്നതിനു പ്രായമില്ലാത്ത ചെറിയ ശിശുക്കളും ഉത്സാഹിക്കാറുണ്ട്. വല്ല തൂണിന്റെയോ, കതകിന്റെയോ ഇടയ്ക്കു തന്റെ കൊച്ചുമുഖത്തെ മാത്രം മറച്ചുകൊണ്ട്, താൻ അടുത്തുനില്ക്കുന്ന അമ്മയുടെയും മറ്റും ദൃഷ്ടിയിൽനിന്നു പരിപൂർണ്ണമായി മറഞ്ഞിരിക്കുന്നുവെന്നു ഭാവിച്ചു കളിയിലെ വിനോദത്തെ ആസ്വദിക്കുന്ന ചെറുശിശു നമ്മുടെ നയനങ്ങളിലും കർണ്ണങ്ങളിലും ഒരുപോലെ ഹർഷപൂരത്തെ പൊഴിക്കുന്നു.

ഇതുകൂടാതെ ഇറയത്തു കിടക്കുന്ന വല്ല മരക്കഷണങ്ങളിലും ശിശുക്കൾ വള്ളികൾകെട്ടി അവയെ പശുവായും മറ്റും സങ്കല്പിച്ചു അവയ്ക്കു യഥാക്രമം പുല്ലു കൊടുക്കയും, വെള്ളംകൊടുക്കയും മറ്റും യഥേഷ്ടം നടത്തുന്ന കാഴ്ചയും ഹൃദയത്തെ ആനന്ദത്തിൽ ആറാടിക്കുന്ന ഒന്നാണ്.

ശിശുക്കൾ സാധാരണയായി വലിയ സംഗീതപ്രിയന്മാരാണ്. കരഞ്ഞുകൊണ്ടിരിക്കുന്ന ശിശു അമ്മയുടെ ഒരു വെറും നിരക്ഷരമായ മൂളിപ്പാട്ടിനു വശഗനായി സുഖനിദ്രയെ പ്രാപിക്കുന്നു.

പശുവിൻെറ കരച്ചിലിലും, കോഴിയുടെ കൂകലിലും ഇവർ സംഗീതസുഖം ആസ്വാദിക്കാറുണ്ട്. കോഴികൾ നിന്നു യഥേഷ്ടം തീററിതിന്നുന്ന കൂട്ടകളും, പശുക്കൾ നിന്നു വയ്ക്കോൽതിന്നുന്ന തൊഴുത്തുകളും ഇവരുടെ കാഴ്ചബംഗ്ലാവുകളാണ്. കൂടാതെ, പശു, പട്ടി, പൂച്ച, കാക്ക മുതലായവയെ പാത്രങ്ങളായി ചേർത്തുള്ള കഥകൾ പറയുന്നതിനും, കേൾക്കുന്നതിനും ശിശുക്കൾക്കു വലിയ സന്തോഷമാണ്. ഈ കഥകളിൽ തങ്ങളെക്കൂടി നായകന്മാരായോ, നായികമാരായോ, ചേർക്കാമെങ്കിൽ അത്യധികം സന്തോഷമായി.

ശിശുക്കൾ ഏററവും ഇഷ്ടപ്പെടുന്ന സാധനം പുഷ്പങ്ങളാണ്. അവ എത്രയധികം കിട്ടിയാലും അവക്കു തൃപ്തിയില്ല. ലോകത്തിലുള്ള സകല വിശിഷ്ടപുഷ്പങ്ങളെയും ഒരുമിച്ചു തൻെറ മുൻപിൽ ഹാജരാക്കിയാലും ശിശു ഒരിക്കലും തൃപ്തിപ്പെടുകയില്ല. വിനോദതല്പരനായ ശിശു, തളിരുകളെയും പുഷ്പങ്ങളെയും അശ്രദ്ധയോടുകൂടി എടുത്തു കളിച്ചുകൊണ്ടിരിക്കുന്ന കാഴ്ച ഏവരേയും ഹർഷപുളകാഞ്ചിതരാക്കും. എന്നാൽ ഈ വിനോദത്തിനിടയിൽ അല്പമെങ്കിലും വിശപ്പുതുടങ്ങിയാൽ കാര്യമെല്ലാം മാറി. ശിശു ഉടനെ, പുഷ്പങ്ങൾക്കിടയിൽ ഇരുന്നു മരളുന്ന വണ്ടിനെപ്പോലെ, നെററിയും മുഖവും ചുളിച്ചു കരയാൻ തുടങ്ങും. ഈ അവസരത്തിൽ ശിശുവിനെ സന്തോഷചിത്തനാക്കുന്നതിന് അമ്മയുടെ ഹർഷശീതളമായ ചുംബനത്തിനും, സ്നേഹമകരന്ദമൂറുന്ന അമ്മിഞ്ഞയ്ക്കുമല്ലാതെ മറെറാന്നിനും ശക്തിയില്ലതന്നെ.

ശിശുക്കളുടെ സന്തോഷസംപൂർണ്ണമായ മുഖം, പ്രകൃതിയുടെ അകൃത്രിമമായ സൌകുമാര്യത്തിൻെറ പ്രതിബിംബവും, അവരുടെ അവ്യക്തമായ പ്രഥമജല്പിതങ്ങൾ സംഗീതരസത്തിൻെറ സാരസർവ്വസ്വവും, വീക്ഷണങ്ങളും ചേഷ്ടകളും നിഷ്കളങ്കതയുടെ മഹിമയേറിയ രൂപവിശേഷങ്ങളുമാകുന്നു.

By V. K. PADMANABHAN.
Class II

ജാനകി

മലബാറിൽ മാപ്പിളലഹള ഭയങ്കരമാംവണ്ണം നടന്നുകൊണ്ടിരിക്കുന്നു. എങ്ങു നോക്കിയാലും ഭയങ്കരന്മാരായ മാപ്പിളമാർ കൂട്ടംകൂട്ടമായി നടക്കുന്നതു കാണാം. മാപ്പിളയെന്ന ജാതിയൊഴികെ മലബാറിൽ മററാരും ഉണ്ടാവരുതെന്നു, വാരിയംകുന്നത്ത് കുഞ്ഞഹമ്മത് ഹാജിസുൽത്താൻെറ ശാസനയെ എന്തു ചെയ്തും നടപ്പിൽ വരുത്തുവാൻ യുവാക്കളായ മുഹമ്മദീയർ ഒരുങ്ങിയിറങ്ങിയിരിക്കുന്നു. മലപ്പുറം, മഞ്ചേരി, കരുവാരക്കുണ്ട്, കുണ്ടോട്ടി മുതലായ സ്ഥലങ്ങളിൽ മുഹമ്മദീയരല്ലാതെ മററാരെയും കാണുന്നില്ല. ഇതരജാതിക്കാർക്കു പകൽകൂടി ഭയംകൂടാതെ നടക്കുവാൻ സാധിക്കുന്നതല്ല.

ഇതുവരെ, ഖിലാഫത്ത് പ്രസ്ഥാനനേതാവായിരുന്ന ശ്രീധരമേനവൻെറ വീട്ടുകാരെ മാത്രം അവർ ഉപദ്രവിച്ചിരുന്നില്ല. ഇന്നു രാത്രി അവിടെയും ഒരു കൂട്ടം മുഹമ്മദീയർ കയറി, ഇസ്ലാംമതം സ്വീകരിക്കുവാൻ വിസമ്മതം കാണിച്ച ശ്രീധരമേനവനെയും മരുമക്കളെയും കൊലപ്പെടുത്തി. അദ്ദേഹത്തിൻെറ മരുമകളും, തദ്ദേശത്തെ സൌന്ദര്യസങ്കേതവുമായ ജാനകി എന്ന പെൺകുട്ടിയെ അവിടെയെങ്ങും കാണാതെ നിരാശയോടും, കോപത്തോടുംകൂടി മദോന്മത്തരായ മുഹമ്മദർ അങ്ങുമിങ്ങും ഓടി നടക്കുന്നു.

നേരം പുലരാൻ ഇനിയും നാലഞ്ചു

നാഴികയുണ്ട്. എങ്ങു നോക്കിയാലും മുഹമ്മദീയർ കൂട്ടംകൂട്ടമായി പാട്ടുംപാടി നടക്കുന്നതായി കാണാം. ചന്ദ്രൻ ഉദിച്ച് ഏതാണ്ട് എട്ടു നാഴിക ഉയൎന്നിരിക്കും. വീട്ടിൽനിന്നും രണ്ടുനാഴിക അകലെയായി ഒരു സംഘം മുസൽമാൻമാർ 'തെന്തിന്നാനം' പാട്ടും പാടി മഞ്ചേരിയിൽനിന്നു മലപ്പുറത്തേക്കുള്ള റോട്ടിൽകൂടി പോകുന്നു. അക്കൂട്ടത്തിൽനിന്നും, മുസൽമാനെങ്കിലും സൌമ്യനും, ഭയങ്കരസ്വരൂപിയല്ലാത്തവനുമായ, ഒരു യുവാവ്, മററുള്ളവരോടു എന്തൊക്കെയൊ പറഞ്ഞ്, പിന്നോക്കം ധൃതിയായി പോരുന്നു. ആ കൂട്ടം അവൻെറ ദൃഷ്ടിയിൽനിന്നും മറഞ്ഞപ്പോൾ, അവൻ അടുത്തുണ്ടായിരുന്ന ഒരു കുററിക്കാട്ടിന്നടുക്കെ ചെന്ന്, 'വേഗം പുറത്തു വരൂ' എന്ന് പറഞ്ഞ് അല്പനേരം നിന്നു. പിന്നെയും 'ഇവിടെ നില്ക്കുന്നത്, നന്നല്ല. വേഗം വരൂ. നിങ്ങളുടെ നന്മയ്ക്കാണ് ഞാൻ പറയുന്നത്. താമസിക്കേണ്ടാ." എന്നു വീണ്ടും പറഞ്ഞു.

വേടനെകണ്ട മാൻപേടയെപ്പോലെ പരിഭ്രമത്തോടുകൂടി ഒരു കോമളസ്വരൂപം പുറത്തു വന്നു. ഉടുത്ത വസ്ത്രാദികൾ അങ്ങിങ്ങായി കീറിട്ടുണ്ട്. തങ്കവൎണ്ണമായ മേനിയിൽ മുള്ളു കൊണ്ട പാടുകൾ കാണുന്നു. ദുഃഖവും ഭയവും കൂടികലൎന്നു ആ കോമളവദനത്തെ ഇരുക്കിമറിക്കുന്നുണ്ടെങ്കിലും രക്ഷിക്കണേ എന്ന ഭാവത്തോടെ നോക്കുന്ന ഓരോ നോട്ടവും ഏതൊരു കഠിനഹൃദയത്തേയും മൃദുലമാക്കാതിരിക്കുകയില്ല. മുടി വേണ്ടുംവണ്ണം കെട്ടായ്കയാൽ മുഖത്തെല്ലാം പാറിക്കിടക്കുന്നുണ്ടെങ്കിലും, അതു അവളുടെ അഴകിനെ ദ്വിഗുണീഭവിക്കുകയാണ് ചെയ്യുന്നത്. ഏകദേശം ഒരു പതിനേഴ് വയസ്സ് പ്രായമായിരിക്കും. യൌവനലക്ഷ്മി അവളിൽ കളിയാടിക്കൊണ്ടിരിയ്ക്കുന്ന കാലമാണ്.

അവൾ ആ മുസൽമാൻയുവാവിനോടൊന്നിച്ചു പോകുന്നു. വഴിയിൽവെച്ചു ആ യുവാവ് ഇങ്ങിനെ പറഞ്ഞു. "നിങ്ങൾ ഭയപ്പെടേണ്ടാ. നിങ്ങളെ രക്ഷിക്കേണ്ടതിന്നാണ് ഞാൻ കൊണ്ടുപോകുന്നതു. നിങ്ങൾക്കു അല്പം ഭാഗ്യമുള്ളതുകൊണ്ടായിരിക്കാം ഞാൻ നിങ്ങളെ കണ്ടെത്തിയത്. നിങ്ങൾ ഇപ്പോൾ ചെല്ലുന്നതായ വീട്ടിൽ ഉള്ളവരോട് അവരുടെ പേരെന്തെന്നും, മററു യാതൊന്നും ചോദിക്കരുത്. അവിടെ ചെന്നാൽ പറഞ്ഞത്പ്രകാരം ചെയ്യോളൂ. നിങ്ങളെ ഒരുവിധത്തിലും ഉപദ്രവിക്കുന്നതല്ല" എന്നു പറഞ്ഞു. ആ സാധ്വസ്ത്രീ, ഒതുക്കുവാൻ സാധിക്കാത്ത ദുഃഖത്തോടുകൂടി ഹൃദയത്തിൽനിന്നു തിക്കിത്തിരക്കി വരുന്ന ഒരു ദീർഘശ്വാസംകൊണ്ടാണ് സമാധാനം പറഞ്ഞത്.

ഇവർ അധികം താമസിയാതെ ഒരു വീട്ടിൽ ചെന്നു കയറി. ആ വീട്ടു കാഴ്ചയിൽ ഒരു മുഹമ്മദിയൻേറതല്ലെന്നു ആൎക്കും മനസ്സിലാക്കാം. അവിടെ ഒരു വൃദ്ധയും രണ്ടു കുട്ടികളും മാത്രമേ ഉള്ളൂ. ആ യുവാവു അകത്തേക്ക് ചെന്നു ഉടനെതന്നെ ആ വൃദ്ധയോടൊന്നിച്ച് പുറത്തു വന്നു. ആ വൃദ്ധ പൂമുഖത്തു നില്ക്കുന്ന യുവതിയെ സല്ക്കരിച്ച് അകത്തേക്കു കൊണ്ടുപോയി. അവൾ ഉടുത്തിരുന്ന ഹിന്ദുക്കളുടെ വസ്ത്രത്തെ മാററി മുസൽമാൻവസ്ത്രം ധരിക്കേണ്ടതിന്നായി വേണ്ട വസ്ത്രങ്ങളെല്ലാം കൊടുത്തു. മുസൽമാൻ വസ്ത്രം ധരിച്ച് ഇപ്പോൾ ആയിസ്സ് ബീബിയായിരിക്കുന്നതു —— വീട്ടിൽ നിന്നു കാണാതായ ജാനകിയാണെന്നു പറയേണ്ടതില്ലല്ലൊ. മുസൽമാനെങ്കിലും ആ യുവാവിനെ എവിടെയോ കണ്ടിട്ടുണ്ടെന്നു ജാനകിക്കു തോന്നുന്നുണ്ട്. പക്ഷേ ഒന്നും ചോദിക്കരുതെന്നു ആദ്യമെ കല്പിച്ചിട്ടുണ്ടല്ലൊ. ആ വീട്ടുകാരുടെ സംസാരവും, ഭക്ഷണവും, മ

റവും കണ്ട ജാനകിക്കു അതൊരു മുസൽമാൻ വീടല്ലെന്നു മനസ്സിലായി. ക്രമേണ അയിസക്കുട്ടി അവിടത്തെ ഒര[illegible]മായെന്നു തന്നെയല്ലാ തന്റെ ജീവനെ രക്ഷിച്ച ഹസ്സനെ കാണുന്നതു് ഒരു പ്രത്യേക സന്തോഷമായും അവൾക്കു തോന്നി.

അവൾക്കു, തനിയെ ഇരിക്കുമ്പോൾ വായിക്കേണ്ടതിന്നായി വേണ്ട പുസ്തകങ്ങൾ കൊണ്ടെകൊടുക്കുക, അന്നന്നത്തെ ലഹളയുടെ സ്ഥിതികൾ അവളെ പറഞ്ഞു മനസ്സിലാക്കുക, എന്നതെല്ലാം ഹസ്സൻ നിത്യവും ചെയ്തിരുന്നു. യുവാവെങ്കിലും, ആയിസ്സക്കുട്ടി, അവന്റെ ആധീനത്തിൽ പെട്ടിരിക്കുന്നെങ്കിലും, ഹസ്സൻ ഒരുവിധത്തിലും അവളെ ഉപദ്രവിക്കുകയോ, അവളുടെ മനസ്സിന്നു വ്യസനം ഉണ്ടാകത്തക്കവണ്ണം ഒരു വാക്കു പറയുകയൊ, ചെയ്യാതെ മാസം ഏഴെട്ടു കഴിഞ്ഞു. ഹസ്സനില്ലാത്തപ്പോൾ ആയിസ്സക്കുട്ടി ഹസ്സന്റെ സൽസ്വഭാവത്തെയും, അവളോടുള്ള ഔദാര്യത്തേയും ഓർക്കുകയും അവന്റെ അരോഗദൃഢഗാത്രത്തെ അസൂയയോടുകൂടി ധ്യാനിക്കുകയും ചെയ്തുവന്നു. അവൾക്കു ഹസ്സനോടൊരുമിച്ചുള്ള ജീവിതത്തെക്കാൾ വിലയേറിയ ഒന്നു് വേറെ ഇല്ലെന്നുതന്നെ തോന്നാതിരുന്നില്ല.

ഒരുദിവസം പതിവുപ്രകാരം ഹസ്സൻ പുറത്തുപോയി. ഏകദേശം പത്തുമണിയായപ്പോൾ ഒരു സുമുഖനായ ഹിന്തുയുവാവു കയ്യിൽ ഒരു ഭാണ്ഡവുമായി വരുന്നതു് കണ്ടു. വളരെകാലമായി ഹിന്തുക്കളെന്ന വാക്കു കേട്ടതല്ലാതെ ആരെയും കാണാതിരുന്ന അവൾ അങ്ങിനെ ഒരാളെ കണ്ടപ്പോൾ, ഈ മലപ്പുറംകുന്നത്തു അങ്ങിനെ ഒരുവൻ ബാക്കിയായതിന്റെ രഹസ്യം അറിയാതെ ഉൽസുകയായെങ്കിലും, അന്യനെകണ്ട ഉടനെ അവൾ അകത്തേക്കു പോയി. ആ യുവാവും അകത്തു കടന്നു ചെന്നു. വേഷംമാറിയ ഹസ്സനാണെന്നു് ആയിസ്സക്കുട്ടിക്കു മനസ്സിലായി. അവൻ കൊണ്ടുവന്ന ഭാണ്ഡം തുറന്നു് അതിൽനിന്നു തന്റെ മാതാവിന്നും, ആയിസ്സക്കുട്ടിക്കും മററു രണ്ടു ചെറിയ കുട്ടികൾക്കും വേണ്ട വസ്ത്രങ്ങൾ എടുത്തു കൊടുത്തു. ആയിസ്സക്കുട്ടിയോടു് ഇങ്ങിനെ പറഞ്ഞു:—"നാം ഇതുവരെ മുസൽമാന്മാരായിരുന്നില്ലെ? ഇനി ഇന്നുമുതൽ ഹിന്തുക്കളാവാം. മുസൽമാന്മാരെ ഭയപ്പെടാനില്ല. ഗുർക്കപട്ടാളം വന്നുവെന്നു് ഞാൻ പറഞ്ഞില്ലെ. അവർ മുസൽമാന്മാരെയെല്ലാം അമർത്തിക്കഴിഞ്ഞു. ജാനകിയമ്മേ, ഞാൻ നിങ്ങൾ എട്ടാംക്ലാസ്സിൽ പഠിച്ചിരുന്ന കാലത്തു് നിങ്ങളുടെ സ്കൂളിൽ പഠിച്ചിരുന്ന ശ്രീനിവാസനാണു്. മദിരാശിയിൽനിന്നു് കോളേജ് വിദ്യാഭ്യാസം കഴിഞ്ഞു ഇവിടെ എത്തിയപ്പോഴേക്കും ലഹള തുടങ്ങി. ഹിന്തുക്കളായ നമ്മളുടെ അനൈക്യതയാലും, മുഹമ്മദീയരുടെ ബലത്തെ ഓർത്തും, ഇപ്പോൾ മാനം രക്ഷിക്കുവാനുത്തമമാർഗ്ഗം വേഷം മാറുന്നതാണെന്നു് കരുതി ഞാനും അമ്മയും എന്റെ സഹോദരന്മാരും ഈ വേഷം ധരിച്ചു. മുസൽമാന്മാർ ഇവിടെ വന്നു ഞങ്ങളെ കണ്ടപ്പോൾ അവൎക്കു വളരെ സന്തോഷം തോന്നി. ഞാനും അവരുടെകൂടെ പലേ സ്ഥലങ്ങളിലേക്കും കൊള്ളയ്ക്കായി പോകേണ്ടിവന്നിട്ടുണ്ടു്. എന്നാൽ ഞാൻ ഒന്നുംതന്നെ ചെയ്തിട്ടില്ലെങ്കിലും, മനസ്സിന്നു് അസഹ്യമായ ധാരാളം കാഴ്ചകൾ ഞാൻ കാണേണ്ടതായി വന്നിട്ടുണ്ടു്. കഷ്ടം! ആ കഥയൊന്നും ഇപ്പോൾ പറയുവാൻ വയ്യാ. നിങ്ങളുടെ വീട്ടിൽ വന്ന കൊള്ളക്കാരുടെ ഒന്നിച്ചു് ഞാനും ഉണ്ടായിരുന്നു. ജാനകിയമ്മേ, നിങ്ങളുടെ ഭാഗ്യംകൊണ്ടാണു്, ആരും കാണാതെ എന്റെ ദൃഷ്ടിയിൽ നിങ്ങൾ പെട്ടതു്. ഞാൻ കണ്ടില്ലായിരുന്നുവെങ്കിൽ ഇന്നു നിങ്ങളുടെ കഥ എന്തായിരു

ന്നിരിക്കാം? ഞങ്ങളുടെ ഒന്നിച്ചുണ്ടായ നിങ്ങളുടെ ജീവിതം നിങ്ങൾക്കു സുഖപ്രദമായിരുന്നിട്ടില്ലായിരിക്കാം. എങ്കിലും ഞങ്ങളാൽ കഴിയുംവണ്ണം നിങ്ങൾക്കു വേണ്ട സകല സൌകര്യങ്ങളും ഉണ്ടാക്കിത്തന്നിട്ടുണ്ട്. ഇനി ലഹളക്കാരെ ഭയപ്പെടാനില്ല. നിങ്ങൾ നിങ്ങളുടെ വീട്ടിൽ പോയി സുഖമായി താമസിച്ചോളൂ."

ഇത്രയും പറഞ്ഞു തീൎന്നപ്പോഴേക്കും, അതു കേട്ടുനിന്ന ജാനകി അടക്കാൻ കഴിയാതെയുള്ള ദുഃഖത്താൽ അയ്യോ എന്നു പറഞ്ഞു നിലം പതിച്ചു. അല്പനേരത്തേക്ക് ബോധമുണ്ടായിരുന്നില്ല. പിന്നെ ഓൎമ്മവന്നപ്പോൾ "ശ്രീനിവാസാ! ഞാനെങ്ങോട്ടാണ് ഇനി പോകേണ്ടതു്? എന്റെ അമ്മയും അമ്മാമനും ശേഷം എല്ലാവരും മരിച്ചുപോയല്ലോ. എനിക്കു നിങ്ങളെക്കാൾ ഹൃദയാഹ്ളാദമുണ്ടാക്കുന്ന ഏതൊരു കൂട്ടുകാരെയാണ് ലഭിക്കുക. എന്നെ എങ്ങോട്ടും അയക്കരുതേ" എന്നു പറഞ്ഞു വീണ്ടും കരഞ്ഞുതുടങ്ങി.

ശ്രീ. "പക്ഷെ ഞാനൊരു തീയനും, നിങ്ങൾ ഒരു മാന്യ നായർതറവാട്ടിലെ, ഇപ്പോഴത്തെ ഏകാംഗവുമല്ലേ? എന്റെ ഒന്നിച്ചു ഇനി നിങ്ങൾ താമസിക്കുന്നതു യുക്തമല്ല. എനിക്കു നിങ്ങളെ വശത്താക്കേണമെന്നു കരുതിയല്ല ഞാൻ നിങ്ങളെ ഇവിടെ താമസിപ്പിച്ചതു്."

ജാനു. "ഞാൻ ഒരു മുസൽമാനൊന്നിച്ചു താമസിക്കേണ്ട അവസ്ഥയിൽ നിന്നും നിങ്ങൾ എന്നെ രക്ഷിച്ചു. ഞാൻ ഒരു പടി ഇറങ്ങിപ്പോയെന്നുള്ള ദൂഷ്യം ചിലർ പറയുമെങ്കിലും, ഇറങ്ങിനില്ക്കുന്നതു് രത്നഖചിതമായ ഒരു തങ്കക്കല്പടിയിലാണെങ്കിൽ പിന്നെന്തിനാണ് ആ മേല്പടിയെ കരുതി വ്യസനിക്കുന്നതു്. നിങ്ങൾ അധികമൊന്നും പറയേണ്ട ആവശ്യമില്ല. ഞാൻ ജീവനോടിരിക്കേണമെന്നുണ്ടെങ്കിൽ നിങ്ങളോടൊന്നിച്ചിരിക്കണം. അല്ലെങ്കിൽ........... എന്റെ വിധി അങ്ങിനെയായിരിക്കാം."

ശ്രീനിവാസൻ ആകപ്പാടെ കുഴങ്ങി. അല്ലെങ്കിൽ അവൾ ജീവത്യാഗം ചെയ്യുമെന്നാണു ഗ്രഹിക്കേണ്ടതു്. സൽസ്വഭാവിയായ ശ്രീനിവാസൻ അപ്പോളൊന്നും പറഞ്ഞില്ല. തന്റെ ഒരു സ്നേഹിതനും ഇപ്പോൾ ഡിപ്യൂട്ടിതഹസിൽദാരുമായ മേനവനോടു സംഗതികൾ പറഞ്ഞു. അനാചാരത്തെ സകലവിധത്തിലും വെറുക്കുന്ന മേനോൻ ജാനുവിന്റെ തീരുമാനത്തോടു യോജിച്ചു, അങ്ങിനെ തന്നെ ചെയ്യേണ്ടതാണെന്നു നിർബന്ധിക്കുകയും അവളുടെ അമ്മാമന്റെയും, കഴിയുമെങ്കിൽ അച്ഛന്റെയും സ്വത്തുക്കൾ അവൾക്കു ലഭിക്കുവാൻ വേണ്ട ഒത്താശകൾ താനും ചെയ്യാമെന്നു വാഗ്ദാനം ചെയ്യുകയും ചെയ്തു.

അധികം താമസിയാതെ ശ്രീനിവാസൻ ജാനകിയെ വിവാഹംചെയ്തു. അടുത്ത വൎഷം ശ്രീനിവാസന് എ. എസ്സ്. പി. തിരഞ്ഞെടുപ്പ് ലഭിച്ചു. ഇപ്പോൾ അവർ മധുരയിലാണ്. ജാനകയെപ്പോലെ ഇത്ര സൽസ്വഭാവിനിയും, സൌന്ദൎയ്യവതിയെങ്കിലും അഹംഭാവ വിഹീനയും, ഭൎത്താവിനെ ആത്മനാ സ്നേഹിച്ചാരാധിക്കുന്നവളുമായ ഒരു ഭാൎയ്യയെ കിട്ടിയതിനാൽ ശ്രീനിവാസനും, സൽസ്വഭാവ സങ്കേതസ്ഥാനവും, ധീരനും അരോഗദൃഢ ഗാത്രനും, തന്നെപ്പോലെ തന്റെ ഭാൎയ്യയെ സ്നേഹിക്കുന്നവനും ആയ ശ്രീനിവാസനെ ഭൎത്താവായി ലഭിച്ചതിൽ ജാനകിയും, അനുഗ്രഹീതരായി.

വി. എം.

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