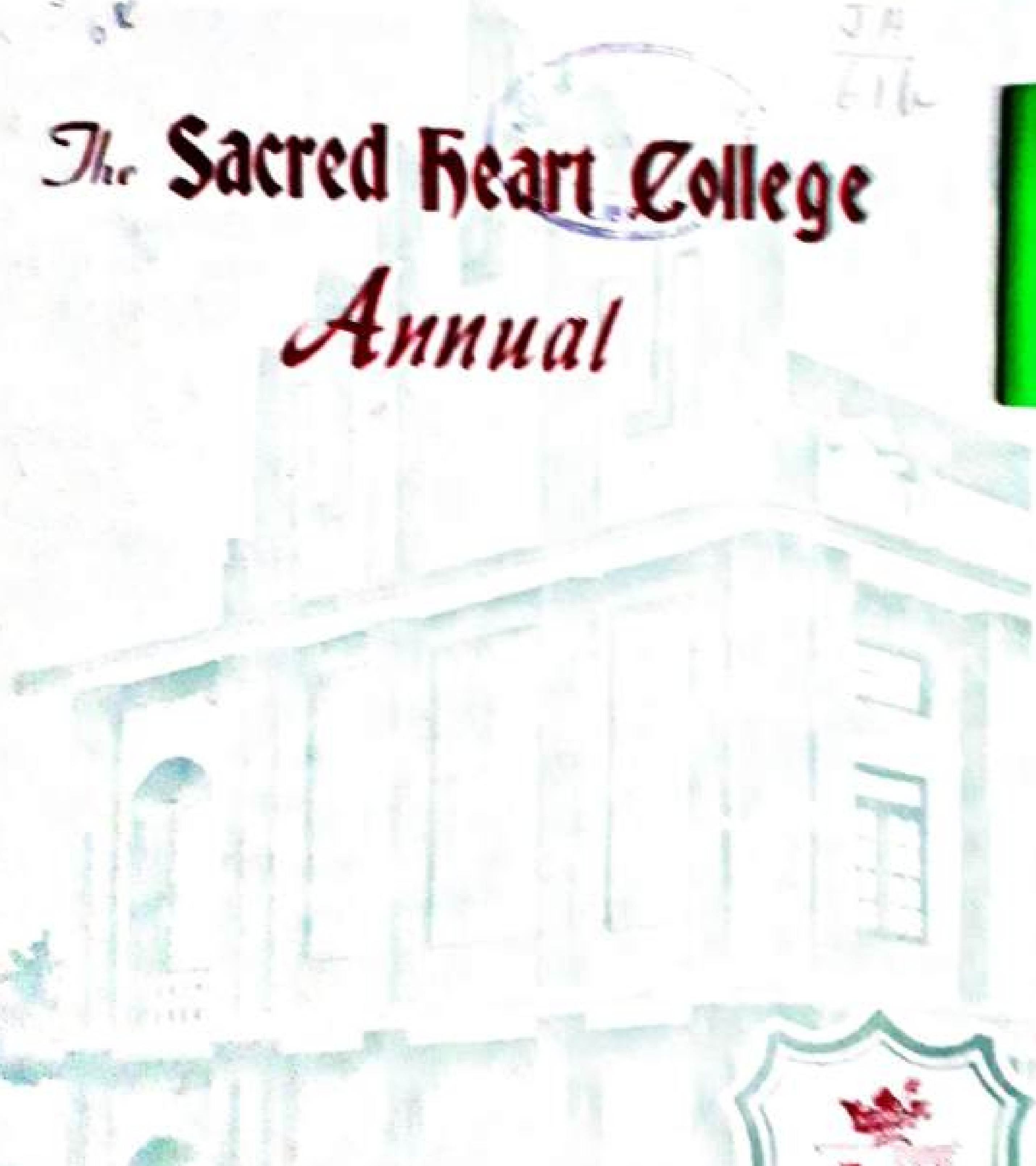
The Sacred Heart College Annual



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THE SACRED HEART COLLEGE ANNUAL

THEVARA

Vol. VIII **1953**

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THE NEW SET-UP

Left to Right:

V. Rev. Fr. Josaphat — *Prior.*
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V. Rev. Fr. Francis Sales — *Provincial Procurator.*
V. Rev. Fr. John Berchmans — *Provincial.*

"Every great man is unique." — *Emerson*

Editorial

TWO GLORIOUS CENTENARIES

We feel happy to recall the glorious centenary year 1952. In celebrating the 19th centenary of the arrival of St. Thomas in this part of India and the 4th centenary of the death of St. Francis Xavier who fanned the torch of Faith brought by the former, we were not merely conforming to a widely prevailing custom of keeping up anniversaries, jubilees and centenaries but were recalling with the deepest gratitude the debt India owes to the two saints. The recollection of St. Thomas' apostolate in India, stirs in the Catholics of the country a cause of pride and joy for which there is ample justification, because not only was India one of the first nations to receive the call to Christ but the faith was implanted in it at the very beginnings of Christianity.

It is a great heritage that St. Thomas and St Francis Xavier bequeathed to India. One could not of course, expect other religious denominations to join us in our commemoration of two men, whose work was wholly for the Church, and yet in fairness even non Catholic India have given them due recognition. Dr Rajendra Prasad, President of India who presided over the centenary celebrations held at Delhi, and Pandit Nehru, Prime Minister of India who was a speaker on the occasion, represented the whole Indian population in recognising the Indian Christianity and the two Apostles of India. No one can deny that India has benefitted enormously from Christianity and that non-Christians have reaped its fruits in an abundant measure. Christianity has contributed very greatly to the spread and progress of education, promoted medical relief and forms of social welfare and have worked for the uplift of the poor and downtrodden. It was then fitting that the two men who worked so hard to promote a religion that has brought in its trail manifold advantages into the country was honoured by all sections of its people.

THE FIRST INDIAN CARDINAL

It is indeed by a most happy coincidence that H. E. Cardinal Valerian Gracias received the news of his appointment while taking part in the centenary celebrations at Ernakulam. Choosing him as the first Cardinal of India and the first Indian Cardinal, is undoubtedly an honour, done not only to His Eminence

himself but to the whole of India and we, children of India are legitimately proud of it. The Sacred Heart College had the coveted privilege and happiness of being visited by His Eminence as Cardinal designate. *Ad Multos Annos*

SPECTACULAR CHANGES

The year has been a landmark for the Carmelite Congregation in Malabar. With the growth of the Congregation in its members and in its institutions and with the development of its apostolic activities, the Holy See has thought it fit to make a division into three Provinces viz. the Sacred Heart Province, St. Mary's Province and St. Joseph's Province. V. Rev. Fr. Maurus, T.O.C.D., is elected Prior General of the Congregation. By nature he is humble, charitable, hard working and sympathetic. We are sure that though as a leader he may have his cares and worries, God Almighty will strengthen him to do wonderful things for the Congregation. *Floreat et Crescat.*

Now, the S. H. College falls to the lot of the Sacred Heart Province. Very Rev. Fr. John Berchmans is the Provincial, our very first Provincial and we are proud of him. Far from being a stranger to this institution, he has been wholly incorporated with it even from its beginning. It was he, who, as the Prior General of the Carmelite Congregation, laid the foundation stone of this College on May 16th 1943. We are sure that, humble, benevolent and far-sighted as he is, we are going to benefit by his leadership. We wish him many years of happy service. May God bless him and his work.

We also welcome our new Prior, V. Rev. Fr. Josaphat who is not an unknown person to this College. He had been a silent observer of all the happenings of this institution even from its inception as a member of the Sacred Heart Monastery, Thevara. Now, he returns with six years' administrative experience as Prior of two monasteries. May God bless him abundantly to carry on the work of his worthy predecessors.

We are very happy to welcome to our midst Rev. Fr. Francis Sales, the very founder of the Sacred Heart College. He comes here with high administrative faculties. Let us hope that he will bring to completion the work he has started – a work most dear to his heart.

FAREWELL!

We would be failing in our duty were we not to take this opportunity of thanking the out-going members of the governing and teaching body of this institution. They include Rev. Fr. Shabor who so ably ruled the college as Prior, Rev. Fr. Dismas whose capacity for work is inexhaustible, Rev. Fr. Columbus, the pleasing general warden, Rev. Fr. Stanislaus who has for many years administered the office work to the satisfaction of all those concerned, Rev. Fr. Leontius, the able mess-warden, Rev. Fr. Columbiere, lecturer in Syriac, Rev. Fr. Maximin, assistant warden, Rev. Fr. Ignatius, the procurator. They have all contributed much to the many sided progress of the college and it is with great sorrow that we record here their departure from our midst.

"Farewell! a word that must be
and hath been.
A sound which makes us linger;
--yet—farewell!"

COLLEGE REPORT 1952-'53

(Read by the Principal on 24th January, 1952)

It is my pleasant duty to place before you the 9th Annual Report of the College. The 8th Annual College Day was celebrated on the 29th of February 1952, with Sri. Roche Victoria, M. L. A., then Minister of Food & Fisheries, the Government of Madras, as president. The presidential address was an earnest appeal to the students to imbibe the spirit of Social Service.

This academic year, the College re-opened on the 16th of June with 563 senior students, and at the end of June, when the roll call was taken, the total number stood at 1162 as against 1137 in the previous year.

Change of Staff

Having completed the admissions, and having seen the various departments and sections of the College in proper working order, Rev. Fr. Theodosius, the Principal of the College from 1947 onwards, and to whom naturally goes the credit of having moulded this young institution into what it is to-day, turned himself into a schoolboy, sailed off to America and registered himself in the Graduate School of Literature, in Notre Dame University. In the vacancy caused by Fr. Theodosius' temporary leave from the College, Fr. Antony, the Vice-Principal was appointed.

Another important change in the staff was the retirement of Prof. E.T Thomas after four years of very meritorious service. The simultaneous departure of these two top men from the English department would have paralysed it, but for the timely arrival of Prof. P. T. Chacko, M. A., who assumed powers as the Head of the Department in the place of Fr. Theodosius. Mr. Gopinathen was promoted as lecturer and Mr. K. V. Varghese, B. A. appointed in his place. In the same department, Mr. Viswanathen, B. A. replaced Mr. K. George. In the Mathematics Department, Mr. Srinivasan left us in May to take up a post in the Guruvayurppan's College, Calicut, and Mr. M. O. Devassy left us in August to become the Head of the Department in St. Philomena's College, Mysore. Messrs. Bhaskara Panicker M. A. and P. P. Joseph, M. A. were appointed to the vacancies. In the Economics & History Department, Mr. A. T. Devassia, M. A. was appointed as an additional lecturer and Mr. K. C. Jacob, B. A. (Hons.) replaced Mr. P. K. Joseph, B.A. as tutor. In the Physics Department, Messrs. C. R. Raghavan, B. Sc. and T. J. Cyriac, B. Sc. were appointed Demonstrators in the places of Messrs. Bhat and Kerala Varma gone for higher studies. In the same department Messrs. Nicholas Anthicad, B. Sc. (Hons.) and Madhusudhanan, B. Sc. served short periods as Demonstrators. The opening of the Zoology B. Sc. group necessitated new additions to our staff. Mr. T. U. Joseph, M. Sc. who had left us three years ago for higher studies, was re-appointed lecturer in Botany; Mr. M. Radhakrishnan, M. Sc. was appointed lecturer and Mr. K. M. Alayse, B. Sc. and Mr. W.D. Joy, B. Sc. both old boys, as Demonstrators in Botany and Chemistry respectively. Another old boy Mr.

C. D. Varghese, B. Sc. was appointed Demonstrator in Chemistry, when Mr. T. C. Antony left us in October to enter Govt. service.

University Examination Results

The College continues to secure good results in the various University Examinations. For B. A. the pass was 71% for Part I English with one second class; 91% for Part II Malayalam with a second class; 83% for Hindi and 61% for Sanskrit. In Part III, while in Group I-b Mathematics the pass was only 45%, in Group IV b Economics, it was as usual as high as 92% with four second classes.

For B. Sc. and B. Com. Preliminary, the percentage of passes was 58 and 33 respectively. For B. Sc. Part II there was 70% pass, with 10 first classes, 19 second classes and one third class. The pass for B. Com. Part III was only 40% the lowest in the history of the College, but the unsuccessful candidates wiped off their disgrace by securing 91% pass in the September Examination.

For the Intermediate there was 53% full pass, with 30 first classes. This registers an increase of 3% on the results of the previous year. The results would have been far better but for an unexpected landslide suffered in Mathematics, in which the percentage of pass was only 58. In subjects like Biology and Commerce, the percentage of pass was as high as 96.

In the Inter-Collegiate Examination in Religion, in the graduate section the percentage of pass was 84, our students securing 19 first classes as against 39 secured by all the other colleges together. In the Intermediate section, the percentage of pass was 60 with 8 first classes.

Sports and Games

In sports and games the College has created a very impressive record. In the Trichur Division Athletic meet, our students carried off the Ullattikulam Memorial Cup for the 5th year in succession. In Cochin Sports also our athletes secured several first and second places.

But Basket ball is the special attraction of Thevara. Our team laid the foundation for a series of brilliant displays, by suffering a reverse in their first encounter with Loyola College in the Centenary Memorial Tournament at Trichy. After that defeat, success has followed success in quick succession. The first was the winning of the Fr. Bartholomeo Memorial Tournament conducted by our College in which we defeated St. Joseph's, Trichy, [illegible] points to 48. This was followed immediately by our winning the Trichur Division Championship for the [illegible] consecutive year. Then we entered the tournament conducted by the T. C. Basket ball Olympic Association with a team as our unostentatious Physical Director Mr. Devassy put it, to play a few practice matches. But finally, our team came back, having won The A. V. George Shield. This victory entitled three of our players, viz. Varghese, Jose [illegible] Abraham, to be taken into the [illegible] Team for the National Championship contest at Bangalore. Varghese [illegible] so well that he has been taken into the Indian National Team, to tour the [illegible] East in the coming summer.

Meanwhile Varghese had been chosen by the Madras University to represent them in the Inter-University matches and we are happy to quote from the Madras dailies, that 'Varghese shone for Madras.' 'Varghese played brilliant[illegible]

basket ball." Our College was also represented in the Foot Ball and Volley Ball teams of the Madras University through Ibrahim and Augustine.

While congratulating the students on their unique achievements, I am particularly happy to remark that success did not turn their heads, and that by their conduct they have shown that they consider brain to be more important than brawn and spirit than both.

Let it should be thought that our success in Inter-Collegiate contests is confined to the realm of sports and games alone, our student K. M. Mani improved his performance of last year by coming first in the Inter-Collegiate Elocution Competition in Malayalam conducted by the University and participated in by about 40 Colleges.

New Affiliation and building extensions

This year we were able to achieve our ambition of developing our Biology section into a degree standard. We have started B. Sc. Zoology Main with Botany and Chemistry as subsidiaries. The extension of the College building began by Very Rev. Fr. Prior last year was continued till the northern section has been completed into a storeyed building measuring 230 by 40 feet. All these have cost the management an expenditure of Rs. 2,21,275

Hostels

Unprecedented was the rush for admission into the Hostel. 594 was the maximum that the General Warden could squeeze in. The paternal foresight of Fr. Prior in generously spending about Rs. 50,000 on the essential services in the Hostel, served in reducing to the minimum, the inconveniences of congestion that would otherwise have resulted. The very peaceful and happy and harmonious and contented and disciplined life that the students live in the Hostel augurs well for the future, and is a tribute to the paternal vigilence of the Wardens.

Besides these 590 students living in the College campus, there are 187 other semi-hostellers, residing in approved lodges, situated near the College, under the direct supervision of members of staff appointed as wardens and enjoying several campus facilities. The lodges are frequently being visited by the Principal. The results of this new experiment are very encouraging.

Madras Congress and Ernakulam Centenary Celebrations

An outstanding event of the year was the participation of 300 of our students with the Principal and 10 members of the staff in the First All India Catholic Students' Congress, held in December 1952 in Loyola College, Madras. In fact, Thevara sent the biggest delegation to the Congress. Our students had the opportunity of listening to many eminent men and also of making contacts with fellow-students, gathered from all over India.

Hardly had we returned from Madras when it was time for the Centenary Celebrations in Ernakulam. Now it was a case of our students and the Fathers being hosts to the hundreds of visiting priests, come from all over India and even from abroad. Some 400 were accommodated in the Hostel. About 200 including ten Bishops came as 'day-scholars' to attend the three-day Conference in our Assembly Hall, which was addressed by such eminent men like

Mgr. Cardijn, Fr. Shurhammer S.J. and the Papal Legate H. E. Norman Thomas Cardinal Gilroy himself.

Several other distinguished men like Sri V. V. Giri, Union Minister for Labour, Sri N. Raghavan, India's Ambassador to China, Mr. Colins Clerk, the eminent Australian economist, Rev. Fr. Jerome, D'Souza S. J. visited the College and addressed the students. The Inauguration of the College Union was performed by Dr. J. S. Redding, the distinguished American Negro Professor.

Conclusion

In conclusion, a word of sincere gratitude to all our well-wishers and benefactors, who have helped us in several ways during the course of the year. We are particularly indebted to you, Sir,* for your ready condescension to preside over to-day's functions and to give away the prizes. To my collegues for their hearty co-operation, to the students for their firm loyalty, I am very thankful. The year has been abundantly blessed by God.

May, His Holy Name be praised!

(Rev.) S. H. ANTONY T. O. C. D.

Principal.

* Sri A. S. Panchapakesa Ayyar, Judge of the Madras High Court.

COLLEGE UNION REPORT

IT is my esteemed privilege to present before you the 9th Annual Report of the College Union

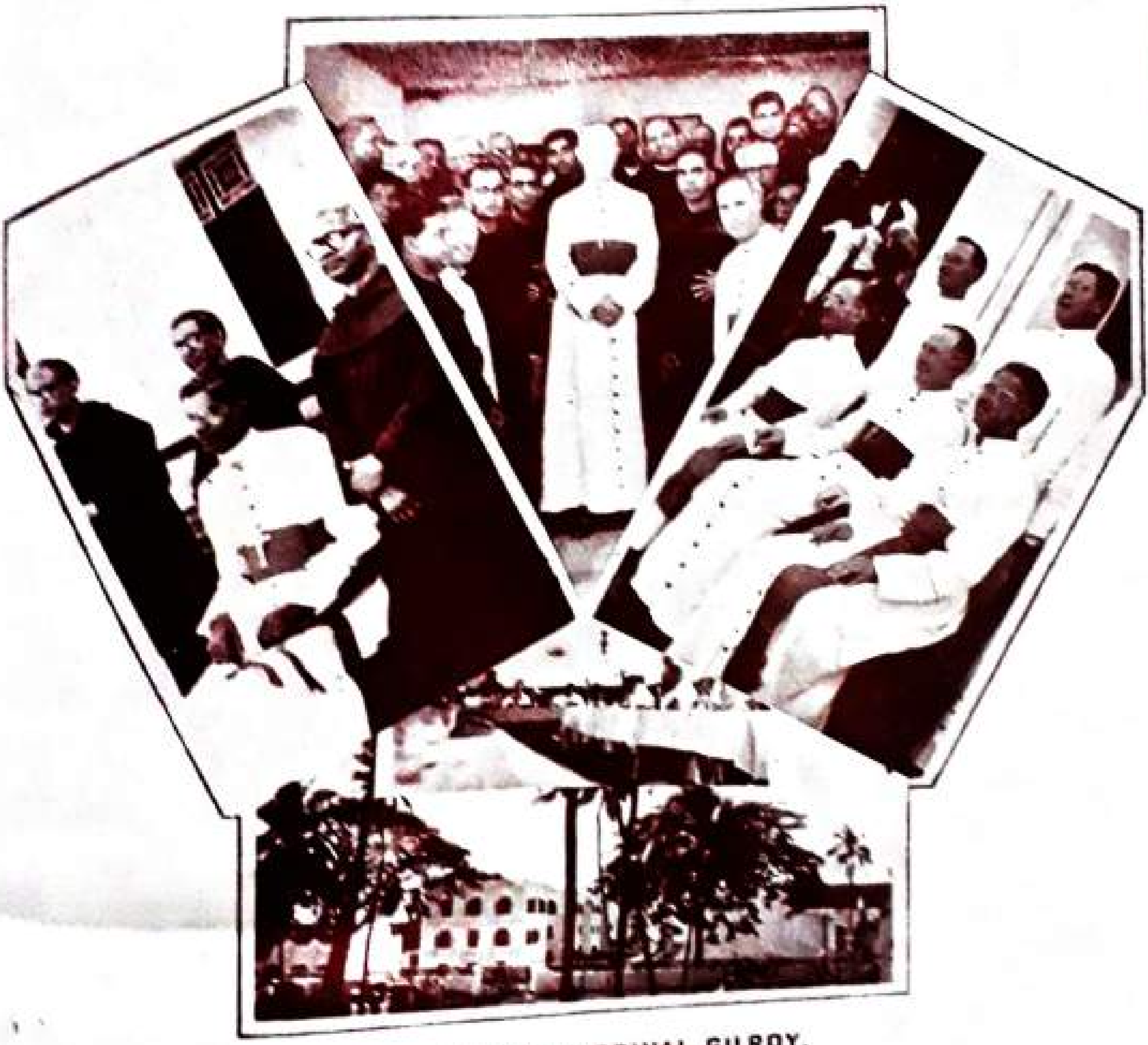
The year under review began with a vigorous compaign for the various offices of the Union. In the contest for the chairmanship, K. P. Mathew, IV B.Com. and for the secretaryship, Moosa A. Baker, II U. C. came out successful.

The Managing Committee of the College Union consists of the Principal as the ex-officio President, a Vice-President from among the staff, an elected student Chairman, a General Secretary, an Assistant Secretary, the Presidents, the Secretaries and Assistant Secretaries of the various associations.

The College Union was inaugurated on 28th July, 1952, by Dr. Jai Saunders Redding, the American Negro scholar and novelist, in the presence of a large gathering of distinguished guests and members of the Union. In his inaugural address he brought home to the students, the conditions of Negros and the part they play in the economic, social, and political development of the United States. He further stressed the supreme need for sound character formation and disciplined life.

This year the College Union conducted many well-attended meetings totalling to 20 in number which included extra-ordinary meetings and parliamentary debates. I am glad to mention that the speeches and debates were of a high order. One of our young and budding debators K. M. Mani of IV B. A. came out first in the Malayalam Inter-Collegi-

TWO CARDINALS VISIT THE COLLEGE.



H. E. NORMAN CARDINAL GILROY,
PAPAL LEGATE, AND
H. E. VALERIN CARDINAL GRACIAS,
OUR OWN CARDINAL

VIVANT! LUSTRENT AD MULTOS ANNOS!

ate debate held under the auspices of the Madras University.

The first extra-ordinary meeting of the Union was held on 15th July, '52, to bid farewell and bon voyage to Rev. Fr. Theodosius, our Principal, who left for America to join the Notre Dame University for higher studies. An attractive and up-to-date wrist watch was presented to the Rev. Father as a souvenir by the Union.

The second extra-ordinary meeting was conducted on Aug. 14th, when His Excellency N. Raghavan, India's Ambassador-designate to China, addressed the Union, upon the foreign policy of the Govt. of India, and appealed to the students to become worthy citizens of New India, capable to shoulder any responsibility.

In order to celebrate Gandhi Jayanti a meeting was held on 2nd October, '52, when Rev. Fr. Jerome D'Souza, S. J., the Director of the Social Research Institute of Poona, exhorted the students to follow in letter and spirit, the teachings of Gandhiji, to solve our problems.

On 23rd October, the Hon'ble Sri V. V. Giri, Minister for Labour, Govt. of India, addressed the Union. He advised the students to build up intellectual character, personal character and national character.

Another extra-ordinary meeting was held on 19th November, when Mr. Stephen Shewbel, the American student-leader, gave a vivid account of the U. N. O. and the role of U. S. A. in it.

Another meeting was held to mourn the untimely and sad death of Professor M. P. Paul, M. A., a luminary in Malayalam literature.

Under the auspices of the Union, a series of lectures by eminent and distinguished professors were given under the title "My Favourite Poet". This is a new scheme started by the Union for the benefit of the students and I am happy to say that it had its desired effect. Among those who had given the lectures are Prof. Raman Kutty Marar, M. A., of Maharaja's College, Ernakulam, Prof. Bhaskara Menon, M. A., of Kerala Varma College Trichur, Prof. Aravamuda Iyengar, M. A., of U. C. College, Alwaye, Prof. A. Rama Iyer, M. A., Principal, S. N. College, Quilon, Prof. P. T. Chacko, M. A., and Rev. Fr. Hilarion T. O. C. D., M. A. of our College, and Prof. C. A. Sheppard M. A. of the St. Berchmans College, Changanacherry, and they spoke respectively on "Shelley", "Robert Browning", "Shakespeare", "Tagore", "Keats", "Wordsworth" and "Francis Thomson."

Our debates were conducted on strict parliamentary lines to give training in parliamentary procedure. The students evinced keen interest and lively enthusiasm in putting questions and supplementaries to heckle the official side. The following subjects were discussed:

1. "The Govt. we have in India is not really democratic, or if it be, it is a complete failure."

2. "[illegible] U.N.O. [illegible]".

3. "Decontrol Policy pursued by the Govt. is not suited to our present economic condition."

4. "[illegible]"

Our last Union Social was on 16th February, '52, with Rao Bahadur Dr. R. M. Mathew, M.B.B.S., B. Sc., Ph. D., D. T., M.R.C.P., retired Director of Public Health, Madras, as chief guest.

We conducted this year's social on Wednesday the 18th of February, with Justice Kumara Pillai as our Guest of Honour.

Before concluding this report, it is my ardent duty to record our gratitude to Rev. Fr. Principal, who is the President of the Union, to Prof. K. J. Cyriac, the Vice-President, Mr. K. P. Mathew the chairman of the Union and to all the members of the Committee and the Union who with their co-operation and good-will made this year's activities of the Union a grand success.

MOOSA A. BAKER,
Secretary.

BRANCH ASSOCIATIONS

SCIENCE ASSOCIATION

THE activities of the Association commenced with the inaugural meeting held on the 7th August 1952, under the presidentship of Rev. Fr. Gabriel T. O. C. D. B.Sc. (Hons.). Prof. N. Sreedhara Pai M. Sc. delivered the inaugural address in which he stressed the value of science and the role of science students in Free India.

The first ordinary meeting of the Association was held on the 29th August 1952 with Prof. M. V. Varghese M. Sc. in the chair. P. I. John IV B. Sc. read an essay on "Progress of Science and University Educatin."

The next meeting of the Association was held on the 24th October 1952 under the presidency of Mr. K. M. Luke M.Sc. On that occasion P. I. John IV B. Sc. spoke about "Fats and Oils."

The third ordinary meeting of the Association was held on the 18th November with Mr. V. Ramaswamy B. Sc. in the chair. M. O. John IV B. Sc. read an essay on "The age of Metals." Special mention has to be made of P. I. John, M. O. John, Rajasekaran, P. B. Babykutty, V. D. Joseph, T. L. Hormis and P. O. Varghese of IV B. Sc. and Gopalakrishnan and P. S. Verghese of III B.Sc for their keen interest in the activities of the Association.

A party of 60 students of our Association went on an excursion to the F. A. C. T. and the Indian Alumnium Company at Alwaye on 17th January 1953, under the able guidence of our tutors Mr. V. Ramaswamy, Mr. C. J. George and Mr. W. D. Joy. The success which the Association is entitled to is mainly due to the able and sincere guidance of Prof. M. V. Varghese M. Sc. the president of our Association.

K. A. PAILY IV B. A.
Secretary.

HISTORY AND ECONOMICS ASSOCIATION

The inaugural address of the History and Economics Association was made by Mr. A. Gunamony, M. A., M. L. Appellate Assistant Commissioner of Income Tax, on 13th August 1952. Mr. Abraham V. Kurian, M. A., the President of the Association presided over the function. In his inaugural address, Mr. Gunamony stressed the role

of Economics students in the make up o India's Economic policy.

An extraordinary meeting of the Association was held on 9th July 1952 and the Association was fortunate enough to hear one of the distinguished international personalities, Dr. Collins Clark, Economic Adviser to the Government of Australia. He delivered his address on "Capital need for India", in which he raised numerous arguments with regard to the problems and proved that India is not overpopulated.

The members of the Association were also fortunate enough to have a speech by Dr. P. J. Thomas, former Economic Adviser to the Government of India, on the occasion. He stressed the problem of improving our cottage industries and the part of students in it.

An ordinary meeting of the Association was held under the president-ship of Abraham V. Kurian M. A. on 15th October 1952. C. K. John IV B.A. spoke on "Decontrol". Many a student gave their opinions on the subject.

Another ordinary meeting was held on 7th January '53 and Mr. M. J. Kuruvilla, B. Sc. kindly delivered a speech on "Full Employment in Future India." The president of the Association was in the chair.

Again an ordinary meeting was held on 19th January 1953 in which C. T. Chacko IV U. C. spoke on "India's Foreign Policy and World Peace". Some of the members gave short speeches.

C. G. Pathrose IV U. C.
Secretary.

COMMERCE ASSOCIATION

The activities of the Association commenced with its inauguration on 20-8-'52. The inaugural address was delivered by Sri K. C. Varkey M. Com., B.A., L.L.B.

The first ordinary meeting of the Association was held on 6-10-'52, with Sri. I. Madhava Menon, B. A., B. Com., in the chair. N. Rajasekharan Nair IV B. Com., spoke on the "Colombo Plan."

An interesting meeting held on 3-11-'52 with our Vice-President Sri. P. M. Joseph B. A., B. Com., in the chair is also worthy of mention. G. Purushothama Kamath, III B. Com., spoke splendidly on "Industry and Taxes" on the occasion.

This year an excursion party under the auspices of the Association visited the Tata Oil Mills Co. Ltd., Ernakulam. An essay writing competition held under the auspices of the Association on 20-1-'53 can also be mentioned.

In the meeting held on 9-2-'53 under the presidentship of Sri. Kerala Varma Thampuran B. A., B. Com., G. D. A., F. C. A., after the welcome speech by Rev. Fr. Principal, Mr. T. C. Sankara Menon M. A. (Cantab.) Principal, Maharaja's College, Ernakulam, delivered the valedictory address.

Let me avail of this opportunity to express my heartfelt gratitude to all who have contributed to the success of the association.

K. J. Fabian IV B. com.
Secretary.

HINDI ASSOCIATION

With the inauguration of the Hindi Association a feeling of new enthusiasm was instilled in Hindi lovers. The activities of the Association began with the inauguration of the Association by Sri. C. N. Govindji, Principal, Hindi College,

Tripunithura on 8th October 1952. With his knowledge imbibed from Allahabad and his practical experience as the lecturer of Hindi in Cannanore and also as the Principal he succeeded in impressing upon the students to change their attitude towards Hindi and also encourage its spreading to strengthen the nation because a common language is inevitable for the unity of India with its divergetic people and language.

The first ordinary meeting of the Hindi Association was held on 17th October 1952 with Vidwan Sri. Viswanatha Malleya in the chair. D. Anantha Prabhu IV U. C. delivered an eloquent speech on "Sahitya aur Rashtraseva."

To the credit of the Association a parliamentary debate was held on 11th Nov. 1952. Though this kind of debate in Hindi was introduced only last year, it achieved great success.

P. K. Nair III U. C. moved the proposition "The Government have done great harm by introducing Hindi as the National language" seconded by E. Bhaskaran IV B. Com. P. T. Thomas, M. Purushotama Malleya II U. C., Gopalakrishnan II U. C. and others supported the resolution while G. N. Pai III B. Com. assisted by G. P. Kamath III B. Com. and N. Rajasekaran Nair IV B. Com. opposed the resolution from Government side. After a heated and interesting debate the resolution was put to vote and was carried with a majority of 9 votes. Balakrishnan Nair K. P. III U. C. presided.

The second ordinary meeting was held on January 21, 1953. M. Balakrishna Menon II U. C. presided over while Albert Pinhero II U. C. delivered a speech on "Hindi aur Bharat-Ki Unnathi."

The Association also held Hindi essay and extempore speech competitions. In essay competition the first and second prizes were awarded to G. N. Pai III B. Com. and to P. K. Nair III U. C. respectively. In speech contest the first and second prizes were awarded to P. K. Shah III U. C. and Albert Pinhero II U. C. respectively.

Secretary.

MALAYALAM ASSOCIATION

The activities of the Malayalam Association of our college for the year 1952-'53 began with the election of M. V. George III B. Com. as secretary and the nomination of N. Gopalakrishnan of the I U.C. as joint secretary.

The inaugural address of the Association was delivered on August 12th by Prof: P. V. Ulahannan Mappila M. A. of St. Berchman's College Changanacherry. Four ordinary meetings were conducted during the academic year. Vidwan T. M. Chummar, Mr. ...., H. Ganapathy Sarma, P. M. Peter III U. C. and C. V. Peter III B. Com. respectively presided over the meetings. P. J. Abraham II U. C., P. M. Peter III U. C., P. T. Thomas II U. C., Joseph George I U. C. made speeches on current topics such as "[illegible]", "[illegible]", "[illegible]". Under the auspices of the Association "[illegible]" was staged wherein the great actors in the State participated.

George V. M. III B. Com.

Secretary.

SANSKRIT ASSOCIATION

It is my esteemed privilege to place before you, the annual report of the Sanskrit Association. The activities of this association commenced with the

DR. J. S. REDDING WHO INAUGURATED THE COLLEGE UNION.

K. P. MATHEW IV B.Com,
Chairman, College Union.

MOOSA A. BAKER II U. C.
Secretary, College Union.

JUSTICE MR. A. S. P. AYYAR WHO PRESIDED OVER THE COLLEGE DAY CELEBRATIONS.

"To set the cause above renown,
To love the game beyond the prize,
To honour, while you strike him down,
The foe that comes with fearless eyes."
— *Newbolt.*

BASKET-BALL TEAM.

ATHLETIC TEAM

INTER-CLASS WINNERS

inauguration on 21st August, 1952, by Mahopadyaya H. Ganapati Sarma, under the presidentship of Rev: Fr. Marcel.

The first ordinary meeting was held on 16th Oct., 1952, with Prof: P. C. Devassia M. A., in the chair. Sri. K.G. Krishnan II U.C. spoke on "[illegible]." On 12th Nov: 1952 we assembled under the presidentship of Mahopadhyaya H. Ganapathy Sarma, and Mr. K. K. Kumaran delivered a speech on "[illegible]." The next ordinary meeting of the association was held on 15th Nov: 1952 Mr. S. Subramanian being in the chair. Mr. T. V. Varkey gave an eloquent speech on "[illegible]." Another meeting was held on 16th January 1953 under the presidentship of Mr. Kumaran Mr. V. Gopalakrishnan gave an eloquent speech on the "*Development of Sanskrit Literature*" beginning from its early stage to the present condition. On the 24th January we assembled for the last ordinary meeting under the presidentship of Mr. K. G. Krishnan, and Mr. S. Subramanian spoke on "[illegible]."

Before concluding this report, may I record our ardent gratitude to Very Rev Fr. Prior, Rev: Fr. Principal, Rev: Fr. Marcel, Profs: P. C. Devassia and Mahopadhyaya H. Ganapati Sarma. We are proud of our honourable guest Justice Mr. Subramania Iyer who has readily consented to preside over our valedictory meeting. Lastly my sincere thanks to all my friends who whole heartedly co operated for the successful working of the association.

APPUKUTTAN. P.
Secretary

SYRIAC ASSOCIATION

The activities of the Association commenced with the inauguration of the Association on the 21st August 1952. Rev: Fr. Dismas C. D., M. A. presided over the meeting. The inaugural address was delivered by Rev: Fr. Jacob Thevarpadam. He spoke on the sacredness and importance of the Syriac language.

This year we conducted five ordinary meetings. Some important topics dealt with were: — "The golden age of Syriac literature", "St: Thomas in India" "The history of Syriac Language etc. The speeches on these subjects were beneficial to those students who have taken Syriac as their second language.

The valedictory meeting of the Association was held on 20th January 1953. Rev. Fr. Gabriel C. D., B. Sc. (Hons) delivered the valedictory speech. He emphasised on the historicity and importance of Syriac language. Our thanks are due to Rev: Fr. Leontius C. D., the president, for his able guidence.

C. K. JOHN IV B. A.
Secretary

POLITICS CLUB

Under the auspices of the Club five meetings were held. The speaker of each day after an exhaustive study on the subject concerned would lead the discussion in which every member held the right to participate. Doubts were cleared through discussion under the guidance of the president.

Mr. Abraham Kurian M. A., inaugurated the club with a brilliant speech on "The American Elections". Mr. K. J. John B. A. (Hons.), C. T. Chacko, O. Varghese and C. P. Lakshman spoke

on subjects of topical and current interest such as "Troubled Africa," "Birth and growth of Indian Nationalisation", Germany a nansea to the world." "Political parties in India" respectively.

We gratefully acknowledge that the success which the Club is entitled to, is due to the able guidance of Sri. P. J. Sebastian M. A. the president of the Club.

Let me avail myself of this opportunity to express my heart-felt gratitude to all who have contributed to the success of the Club.

N. M. JOSEPH,
Secretary.

PHOTOGRAPHIC CLUB

The first meeting of the Amateur Photographic Club was held on July 5th 1952, under the presidentship of Rev. Fr. Marcel C. D., to select the office-bearers for the academic year. The president delivered a lecture on photography. The Club has forty members on the rolls and it began work actively from 10th July. The first ordinary meeting was held on 18th July with Rev. Fr. Marcel C. D. in the chair. The allotment of work for each member was made on the occasion according to the interest of each. We have taken the photographs of almost all the functions that were conducted in the college. The dark-room facilities were increased and we are proud to say that our dark room is almost perfect. We have taken many prints and have done developing, enlarging etc. to perfection. We are proud to say that the Club is a "means of economy" in photography as the students are not misled by unnecessary wastage in the outside studios.

Two ordinary meetings were held this year presided over by Rev. Fr. Marcel C. D. who gave directions for successful developing, printing, enlarging and the like.

JOHN MARANGOLY, III B. A.
Secretary.

DRAMATIC CLUB

The activities of the Club began on the 15th August 1952. An eminent advocate, Mr. N. N. Narayana Pillai gave the inaugural address. The members of the Club staged a Malayalam drama "[illegible]" on that occasion. It marked another milestone on the ownward glorious march of the Club.

The prize-winners of this year include P. Prabhakaran IV B. A., P. M. Kuriakose III B. Com. and Lazar Godfrey III B. Sc.

JACOB K. J. IV B. A.
VINCENT T. S. IV B. Com.
Secretaries.

MUSIC CLUB

The first business meeting of our Club was held on 4th July 1952, under the presidentship of Rev. Fr. Leontius and a music test was conducted to select the members and office bearers for the academic year. U. X. Augustine IV U. C. and Abraham P. J. IV B. Com. were elected as secretaries. The combined inauguration of Music and Dramatic Clubs was on 15th August 1952 under the presidentship of Advocate Sri. N. N. Narayana Pillai.

Nothing that is great was ever accomplished without toil, but here at every advance, new beauties and delights

unfolded themselves to cheer us on our way. Through the quivering strings and wood, we can express every thought and emotions in the form of music.

Some of our favourite instruments are Hawain Guitor, Violin, Mandlin, Flute, Cello, Piano, Mouth organ, Harmonium and Thabela. We are now in a position to play all these instruments upon their proper chords. Our vocalists have got the shrill tone of Latha, as well as the bass note of Mukesh. We have taken part in all the college functions and in many other functions, outside the college with great success.

Thus the academic year was one of success and delight, the credit of which goes much to our president, Rev. Fr. Leontius, a striking personality, whose praise we cannot but sing with joy and respect.

U. X. Augustine IV U. C.
Secretary.

SPORTS AND GAMES

ATHLETIC ASSOCIATION

In the sphere of Athletics the year under report has been one of high aspiration, zealous activities and proud achievements. The much coveted place of general and athletic captain-ship evoked the keenest competition and in the thick fight that ensued wherein all joined in the most sportsman-like manner C. V. Joseph came out successful.

The Athletic team has kept up its high reputation in both track and field events. Early in November 1952 the College Athletic team was selected, after two days' test. Then the team was given intense training and efficient coaching by our Physical Director Sri. P. P. Devassy. As a result of this we made splendid performance and brought undying fame to the Sacred Heart College by winning the "Ullatikulam Challenge Cup" for the fifth year in succession, in the inter-collegiate sports held at Palghat.

Nearer home, in the Cochin Olympics also our team did very well. Among those who participated in it the names of K. Ibrahim, K. U. Itty Ipe and C. V. Joseph need be specially mentioned with pride.

As usual the inter-class competitions were also played with great gusto and team spirit. New records in long jump and Pole-vault were created by K. V. Itty Ipe IV U. C. and in 200 meters dash by C. V. Joseph II U. C. Another interesting feature of this year's College Sports was that K. U. Itty Ipe, George Joseph III U. C. and C. V. Joseph II U. C. all tied for the Champian ship each securing 15 points. The III Class led by M. O. Varghese and II class led by M. T. Paulose tied for the intra-mural Shield.

To conclude, this year's achievements we are proud to say, were a grand addition to the glorious past. I express my esteem and gratitude to my team-mates and all well-wishers.

C. V. Joseph II U. C.
Captain.

BASKET BALL

This was an year of unparalleld success for our team. This year's team under the captainship of K. V. Mathew began the year with grand expectations

and with a definite determination to better the brilliant record of last year.

Captain

All the year round, there can be no doubt regarding the spirit in which we joined in all the competitions. Whatever the laurels that might have awaited the College team, Thevara knows how to play the game, and she appreciated others that did.

It is legitimate to mention that, compared with the previous year's records, we had a better training this year. We played about 40 test matches and we did very well in almoest all of them.

During the early part of the year we suffered a defeat at the hands of the Loyola College, Madras, at Trichinopoly but the indomitable spirit of our players and the incessant enthusiasam and encouragement of our Physical Director raised the standard of our team. This was reflected in the "Fr. Barthlomeo memorial" tournament. We showed our real worth or our full colour to the public by defeating St. Joseph's College, Trichinopoly in the finals by 54 points to 48.

Then came our chance in the intercollegiate tournaments. We played four matches to come out victorious in the finals of the Trichur division. And in all the matches our success was widely appreciated and admired.

Spurred to greater achievements by these successes we entered the Travancore-Cochin Olympic Basket Ball Tournaments. Here was a chance for us to show our real worth and to make splendid performances. We entered the North Zone final by defeating Union Christian College, Alwaye and Y.M.C.A. Alwaye respectively. In the final we had to meet the professional team from Alleppey. We rose to the occasion and defeated them by 24 points to 18. It was a great success. Then we travelled to Trivandrum to meet the University College Trivandrum, the south zone finalists. In the interesting encounter we defeated them by 30 points to 20 points and thus secured for our Alma-Mater the "A. V. George's Shield". We made a splendid performance and brought undying fame to the Sacred Heart's College. Thus for Thevara we opened a new page

The Basket Ball team not only kept up its high reputation, but has surpassed its past records also. Mr. C. I. Varghese, the star player of our team had the privilege to be selected to represent Madras University in the inter university matches. It is needless to say that he came out with flying colours. As a result of our brilliant and breath-taking performance at Trivandrum, three members of our team, namely, C.I. Varghese, K. L. Jose and M. K. Abraham were selected to represent Travancore-Cochin in the National Basket Ball tournaments held at Banglore half in December. Due to his magnificent display at Banglore, C. I. Varghese was selected as a member of the Indian National Basket Ball Team which is to tour the Far East during the coming summer. On behalf of the Basket Ball team I extend to him our best wishes and greater glory in the years to come.

As the out-going captain of the year I take this opportunity to tender our

It is our cherished hope that the enthusiasm evinced by new comers for Hockey will be kept up. "Cheerio"

P. SREEDHARAN B. A. IV B. com.
Captain

VOLLEY BALL

This year's team under the captainship of Sri. K. C. Chacko began with a series of practice matches, with U. C. College Alwaye. In spite of the fact that we had to meet with stiff opposition from the Alwaye team-the Travancore Cochin inter collegiate winners, we put up a gallant fight. Then followed a series of victories. We defeated I. N. S. team Venduruthy very easily. We scored another easy victory over the Cochin local team.

In the inter-collegiate match, we defeated St. Albert's College, Ernakulam who were a small fry to us. This was followed by another victory over St. Thomas College, Trichur. Most unluckily we were defeated by the Victoria College Palghat. But the margin was only of a few points, and we would not allow ourselves to be disappointed or discouraged.

It would not be out of place, if mention is made of M. K. Augustine through whom we represented the Madras University team. The indomitable spirit of our players and the incessant enthusiasm and encouragement of our Physical Director raised the standard of our team second to none. We hope to do better next year.

K. C. CHACKO I U. C.
Captain

— By M. T. John II U. C.

CATHOLIC STUDENTS' UNION

I have great pleasure to place before you the annual report of the working of the C. S. U. of this college for the year 1932-'33. The working of our union began with the election of Mr. T. J. Mathew IV B. A. as the Chairman and Mr. Kuriakose K. M. II U. C. as the secretary.

Inaugural Meeting

The inaugural address of this union was delivered on July 30th by Rev. Fr. Paul. Kunhikkatt, B. A.

Committee Meetings

The first committee was held on 24th July 1932 with Rev. Fr. Antony C. D. the Principal in the chair. At that meeting a plan of work for the year was prepared and adapted. To consider the various arrangements for the successful conducting of the All Indian Catholic University Federation held at Madras, three committee meetings were held on different occasions. An adhoc Committee with Rev. Fr. Gabriel as chairman was also formed.

The Central Committee Meeting

A meeting of the Central Committee of the C. S. U. for the academic year 1932-'33 was held on 27th July 1931 at St. Joseph's College Trichinopoly. The Chairman and the Secretary of the union attended the Central meeting.

Extra-Ordinary meeting

The first extra-ordinary meeting of the union was held even before the formal inauguration of the union, on July 3rd under the presidentship of Rev. Fr. Theodosius C. D. to celebrate the Centenary of St. Thomas and St. Francis Xavier, and to bid farewell to the president who was going to America for higher studies. Mr. A. T. Devasia M. A. gave an eloquent speech emphasising the significance and importance of the day.

Another extra-ordinary meeting was held on Mission Sunday, with Chev: C. J. Varkey M. A. in the chair. The president in his speech remarked that in India, all eyes are focused on us who belong to the Lord's chosen few. He advised the students to set examples of real christian life by our behaviour and thus attract our non-christian brothers to the knowledge and love of Christ. After the meeting a fancy auction sale was held, the articles being mostly contributed by the members. I am glad to say that our students showed great enthusiasm to collect funds for the missions. This year total collection amounted to Rs. 200.

Our next extra-ordinary meeting was addressed by Rev. Fr. Cyrac S. J. the national director of A. I. C. U. F. He invited the hearty co-operation of the students for the success of the first national congress of the Catholic University students which had been held in Madras in December 1932.

The feast of the kingship of Christ was celeberated on 31st October with all due solemnity, pomp and splendour.

Annual Retreat

The annual retreat for the Catholic staff and students was held from 26th to 30th September 1932. The preacher of this year was Rev. Fr. John Mattackal.

Book Stall

Another important activity of the union was the revival of the Union Book Stall. The work of the book stall

began in full swing from September 6th. It was opened by Sri Amalanath, the superintendent of the Government Press Trivandrum. Sri. Amalanath stressed the need of spreading good literature among the students. The president of the book-stall Rev: Fr. Columbus C. D. and the secretary Mr. O. Varghese were successful in stocking the Stall with a good number of Catholic books. Through the good office of Fr. Gordon Rector of Loyala College, Madras, 200 copies of the New Testament were got down at relatively cheap rate.

Study Circles

The main purpose of the union is to afford the members opportunity for acquiring knowledge on the different problems of the day. The members of the union are divided into five study clubs according to the hostels. Several study circles were conducted in each of the hostels on various subjects. This year the day-scholars have taken very great interest in their study circles which were conducted under the able directorship of Rev: Fr- Hilarion C. D. The wardens of the hostels are the spiritual directors of the study circles for the hostelers.

Rhetoric Classes

It is to be mentioned with pride that we trained a few to speak in public under the guidance of Rev. Fr. Hilarion.

Madras Congress

The crowning achievement of this year's activity was the Madras Congress, in which delegates from all the Catholic Colleges were present. We are happy to say that about 300 students and 10 members of the staff from our college participated in that Congress. The greatest names of Catholic India were figured on the programme. It was for the first time in the history of this ancient land of ours, that Catholic University students met in a big and fraternal gathering and studied together their responsibilities-intellectual, religious and social. Our members returned from Madras with a thorough knowledge of duties and responsibilities. The union raised a sum of about Rs. 500 to enable the poorer members to participate in the Madras Congress. To Rev. Fr. Gabriel, the chairman of the Adhoc Committee for the Madras Congress and Messers A. T. Devassia, K. C. Jacob and K. M. Alyas and to the Rev. Fr. Wardens of the hostels we are xtremely greateful for their great service and sacrifice. We are also thankful to A. L. Devassy the energetic president of the Newman Association, Ernakulam for his timely financial help to the union.

Let me take this occasion to express on behalf of this union our sincere thanks to Very Rev. Fr. Prior and Rev. Fr. Principal and Spiritual Directors for the unselfish encouragements and valuable helps we have received from them. I am thankful specially to the members of the working committee especially to Prof. K. J. Cyriac and I also extend sincere thanks to all the members of the union both the staff and students for their unfailing sense of co-operation.

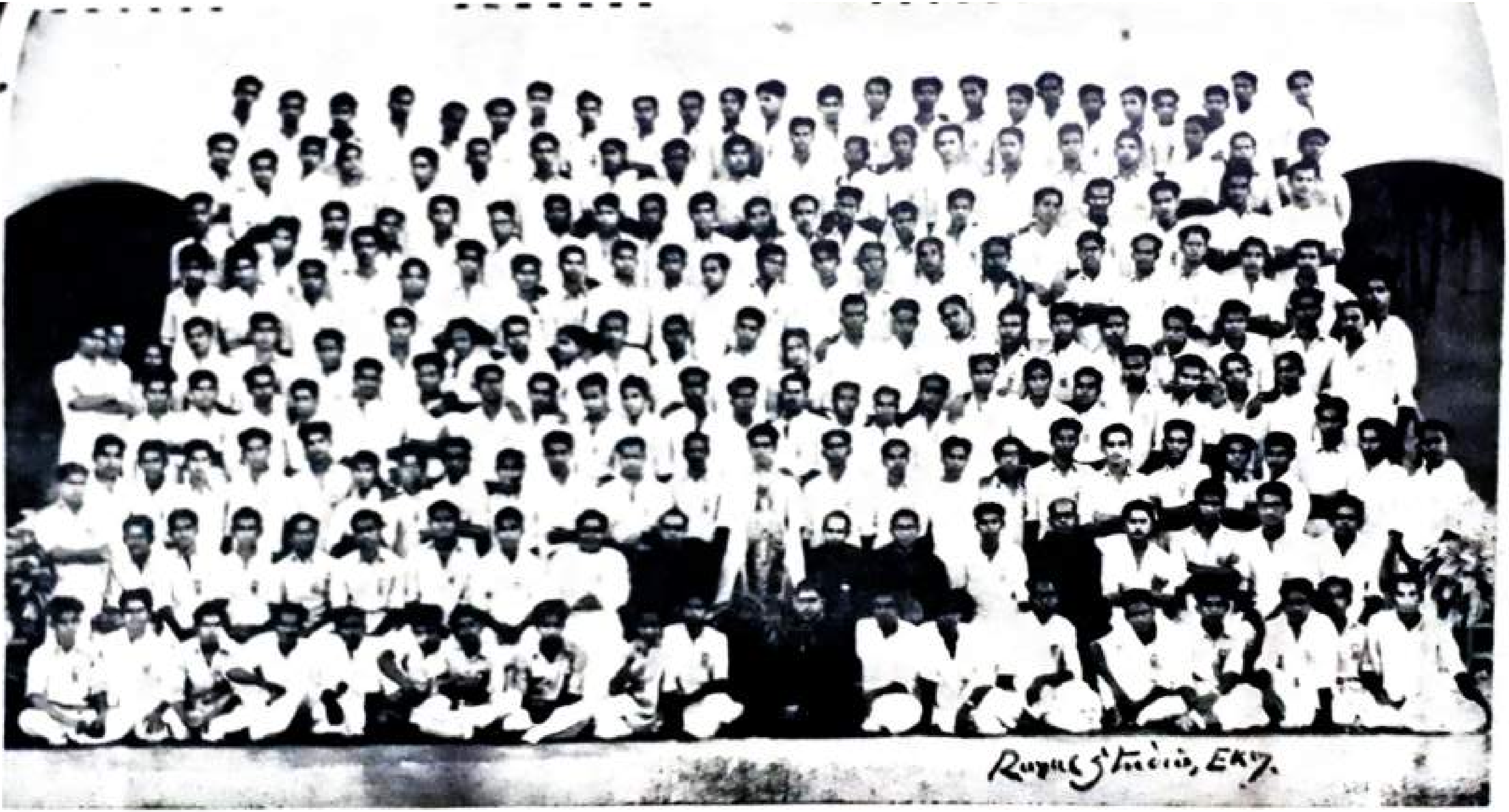
KURIAKOSE K. M.
Secretary

COLLEGE UNION COMMITTEE W.TH REV. FR. THEODOSIUS

C. S. U. COMMITTEE WITH REV. FR. THEODOSIUS

T. J. MATHAI IV B. A.
C. S. U. Chairman

K. M. KURIAKOSE II U. C.
C. S. U. Secretary



S. H. COLLEGE SODALITY 1952 – '53.

SACRED HEART COLLEGE SODALITY

I deem it a great privilege for me to present the annual report of the S. H. College Sodality for the academic year 1952-'53.

The following are the office bearers

Director	:	Very. Rev. Fr. Prior.
Sp. Director	:	Rev. Fr. Marcel.
Prefect	:	C. K. John IV B. A.
Vice-Prefect	:	K. P. Thomas IV B. A.
Secretary	:	P. T. Thomas II U. C.
Editor	:	O. Varghese IV B. A.

House Representatives.

S. H. Hostel	:	Thomas Kadavan III U. C.
		A. L. Fernandez III U. C.
Bosco I	:	C. T. John II U. C.
		K. L. John II U. C.
Bosco III	:	K. D. Joseph II U. C.
		Dominic Thomas I U. C.
Bosco V	:	T. M. Francis I U. C.

Devotion to Mary is increasing day by day. It can easily be proved from the fact that the total strength of the Sodality of this year is 264, whereas it was only 152 in the last year. Most of them are hostlers. A few members are day-scholars. The addition of a day-scholars' section is a new feature and the credit goes to K. P. Thomas IV U.C.

Most of the Sodalists hear Holy Mass daily and receive holy Communion at least once a week. The opening of the College Chapel has added to our convenience for the same. The recitation of the Little Office of B. V. Mary is held on every Sunday followed by a short exhortation. Many of the Sodalists are taking active part in the College Social Service Society. To encourage the literary ability of the members we are publishing a manuscript occasional "The Ideal." The credit goes to the able editor Mr. O. Varghese.

The joint inaugural meeting of the C. S. U. and the Sodality was held on 30th July 1952. Rev. Fr. Paul Kuzhikattu B. A. delivered the inaugural address.

Extra-Ordinary Meetings

Five extra-ordinary meetings were held this year. The first was on 3rd July to celebrate St. Thomas' day. Rev. Fr. Clement C. D. presided over the meeting and Sri. A. T. Devassia M. A. gave an impressive speech.

The second meeting was on 16th July 1952 to celebrate the feast of our Lady of Mount Carmel. The meeting was also meant to bid a temporary farewell to Rev. Fr. Theodosius C. D., M. A. the Principal. A spiritual bouquet was presented to him. Rev. Fr. E. DeMoulder S. J., made a speech on Mission activities, on the occasion.

On the eve of the Assumption day a meeting was held with Rev. Fr. Theobald C. D., M. Sc. in the chair. 30 new members were received into the Sodality on the same day.

On Mission Sunday a public meeting was held with Chev. C. J. Varkey M. A., K. S. G. in the chair. In the fancy auction sale a sum of Rs. 240 was collected.

The feast of the Immaculate Conception of B. V. Mary was celebrated on 8th December '52. A candle light procession was held on the eve of the feast under the joint auspices of the College and High School Sodalities. After Benediction Rev. Fr. Mathew Mankuzhikari addressed the gathering.

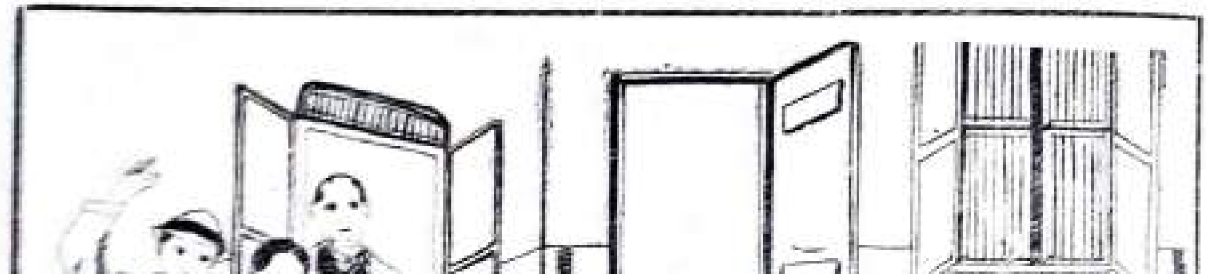
Various ordinary meetings were held in which several subjects of spiritual interest were discussed. Spiritual

bouquets were presented to His Grace the Archbishop of Ernakulam and to **Very Rev: Fr. Prior on their Patron's day.**

Devotion of the first Saturday according to the Fatima message is practiced by members of the Sodality. Almost all the Sodalists participated in the historically important All India Cotholic University Students' Congress, held in Loyola College, Madras, in December 1952.

Before concluding this report I would like to express our deep debt of gratitude to Very Rev: Fr. Prior, Rev. Fr. Marcel and Rev: Fr. Principal for their keen interest and valuable advices rendered to us during the year. We thank also all those who have helped us in any way. Finally, let us thank our beloved Mother, the Blessed Virgin Mary, for her abundant blessings over us in all our activities.

P. T. THOMAS II U.C.
Secretary.



— By Tomy Rocha I U.C.

"We only saw a table spread
For dinner, meat and cheese and bread,
But all untouched and no one there;

....

......At the table-head a chair
Lay tumbled on the floor."

WILFRID GIBSON.

SOCIAL SERVICE LEAGUE

It is one of the most important organization of the students in the College and was organized in 1944, when the College itself came into existence. It is a voluntary organisation of the students and is intended for the purpose of instilling into the minds of the members the eternal principles of the Fatherhood of God and Brotherhood of man. The Principal of the college is its Patron and Prof. K. J. Cyriae M. A., B. L. is its President from its very beginning.

The activities of the society were well begun with the election of the office-bearers. K. A. Chidambaram Pillai IV B. A. and Philip John III B. Com. were elected Secretary and Asst: Secretary respectively. There is an Executive Committee consisting of 20 members and it is divided into 7 groups for its efficient working, namely, Poor Relief, Medical aid, Housing, Children's Welfare, Education, Rural Lectures and Milk Distribution.

POOR RELIEF

We are supporting 26 poor families of the locality giving subsidy to buy their weekly rations. Special care is taken to see that what we give does not go to waste by giving the help not in cash but in kind. One old woman was given the entire cost of living and she was taken to the Lourdupuram Destitute Home Perumanoor. On the Independence Day more than one thousand persons were given a sumptuous meal. As usual the 21 members of the Lourdupuram Destitute Home were entertained to dinner.

HOUSING

We visited many poor families of the locality and helped 66 families to thatch their houses by giving them the necessary material and our own labour in a few cases. The entire cost of constructing five new houses was met by us.

CHILDREN'S WELFARE

Evening classes were conducted for the waifs and strays of the locality. Now there are 30 children attending the daily classes. We provide them with slates, pencils, books, clothes etc. All facilities are provided for their physical exercises also. Sports and games were conducted for them and prizes were distributed to the winners as well as to those who won the tests in general proficiency, cleanliness etc., on the day of the Anniversary of the League.

EDUCATION

This is an important branch of our activities. Two students of the Lourdupuram Middle School, three students of the local High School, one student of the Typewriting School, Perumanoor, and twelve students of our college were given their tuition fees. Arrangements were provided for the lunch of eight students of our college. Books were purchased and given to two students in the Middle School, Perumanoor, one in the local High School and three in the local Primary School.

ADULT EDUCATION

It was begun this year for the first time in the history of the League. There were 15 regular members and they were taught English, Malayalam and Hindi. Some general topics were also dealt with.

MEDICAL AID

We render medical aid to the sick and afflicted of the locality by giving

them medicines and taking them to the hospital. Twenty patients were treated at our expense. Among them there were T. B. patients who were given medicines as well as milk, egg, meat etc. to improve their health.

RURAL LECTURES

Rural lectures open to all, were conducted in four different centres and subjects of varied interest like Cottage industry, Cleanliness, Formation of Character etc. were discussed.

MILK DISTRIBUTION

About 100 children of the locality were given milk daily for some months till the supply of milk powder was stopped by the government. But from February, 1953 onwards we are getting the milk powder and milk is distributed to the poor children.

LOANS

were given to some in order to begin some cottage industries, to clear debts and to start some small business. This is a scheme beneficial to the students also.

MISCELLANEOUS

Financial help was extended to meet the *burial* expenses of five persons. We assisted two persons to meet their *marriage* expenses. Financial help was given to a poor blind man to purchase a typewriting machine, two fishermen were given loans to purchase small boats for fishing; one blacksmith was given financial help to purchase the necessary materials for his work and two other persons were helped to start a small business. Financial help was rendered to stranded passangers who had no means of going home.

Besides the above activities, one important thing to mention is that our League is affiliated to the Indian Conference of Social Work and three delegates, the Principal, the President and the Secretary were sent to the Sixth International Conference of Social Work held at Madras from 14th December 1952.

The Nineth Social Service League Day was celebrated under the presidentship of Sri. K. C. Mammen Mappilla the editor of Malayala Manorama, Kottayam. Miss Janaki Amma B. A., B. L., the Municipal Chairman, Ernakulam and Sri C. M. Kuruvilla M. A., B. L. made two eloquent speeches on the occasion. Prizes were distributed on the occasion to the winners in sports, study etc. from among the students in the evening class and adult education class. The members of the League have taken care to see that the people of the locality do not grow idle at their expense. Help is rendered only to those who have no alternative choice.

Our financial position is as follows:—

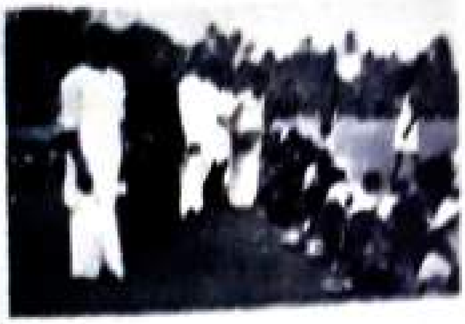
Previous year's balance	1927 – 14 – [illegible]
Net income by variety entertainment	2443 – 15 – [illegible]
Donation from students	1305 – 0 – [illegible]
Donation from Mr. Joseph Chackola	30 – 0 – [illegible]
Donation from College Union	30 – 0 – [illegible]
Total income	5778 – 13 – [illegible]

SOCIAL SERVICE

"A THING MOST SACRED IN THE EYES OF HEAVEN"

"The charitable give out at the door, and God puts in at the window."

Proverb



Photos by V. M. Joseph, III U. C., & K. E. Thomas, I U. C.

The year's various expenses under the different groups of activities are as follows: –

Poor relief	961 – 1 – 0
Medical Aid	277 – 7 – 0
Housing	399 – 14 – 3
Children's welfare	139 – 14 – 5
Education	646 – 14 – 0
Loan	961 – 0 – 8
Milk distribution	71 – 0 – 0
Registration fee to the Indian Conference of Social Work	40 – 0 – 0
Sixth Inter-national Conference of Social Work	275 – 6 – 0
Miscellaneous	92 – 14 – 0
Total	3985 – 15 – 6
Balance	1892 – 14 – 0

The inspiration and help given by Rev. Fr. Principal, the able guidance and supervision of Prof. K. J. Cyriac M. A., B. L., the President, and the valuable help of Rev. Fr. Stanislaus the Treasurer, really account for the brilliant success of the activities of the League. To them we are highly obliged and grateful. Finally our hearty and sincere gratitude to all those who have in various respects contributed to make our attempt a success.

K. A. Chidambaram Pillai,
Secretary.

HOSTEL REPORTS

Sacred Heart Hostel

Warden : Rev. Fr. Columbus
Chairman : M. A. Joseph

Our hostel life began under the paternal care of Rev. Fr. S. H. Antony. The hostel union activities were started with the election of M. A. Joseph as chairman and P. I. Abraham as secretary. The hostel union was inaugurated by Prof. P. T. Chacko M. A. As Rev. Fr. S. H. Antony was appointed the Principal during the first term Rev. Fr. Columbus took charge and became our guide. Under him we continued the pleasant life started under Rev. Fr. S. H. Antony.

We conducted several meetings of which four were debates and three were extra-ordinary meetings in connection with the departure of our former Principal Rev. Fr. Theodosius and with the Independence Day and Republic Day.

We have a well equipped reading room possessing several standard newspapers and periodicals of current interest. Further, we run an efficient manuscript magazine "Premier". Again the introduction of a radio set marks a new chapter in the annals of the hostel. We are proud to record that K. M. Mani of this hostel won the first prize in the inter-collegiate oratorical contest in Malayalam. On the whole this academic year was one of peace and joy. The credit goes to the paternal care and diligence of Rev. Fr. Columbus. We are really indebted to him, for his yeoman services.

P. I. Abraham.
Secretary.

Don Bosco Hostel I

Warden : Rev. Fr. Leontius
Chairman: Ulahannan P. C.

Our pleasant hostel life began under the paternal care of our esteemed warden. The inaugural meeting of the hostel union was conducted on 13th July 1952. Dedication of the hostel to the Sacred Heart was solemnly held on August 2nd. Several meetings were successfully conducted during the course of this year.

(6)

Subjects of common interest such as Food Problem in India, Communism, Family life, 'Panjayath" election etc. were discussed in the ordinary meetings.

An extra-ordinary meeting was held to bid farewell to Rev. Fr. Theodosius C. D. M. A., Principal, on his departure to America for higher studies on 20th. As a token of our love and gratitude we gave him a spiritual bouquet and an ivory statue of the Holy Family and also a group photo was taken on the occasion. A joint extra-ordinary meeting of Bosco I and III was conducted on the Independence day with Mr. Paul Manvettam B. A. B. L., the sub-editor of the Malabar Mail in the chair.

In the field of sports and games Bosco I stands unequalled. Our hostel represents many of the team players and we are proud to say that the college general captain C. V. Joseph and the college volley Captain K. C. Chacko belong to this hostel and C. V. Joseph has won for himself the college championship.

Greater attention is paid to intellectual activities of the hostel. We have got a well furnished reading room provided with several important magazines, weeklies and dailies.

Our Hostel Day was celebrated on the 30 January 1953, in union with Bosco III. Chev. C. J. Varkey K. S. G., M. A. was the guest of honour. A Malayalam drama *"Jeevitayatra"* was staged on the occasion in the college Assembly Hall.

Rev. Fr. Leontius C. D. our warden had been to us a warden of discipline coupled with the father of paternal care. To his services all our record-breaking achievements of this year bear lasting and grateful witness.

Paily M. A.
Secretary

Don Bosco Hostel II

Warden : Rev. Fr. Theobald
Chairman: S. K. Das IV B. A.

Our pleasant hostel life began under the benign care of our Warden Rev. Fr. Theobald. The election of the office bearers of the Hostel Union was conducted purely on democratic lines. The Hostel Union was inaugurated by Rev. Fr. Theodosius T. O. C. D., M. A.

We have conducted several meetings ordinary and extra-ordinary, and parliamentary debates and discussed many of the current problems with vigour and enthusiasm. Topics of equivocal interest like "Is democracy a success in India" "World Government" and "U. N. O." were discussed in detail and new solutions were arrived at. We commemorated the 6th Independence day with unbounded enthusiasm presided over by Sri. A. T. Devassia M. A.

A manuscript magazine was published as usual and was attended with greater success than previous years. A well equipped reading room with a number of periodicals and dailies was at our disposal. In the field of sports and games and extra-curricular activities we were unrivalled. Our hostel had the unique distinction of having contributed an aggressive forward to the All India Basket Ball Team in the person of C. Varghese III B. Sc. We are proud enough to record here that M. T. Mathukutty IV B. A., S. K. Das IV B. A. and K. A. Chidambaram Pillai IV B. A. have won prizes for attendance and Social Service. Sri. Prabhakaran Nair IV B. A. was adjudged as the best actor of the year in the college. P. G. Abraham II B. Com. is also an accomplished actor and musician.

Our Hostel Day celebration was conducted on 7th Feb. 1953 on a grand scale presided over by the late Justice K. A. Gangadhara Menon B. A., B. L.

In fine we have maintained a calm, disciplined and studious atmosphere throughout this year. The credit for all our achievements goes to Rev. Fr. Theobald, our Warden, who, by dint of his benevolent and generous nature, endeared himself to one and all of us. It will not at all be an exaggeration to say that we have thoroughly enjoyed this academic year with all facilities that a good hostel can give to the inmates.

Soman V. S.
Secretary

Don Bosco Hostel III

Warden : Rev. Fr. Marcel.
Chairman: K. V. Joseph II U. C.

Our pleasant hostel life began under the paternal care of Rev: Fr. Columbus C. D. The inauguration of the hostel union was conducted on 7th July 1952 by Prof: V. Abraham Kurian M. A. The hostel union has the excellent record of having conducted 11 meetings ordinary and extra-ordinary wherein the members with remarkable enthusiasm and considerable interest took part discussing debating and arguing. Subjects like "communism" "mordern problems," "Social Service," "World of cinema", "prohibition" "relation between employee and employers" etc. were discussed.

A hearty send off was given to our Principal Rev: Fr. Theodosius who left for America.

Rev. Fr. Columbus was appointed as the general warden and the vacancy was soon filled by Rev: Fr. Marcel C. D. The Independence day was celebrated under the joint auspices of the hostel union of Bosco I and III. Mr. Paul J. Manvettom B. A. presided over the function.

The two issues of our hostel manuscript magazine "KUSUMUM" reveal the talents of the inmates of our hostel, in various branches of the five arts. We have a well equipped reading room.

We have ample facilities for indoor and out-door games. We are very glad to record here that K. L. Jose I U. C. is a member of the U. S. T. C., Basket Ball team, K. C. Mathew II U. C. the captain of the College Basket Ball team, and M. K. Augustine I U. C. "the university Volley Player".

Our Hostel Day was celebrated on the 30th January 1953 conjointly with Bosco I. Chev. C. J. Varkey, K. S. G., M. A. was the guest of honour. A drama "Jeevitha Yathra" was staged on the occasion.

The academic year was one of success and delight. The credit of which goes much to our warden Rev. Fr. Marcel, a striking personality whose name we cannot but remember with affectionate feelings of gratitude.

V. Joseph Gregory,
Secretary.

Don Bosco Hostel IV

Warden : Rev. Fr. Gabriel.
Chairman : C. George Koshy IV B. com.

Our pleasant hostel life began under the paternal care of our warden. The vigorous activities of the year began with the election of various office-bearers of the hostel union. The Inauguration of our hostel union was held on 12th July 1952 with Rev. Fr. Principal in the chair.

On the occasion we gave a warm send off to our Principal who was leaving the college for higher studies in America. We presented him a travelling time-piece as a token of our affectionate regards.

During this year we conducted several ordinary meetings, discussing many useful subjects. An extra-ordinary meeting was held on the Independence day when Sri. P. J. Sebastian B. A. (Hons.) presided over the function. We celebarted the Republic Day on the 25th January with Sri. K. M. Tharakan M. A. lecturer in St. Albert's, in the chair.

Thanks to the labours of our warden, we are blessed with a well-equipped library. We are happy to state that the members take the maximum benefit from the hostel library. More than 1200 volumes were issued during the current academic year.

With regard to athletics we are not backward. We have got a special Athletic Club for indoor games. It was a speciality of this year to have conducted inter-hostel games between Bosco IV and V. Though we lost in Basket Ball, our performance was very good in Badminton.

The Hostel Day was celebrated on 31st January under the joint auspices of Bosco IV and V. The guest of honour was Justice K. S. Govinda Pillai.

Coming to the very close of a happy life we are leading, we cannot but express our deep gratitude and admiration to our warden, Rev. Fr. Gabriel for his whole hearted co-operation and sincere and zealous solicitude for our welfare.

K. M. CHERIAN I U. C.
Secretary.

Don Bosco Hostel V

Warden : Rev: Fr. Reynolds.
Chairman : P. V. Punnoose.

The activities of the literary association of Bosco V began with the election of various office bearers. The inauguration of the union was done by Fr. Theodosius C. D., the then Principal. As it was also an occasion of bidding farewell to Fr. Theodosius who was proceeding to U. S. A. for higher studies a very fitting present was given to him by the hostlers.

During the year under review several ordinary and extraordinary meetings were held. The Independence day and Republic day were celebrated with becoming solemnity and festivity. We have a well-equipped reading room with several dailies and weeklies. As in the past, this year too we were very enthusiastic in the social service activities. We are proud to record that the "Poor Boy's Fund" launched last year is being carried on very successfully.

In the field of sports too we took great interest. To encourage Basketball game our warden has placed a challenge trophy this year. We are happy to say we were the winners of the "Centenary Memorial Cup".

At the close of the year we can say without any exaggeration that we had a very pleasant and useful year in the hostel. The many friends we gained, the experiences both in the hostel and the class room will certainly go a long way in our lives. We take this opportunity to thank our warden Fr. Reynolds who was 'our friend, philosopher and the guide'. God Bless Bosco V and the S. H. College. ***Jai Hind!***

G. MADHAVAN PILLAY,
Secretary.

List of Successful Candidates 1952.

Intermediate Exam.

FIRST CLASS

Alexander, V. P.
Job, K. J.
Madhava Kammath, N.
Mathai, K. P.
Mathew Muthalaly, K. C.
Paul Kurian, V.
Poulose, V. O.
Rajaram, K. P.
Ramanathan, R.
Samuel, S.
Joseph, P. L.
Kuruvilla, M. J.
Radhakrishnan Nayar, R.
Viswanatha Menon, K.
Venkata Raman, G.
Anselm, L. C. E.
Antony, K. C.
Kuriako, P. K.
Augustine, P. P.
Devassy, T. P.
Joseph, M. J.
Kuriakose, T. X.
William John Daniel,
Abraham, V. V.
Divakaran Nayar, N
Gopinadhan, A.
Madhava Bhat, V.
Naganathan, S.
Parameswaran, N.
Antony, K. E.
Ouseph, M.

SECOND CLASS

Authappan, V. K.
Antony Douglas Lewis,
Baby, C. P.
Charley Corriya, A. F.
Davis, C. J.
Dayananda Kamath, N
George, P. A.
Gopalakrishnan, K. G.
Joseph, T. L.
Karunakara Pisharady, C. R.
Kurian, K. U.
Mathew, K. A.
Ommenunny, K. V.
Pius, A. L.
Raghavan, N. K.
Raghavan Nayar, N. K.
Rajan, B. V.
Ramachandran Nayar, P. K.
Ramakrishnan, M. C.
Sadanandan, T. A.
Thomas, M. K.
Unnikrishnan, V.
Varghese, V. P.
Verghese, C. I.
Varghese, M. O.
Varghese, P. S.
Abraham, P. P.
George, M. V.
Gopalakrishnan Nayar, B. S.
Joseph, K. J.
Joseph, M. P.
Kumaran Nayar, N.
Madhavan, P. E.
Mathew, K. I.
Narayanan Elayidam, N.
Poulose, P. V.
Prabhakaran Nayar, R.
Sridharan Nayar, N.
Thilakan, V. K.
Thomas, K. V.
Thommen, P. D.
Vijayan, T. M.
Unni, V.
Viswanathan, S.
Jacob, T. P.
Poulose, T. J.
Abilio Figureido, J.
Antony, M. A.
Antony George
George, C. T.
George Andrew Pereira, A. C.
Johnson, P. V.
Joseph, V. A.
Joseph, V. M.
Joseph Kuruppacheril
Mathew Valliplakkal, J.
Muhammad Ibrahim, P. K.
Nandakumaran, K. B.
Nicholas, C. D.
Ravindranathan, K.
Thomas, M. M.
Varghese P. C.
Balakrishnan, T. S.
Denaisan, M. G.
John P. P.
Mathai, O.
Thomas Xavier,
Viswanathan, P. N.
Balakrishnan, C.
Narayanan Kutti, M.
Sivarama Krishnan, V.R.
Antony Lewis, V. G.
Joseph, T. V.
Chacko, C. A.
Joseph Tharakan, P. V.
Kuruvilla, P. M.
Mani, M. D.
Mathen, P. M.
Thomas, K. J.
Jacob, K. J.
Abraham, M. K.
Alexander, K. C.
Antony, M. V.
Antony Lional Fernandez.
Chacko, K. J.
Cletus, P. J.
Joseph, N. P.
Mathew, P. P.
Mathew Devasia, M.
Meerannan, V. M.
Peter, P. M.

Sebastian, K. S.
Thomas, M. J.
Varghese, P. S.
Abraham, T. C.
Devasy, P. P.
John, C. G.
Mathew Varughese.
Simon, P. V.
Xavier, P. P.
Raman, A.
Chacko, N. P.
Gopinathan, A.
Jacob, T. V.
John, N. M.
Joseph, A. A.
Kuriakose, P. M.
Mathew, J.
Radhakrishnan, C.
Somasekharan Nayar, M. S
Sudhakaran, N.
Abraham, C. M.
Balakrishnan Nair, P.
Bhaskaran, G.
Mathew, N. K.
Paily, M. V.
Ramanujam, P.
Rasiklal Maniklal
Shah, M. M.
Varkey, A. I.
Venkiteswara Pai, G.
Harihara Subrahmanyan A. K.
Narayanaswami, T. V.
Prabhakaran, P.
Sridharan Pillai, N. K.

B. A. Degree Exam.

PART I ENGLISH

Second Class

Devassia P. T.

Third Class

Xavier Fernon, K. J.
Gokulan, L. N.
Antony, C. T.
Aravindakshan Nair, C. R.
Baby Varghese, P.
Bhaskaran, V. K.
Chacko, M. M.
Chacko, U. K.
Faria, T. R.
George, T. T.
Ibrahimkutti, C. K.
Jacob, K. T.
John Madathil
Joseph, E. V.
Joseph, P. K.
Kunjachan, P. D.
Manuel, K. J.
Mathew, A. D.
Mathai, E. J.
Mathew, M. M.
Michael, E. C.
Narayanankutti, P.
Pappan, K. P.
Pavithran, C. G.
Ramachandran, K. C.
Thomas, M. K.
Thomas, P. C.
Thomas, T. T.
Varghese, K. P.
Varghese, P. K.
Zachariah, K. C.
Zachariah O. T.
Varkey, N. K.
Christopher, E. M.
Venkatasubrahmanyan, R.
Bahuleyan, T. K.
Krishnan, K.
Sankaran, V. K.
Subrahmanyan, N.
George, M.

PART II MALAYALAM

Second Class

Mathew, K. U.

Third Class

Daniel, P. I.
Krishnankutty Menon, M.
Kunjumman, T. V.
Kuriakose, M. J.
Poulose, P. I.
Sivasankaran Nayar, N.
Xavier Fernan, K. J.
Abraham, M. T.
Antony, C. T.
Aravindakshan Nair, C. R.
Baby Varghese, P.
Balakrishna Pillai, P. K.
Bhaskaran, V. K.
Chacko, M. M.
Chacko, U. K.
Faria, T. R.
George, T. T.
Jacob, K.
Jacob, K. T.
John, M. S.
John, Madathil.
John, Thalyath.
Joseph, E. V.
Joseph, P. K.
Kunjachan, P. D.
Louis, C. P.
Manuel K. J.
Mathew, A. D.
Mathai, E. J.
Mathew, M. M.
Michael, E. C.
Pappan, K. P.
Pavithran, C. G.
Ramachandran, K. C.
Sabastian, K. D.
Tharian, K. T.
Thomas, P. C.
Thomas, P. V.
Thomas, T. T.
Varghese, K. P.
Vatghese, P. K.
Xavier, N. J.

Zacharias, O. T.
Varkey, N. K.
George, M.

HINDI

Third Class

Giriraya Pai, S.
Gokulan, L. N.
Christopher, E. M.
Devassia, P. T.
Venkatasubrahmanyan, R.

SANSKRIT

Third Class

Sankaran, V. K.
Subrahmanyan, N.

PART III
I—b Mathematics

Third Class

Daniel, P. I.
Gokulan, L. N.
John, M. K.

IV—b Economics & History

Second Class

Aravindakshan Nair, C. R.
(Mathulla Memorial Medal)
Baby Varghese, P.
Ramachandran, K. C.
Venkatasubramanyan, R.

Third Class

Abraham, M. T.
Antony, C. T.
Bhaskaran, V. K.
Chacko, M. M.
Chacko, U. K.
Cherunni, C. V.
Faria, T. R.
Francis, K. J.
George, T. T.
Ibrahimkutty, C. K.
Jacob, K.
Jacob, K. T.
Joseph, E. V.
Joseph, P. K.
Kunjachan, P. D.
Kuruvilla Mathew, K.
Louis, C. P.
Manuel, K. J.
Mathew, A. D.
Mathai, E. J.
Mathew, K. U.
Mathew, M. M.
Michael, E. C.
Narayanankutty, P.
Pappan, K. P.
Pavithran, C. G.
Tharian, K. T.
Thomas, M. K.
Thomas, P. C.
Thomas, P. V.
Thomas, T. T.
Varghese, K. P.
Varghese, P. K.
Zachariah, K. C.
Zacharias, O. T.
Skariah, P. J.
Varkey, N. K.
Christopher, E. M.
Devassia, P. T.
Ouseph, T. M.
Krishnan, K.
Sankaran, V. K.
Subrahmanyan, N.

B. Sc. Degree Exam.

PART I ENGLISH

Abraham, T. T.
Aravindakeshan, K. N.
Babykutty, P. V.
Balakrishna Menon, A.
George, K. J.
Hormis, T. L.
John, P. I.
Joseph, T. R.
Joseph, V. D.
Joseph Mathew, P.
Kuruvilla, V. P.
Madhavan Thampy, P.K.
Mathai, A. K.
Mathai, K. U.
Mohamed Elias.
Pailey, K. A.
Rajan Pillai, M. S.
Rajasekharan, N.
Ramachandran, P.
Ravindranathan Nayar, C. S.
Ravindranathan Nayar, M. K.
Samuel, V. C.
Seshadiri, V.
Sivaraman, K. R.
Thomas, N. T.
Thomman, E. J.
Varghese, P. O.

PART I CHEMISTRY MAIN

First Class

Joy, W. D.
John, P. V.
Varghese, C. D.
Chacko Ramacha, C.
Scariah, V. O.
Chandy, M. M.
Radhakrishnan, M.
George, M. C.
Joseph, P. L.
Krishna Moorthy, T. S.

Second Class

Sivasankara Pillai, T. N.
Mathai, K. T.
Antony, E. J.
Rajasekharan Nair, K. N.
Krishnan C. A.
Philip P. Benjamin.
John, E. J.

Joseph, V. C.
John, V. P.
Thomas, K. I.
Paul, P. V.
Gopinathan Nayar, B.
Abraham, A. A.
Mathew Kuruvilla.
Shanmukhom Pillai, K. G.
Ramakrishnan Nayar, R.
Mathew, P. M.
Joseph, E. P.
Damodaran Unni, A. K.

Third Class

Mathew, C. D.

B. Com. Degree Exam.

PART I

George, K. O.
Abraham, P. G.
Balagopalan, T. M.
Balasankaran, A.
Balasubrahmanyan, P. V.
Bhaskaran, C. R.
Bhaskara Das, P. K.
Chakkunni, C. I.
Chandrasekharan, M.
Chinpan Mathai Thekkaikara.
Clement Correya.
Devasia, N. S.
Fabian, K. J.
Francis, K. C.
Gangadhara Tilak, V.
George, P. M.
George, P. N.
George Koshy, C.
Jacob, K. C.
Jacob Ponnazhan, V.
Joseph, C. A.
Joseph, K. M.
Joseph, V. C.
Krishnan, K.
Krishnan, S.
Krishnamurthy, S.
Kuruvilla, K. K.
Madhavan, T. R.
Madhavankutty, M. K.
Mani K. Varughese.
Mathew, K. P.
Narayanan, T.
Narayana Sharma, T. S.
Narayanan Shenoi, P. S.
Oonnitton, K. K.
Paulose, E. G.
Pratap Singh, T. M.
Purushothama Shenoi, T. R.
Rajasekharan Nair, N.
Ramesan, A.
Ramakrishnan, N.
Ratnakara Shenoi, R.
Raman Pillai, R.
Sebastian, K. K.
Sebastian, P. B.
Swaminathan, P. A.
Thambi, K. S.
Thomas, K. J.
Thomas, P. V.
Varghese, L. V.
Vasudevan Nayar, K. S.

PART II MALAYALAM

Joseph, K. A.
Krishnan Kutty, M. S.
Krishna Pai, G.
Shamsuddin Sait, A.
Subrahmanya Pillai, G.
Vasudevan, A.

PART II HINDI

Abraham, T. A.
Anantharaman, T. S.
Andrew, E. K.
Antony, M. J.
Geevarughese, M. C.
Gopalakrishnan, A.
Gopinathan Pillai, M. K.
Jacob, K. I.
Jagannathan, E. L.
Joseph, T. S.
Kesavan, K.
Kuriakose, V. M.
Naganathan, L.
Narayanan, K. S.
Narayana Panicker, K. R.
Narayanaswami, T. R.
Ninan, P. N.
Peter George Valavi.
Raghavan Pillai, V. S.
Sadasivan, N.
Sathisa Menon, N.
Sebastian, G. M.
Sebastian Thomas.
Sridharan, K.
Unni Madhavan, K.
Venugopala Pillai, N.
Viswanathan, S.

B. COM. PART III

Second Class

Narayanaswami, T. R.
(Kerala Varma Gold Medal)

Third Class

Gopalakrishnan, A.
Jacob, K. I.
Krishnankutty, M. S.
Jagannathan, E. L.
Sebastian, G.
Abraham, T. A.
Narayanan, K. S.
Joseph, N. J.
Joseph, K. A.
Raghavan Pillai, V. S.
Viswanathan, S.
Peter George Valavi.
Shamsuddin Sait, A.
Kesevan, K.
Geevarughese, M. C.
Narayana Panicker, K. R.
Manuel Oliver.

LIST OF PRIZE WINNERS.

"KERALA [illegible] GOLD MEDAL"

T. N. Narayanaswami, B. Com.

"MATHULLA MEMORIAL MEDAL"

C. R. Aravindakshan, B. A.

Oratorical Contest

ENGLISH

Seniors

"REV. C. J. VARKEY PRIZE"

I K. M. Mani, IV B. A.
II N. Rajasekharan Nair, IV B. Com.

Juniors:

"REV. C. J. VARKEY PRIZE"

I P. T. Thomas, II U. C.
II V. J. Albert Pinheiro, II U. C.

MALAYALAM

Seniors:

I K. S. Sebastian, III U. C.
II O. Varghese, IV U. C.

Juniors:

I P. T. Thomas, II U. C.
II V. J. Albert Pinheiro, II U. C.

Essay Competition

ENGLISH

Seniors:

I C. P. Lekshmanan, IV U. C.
II C. G. Pathrose, IV U. C.

Juniors:

I Abraham Thomas, I U. C.
II V. J. Albert Pinheiro, II U. C.

MALAYALAM

Seniors:

I P. V. Joseph, IV U. C.
II { T. J. Mathai, IV U. C.
N. Rajasekharan Nair, IV. B. Com.

Juniors:

I E. J. Mathew, I U. C.
II P. T. Joseph II U. C.

Verse Making

I N. Arumughom Pillay, I U. C.
II E. J. Mathew, I U. C.

'Akshara sloka'

I V. Viswanathan, II U. C.
II K. S. Sebastian, III U. C.

Histrionics

I K. J. Jacob, IV U. C.
II K. J. Mathew, I U. C.

Drama

I Prabhakaran Nair, IV U. C.
II P. M. Kuriakose, III B. Com.

Hindi Association

Elocution Competition

I P. K. Shah, III U. C.
II V. J. Albert Pinheiro, II U. C.

Essay Competition

I G. Venkiteswara Pai, III B. Com.
II P. K. Shah, III U. C.

Commerce Association

Essay Competition:

I T. Narayanan, IV B. Com.
II E. Bhaskaran, IV B. Com.

Social Service Society:

I K. A. Chidambaram Pillay, IV U. C.
II S. K. Das, IV U. C.

ACADEMIC PRIZES

B. Com. Class

General Proficiency	N. Ramakrishnan, IV B. Com.
Next in Merit	M. K. Madhavankutty IV B. Com.
Attendance	P. S. Narayana Shenoi, IV B. Com.

B. Sc. Class

General Proficiency	V. Seshadri, IV B. Sc.
Next in Merit	C. S. Ravindranathan Nair, IV B. Sc.
Attendance	P. V. Babykutty, IV B. Sc.

B. A. Class

Proficiency in Group I-b	P. V. Joseph, IV U. C.
do. in Gr. IV-b	J. Kurien, IV U. C.
Next in Merit	C. G. Pathrose, IV U. C.
Attendance	C. K. John, IV U. C. M. T. Mathukutty, IV U. C.

Intermediate Class

General Proficiency	Rev. P. D. Kochuvareed, II U. C.
Proficiency in Gr. I	Rev. P. D. Kochuvareed, II U. C.
do. in Gr. II	B. Balakrishnan Pillay, II U. C.
do. in Gr. III	V. Gopalakrishna Ayyar, II U. C.
Attendance	Rev. P. D. Kochuvareed II U. C. M. M. Poulose, II U. C.

Religion

Proficiency in Degree Classes	I P. V. Joseph, IV U. C. II Pius Joseph
Proficiency in Intermediate class	I M. V. Pappu, II U. C. II John Berchmans, II U. C.

Prize Winners—Sports and Tournaments

Badminton	1st	Senior Intermediate class	E. G. John	(Captain)
	2nd	Senior Degree classes	A. J. Francis	,,
Volley ball	1st	Junior Intermediate clas	K. C. Chacko	,,
	2nd	Senior Degree classes	M. R. Varghese	,,
Hockey	1st	Junior Degree classes	M. O. Varghese	,,
	2nd	Senior Intermediate class	Baby	,,
Football	1st	Senior Intermediate class	M. T. Paul	,,
	2nd	Junior Intermediate class	Jose Chakkola	,,
Basketball	1st	Junior Degree classes	C. I. Varghese	,,
	2nd	Senior Degree classes	C. A. Joseph	,,

ATHLETICS

100 Metres dash	1st	C. V. Joseph	Senior Inter.
	2nd	K. Ibrahim	Junior Degree class
200 Metres dash	1st	C. V. Joseph	Senior Inter.
	2nd	K. Ibrahim	Junior Degree class
400 Metres race	1st	George Joseph	Junior Degree class
	2nd	M. T. Paul	Senior Inter.
800 Metres race	1st	George Joseph	Junior Degree class
	2nd	M. T. Paul	Senior Inter.
Long Jump	1st	K. U. Ittyipe	Senior Degree class
	2nd	K. C. Mathew	Senior Inter.
Hop, step and Jump	1st	John Kuruvilla	Junior Inter.
	2nd	Eapen Abraham	Junior Degree class
High Jump	1st	K. U. Ittyipe	Senior Degree class
	2nd	Muralidharan	Senior Inter.
Pole Vault	1st	K. U. Ittyipe	Senior Degree class
	2nd	C. M. John	Senior Inter.
Shot Put	1st	N. J. James	Junior Inter.
	2nd	K. J. Jacob 3rd class & Sreedharan 4th class bracketed	
Discuss throw	1st	Chacko Cherian	Senior Degree class
	2nd	Sreedharan	Senior Degree class
Hammer throw	1st	T. X. Kuriakose	Junior Degree class
	2nd	Chacko Cherian	Senior Degree class
Javelin throw	1st	T. X. Kuriakose	Junior Degree class
	2nd	Sreedhran	Senior Degree cllass
4×100 Metres relay race	1st	Junior Degree classes	M. D. Varghese
	2nd	Senior Inter.	M. T. Paul
4×400 Metres relay race	1st	Senior Inter.	M. T. Paul
	2nd	Junior classes	M. O. Varghese

1500 Metres race 1st George Joseph Junior Degree class
2nd Kurian P. Mathew Senior Inter

110 Metres Hurdles 1st P. K. Mathew
2nd Jacob

400 Metres Hurdles 1) C. V. Joseph
2) Jose Chacko

Two special cups for establishing college records during the year competitions

K. C. Ittyipe for pole vault 9' 10" and long jump 19' 7"
C. V. Joseph for 200 metres hurdles

Champion Athletes cup Unlike the previous years this year three Athletes tied for the championship cup by securing 16 points each.

K. C. Ittyipe Senior Degree class
George Joseph Junior degree class
C. V. Joseph Senior Inter

Kerala Varma cup Tennis tournament singles Winner K. P. Mathew
Runner up George Joseph

Athletic championship cup Winners Junior degree classes
Captain. M. O. Varghese

Inter Mural Championship Merit Shield Senior Intermediate classes and Junior degree classes tied for the championship shield by securing 18 points each in games and sports.

Senior Intermediate classes. Captain. M. T. Paul
Junior Degree classes. Captain. M. O. Varghese

Swimming. 100 feet free style swimming. 1st John Kuruvilla I.
2nd Jose III.
100 feet breast stroke swimming 1st Jose III.
2nd George Joseph.
100 feet back stroke swimming 1st C. T. Chacko
2nd T. O. Pareed.
100 yards free style swimming 1st Jose
2nd C. V. Paul

Tennis A. Court Doubles 1st J. Kurian & M. S. Sebastian
B. Court Doubles 1st Lazar Godfrey & Zacharia Mathew
A & B Combined Doubles 1st J. Kurian & Zacharia Mathew

Badminton Singles. 1st W. D. Joy B. Sc. 2nd T. D. Joseph
Doubles 1st A. J. Francis & T. D. Joseph
2nd K. P. Mathew & Pius Joseph.

"THE FIELD OF GLORY IS A FIELD FOR ALL" — *Pope.*

. Aravindakshan Nair B. A.
Winner,
...thulla Memorial Medal.

T. R. Narayana Swamy B.Com.
Winner,
"Kerala Varma Gold Medal"
and
"C. A. Maney Memorial Gold Medal"
by Dharmodayam Co., Trichur.

K. M. Mani IV U. C.
First Prize
Inter-Collegiate Debate Hel...
The Madras University.

Farewell ! a word that must be, and hath been,
A sound which makes us linger;—yet—farewell ! — *Byron.*

OUT-GOING B. A. MATHEMATICS STUDENTS

TWO PRINCIPALS – PAST AND PRESENT

REV. FR. THEODOSIUS T.O.C.D.

REV. FR. ANTONY T.O.C.D.

A STUDENT AGAIN, IN THE NEW WORLD

Rev. Fr. Theodosius T. O. C. D.
Notre Dame University,
U. S. A.

To be a student again, after being a teacher for so many years is interesting at least, if not instructive. One should learn to obey well, they say, in order to command well. Likewise, I think to be an ideal teacher, one should be an ideal student first. So my present role can be useful in many ways if properly handled. Here is an opportunity providentially granted to me, to study the psychology of students by being one among them.

Students are the same all over the world. Whatever their age, whatever their past experiences, once they are behind the desk, an indefinable spirit pervades them. That innate hatred for examinations and test papers, you find in the student body everywhere; enthusiastic welcome for holidays is another distinctive mark of the species. I am just thinking of the clamorous out-burst witnessed so often by me, when declaring a free period to an expectant crowd of boisterous youngsters. Gentle reader, think, that now I am proud of being reckoned one among these lively care-free young men.

A student again, but in the New World. There are certain very interesting aspects of education, which makes my second novitiate really worthwhile. To see a system of training that is essentially practical and eminently useful, is helpful in many ways. You see here a singular coordination between the education given in colleges and the life followed after the training. A young man enters the portals of the University with definite plans for the future; a variety of subjects to suit any taste makes matters easy for a wise choice. Once the field is selected, all the facilities are given to specialise in that particular field. Take for example the instance of George Abraham, an old student of Thevara. He was preparing for his Master's degree in Electrical Engineering. The G. E. C. one of the biggest Electrical concerns in the world, gave him very costly instruments to do research in the particular branch in which he was specialising. They gave suggestions as to the way in which the research was to be conducted. Thus Industrialists,. Bankers, men interested in trade and commerce, are always in the Advisory bodies of Universities. Their counsels and directions give a practical turn to the training given in Universities.

The result of this type of training is that there is no unemployment among the educated. Even before graduation they are booked for jobs which carry with them attractive emoluments.

The unhampered freedom given to private agencies is one of the main reasons for the great progress made in higher education in this country. Instead of lowering the standards, as it is sometimes feared in our country, it has helped to raise the standards. Each institution is keen to give the best training to its alumni; a healthy rivalry existing between these institutions, con-

(9)

tributes to maintain a very high level in any academic standards. A lowering of the standards affects vitally the prospects of the alumni. So always to cater to the increasing needs of the nation, the educationists are abreast of the times, in adjusting the courses of studies and in giving a training that is most useful and practical.

I have only touched one aspect of the system of American education; to me this is the most striking. We have a system that is out moded. It is high time that we formulate a system that will give a practical training to the youth of the country. The opportunities for an educated young man are unlimited here, but I hope gretar opportunities are in store for our young men with the various development plans taking shape. But let not my readers go with the impression that the streamlined glamour of American ways of life has made me blind to the defects of their system of education. I think, too much bias for science and too little attraction for arts is not very ideal, so also too much of specialisation in one particular branch will naturally lead to the neglect of liberal education. American educationists are alive to these problems. With their extra-ordinary capacity for adjustment and their marvellous thirst for all sided progress, I am sure, they will remedy these defects and evolve a system of education that will make man really great and thoroughly good.

Lots in a Name

[illegible] mediæval times names grew from such occupations as cook, baker, miller, or smith. Since then, anything could happen, and did, to a name. The shortest in the world, and [illegible] common in France, is O. As for the longest, there have been some formidable competitors.

The Puritans delighted not merely in Biblical names, but in such names as Flee-Fornication, Sorry-for-Sin, and the well known Praise-God Barebone.

[illegible] used to speak of a holy man in Benares, India, who had one hundred and nine names, and the last contained fifty nine letters—Matparamahamsaparivrajakacharyaswamib[illegible].

[illegible] was the Spaniard who worked in the Madrid Finance Department in 1867 who had the [illegible] name of [illegible].

But even these are [illegible] by the surname of a man from Holland—[illegible]kramberg. Try to pronounce that one!

[illegible] a pride in one's name, whatever the length, and we can sympathise with the father of a small boy in a Canadian town. The schoolmaster had nicknamed the boy "Poppy". When the father heard of this he angrily wrote: "Sir, my name, and my son's name is [illegible], and Poppatheodorokomoundoronicolaco[illegible]."

Robert Coleman in Leader Magazine

THE APOSTOLIC CHURCH IN INDIA*

Rev. Fr. Theobald C. D.

It is, indeed, a matter of absorbing interest to go into the study of the apostolic antiquity of the Catholic Church in India, its struggle against dissident sects attempting to introduce into it erroneous doctrines, its fight against mistaken views and prejudices of the Portuguese authorities as regards its rites and customs, its strenuous efforts to be governed by prelates of its own rite and its modern exuberant growth. But in the limited space allotted to me I shall confine myself to the treatment of the first aspect more especially because the apostolic origin of the Malabar Church has been severely called in question by a few hypercritics.

Apart from the tradition of St. Thomas, preaching and martyrdom in India which has been passed on to us by the lips of twenty centuries, most of the early Fathers, whether Greek, Latin or Syrian seem to have had a confirmed belief that the apostle preached and died in India. "There is no historian, no poet, no liturgy, no breviary, no writer of any kind, who, having had the opportunity of speaking of Thomas, does not associate his name with India," says, Dr. Mingana the well-known Syriac archivist. St. Ephraem, for example, in the fifth century sings of the Apostle in these terms:—

"Lo, in India thy wonders,
In our land thy triumph,
Everywhere thy festival
Wonders during life thou performest,
These, after death, thou still continuest;
Under great bodily fatigue
In one region only didst thou heal
Now, eveywhere, without labour thou doest cure."

Again, the Saint addresses the Apostle:- "Blessed art thou like unto the solar ray from the great orb! Thy grateful dawn India's painful darkness dispel. . . . . ." (Medlycott). Testimonials of this kind can be cited abundantly. But the hypercritics ignore them on the plea that the India which the Fathers speak of is not the present India but the region now known as Persia, Afghanistan, etc. But in fact these countries do not claim the apostolate of St. Thomas, while Malabar presents numerous evidences in its favour.

The oldest documents in support of it date from the second century, but even those documents relied on tradition. Tradition has remained consistent ever since and history knows no better document than consistent tradition. It states that St. Thomas landed at Cranganore about the year 52 A. D. in search of the Jewish colonies along the coast and that he founded seven churches among them and the Brahmins. He arrived at Palayur, a village a few miles from the sea, found there a temple surrounded by tanks, and in one of these he came upon Brahmins bathing; he performed a miracle, converted the whole temple clergy, who in their turn converted the temple into a

* Courtesy *The Examiner* Sept. 27, 1952.

church. The Brahmins of Malabar, who belonged to the earliest wave of Aryan immigration into South India, and the native Kshatriyas, Vaisyas and Sudras, who lived close by them, were the main body of early converts to the Faith.

Now this is a perfectly consistent tradition, and it is not enough to read it in books, one must go to the spot to feel the whole force of it. Palayur still exists; nearby stands the "Jews' Hill"; the descendants of the Jewish colonies of Our Lord's time still live in a separate community along the coast with their synagogues. The Catholic church stands in the midst of old Hindu tanks from which Hindu relics have been and are discovered. There are sculptures of Hindu gods and godesses and Hindu sacrificial stones embedded in the church walls. It is a "cursed place" today for any Brahmin traveller passing through Palayur. No orthodox Hindu takes a bath or a meal in this village which is nicknamed "Chavakad" which means accursed desert.

Six other places in Malabar similar to Palayur are marked out by tradition as the sites of churches founded by the Apostle. Legends and folk stories centred round these places and other localities such as Malayatoor where the Apostle seems to have spent long hours in prayer, Mylapore where he is said to have been laid to rest, St. Thomas Mount, Madras, the place of his martyrdom, are current everywhere and they have come into writing centuries ago, in the vernacular of South India.

Written history begins in 325 A. D. when John, Bishop of Persia and Greater India, put his signature to decrees of the Council of Nicea, and in 345 when Thomas of Cana landed at Cranganore, and brought from Bagdad a colony of four hundred Christians with several priests and deacons and a Bishop.

Theodore from Gaul in 590 visited the tomb of St. Thomas in India and King Alfred of England, according to the Anglo Saxon chronicle, sent his legates to the same tomb to offer his gifts there. John of Monte Corvino in 1291 and Marco Polo in 1295 visited the church of St. Thomas. Haythonus, a Catholic monk, in 1300 saw the St. Thomas Christians in India, and he says, "our faith is much diminished." In 1439 Pope Eugenius IV recommended his legate Albert de Sartiano to the King of the Christians of India, to whom the Pope wrote: ". . . . There has often reached us a constant rumour that your serenity, and all those who are subjects of your kingdom are true Christians." The Syrians at that time had a king with his capital at Diamper. The remnants of the royal palace, tank, etc., can still be seen.

An event cited by some historians is that Mar John, who was Archbishop of India, went to Rome in 1122, where he was made Patriarch and obtained the Pallium from Pope Callixtus II. On the occasion of his visit he related to the Pope the wonderful miracles that were being wrought at Mylapore by the Apostle St. Thomas (Raulin).

During the Portugues period (1500-1550) a friendly policy was followed in all their dealings with the Syrians with a view to latinize them as far as possible. They built and repaired churches of the Syrians, were going since 1517 with the Syrians on pilgrimage to the tomb of St. Thomas at Mylapore, associated Syrian priests in the work of converting pagans. This we know from a letter of St. Francis Xavier written to the missionaries working near Cape Comorin, Feb. 1548.

Friar Vincent, a Portuguese Francis-can, founded a Seminary in Cranganore, and in 1549 it had already 100 pupils, sons of the best families of St. Thomas Christians as St. Francis Xavier says in [illegible] Match [illegible] 1549. In the same year St. Francis Xavier asked indulgences for two churches in order "to increase the piety of the natives who are descended from the converts of St. Thomas" (Coleridge, Life and Letters of St. Francis Xavier").

Christianity in India is not therefore an importation from the West, but it existed here before Muhammadanism or Sikhism. It is as Indian as the Indo-Aryans or the Dravidians. It is almost as old as [illegible]. Even before England or Ireland heard of Christ, Christianity was here in India. "Here was a Christianity that had been steeped and soaked in Indian love and prejudice, Indian song and architecture, Indian thought and sentiment," says Fr. A. Gille, S.J. Thank God, the Malabar Church, today, has grown enormously with its clergy, religious and monastic congregations, schools, colleges and charitable institutions under its independent Hierarchy. Here is then a Church that stands on its own legs, though it still lacks the power to move them freely. Given the opportunity, it will move forward in giant strides.

In conclusion I use the words of Fr. Gille, S. J. "Did we fail to discover in Malabar the gate to India and in Malabar Christianity the key to India's heart? Or was it that instead of scattering its influence, we clipped and isolated it, that instead of moulding the plastic mind of the Malabar Catholic into an apostolic frame we let it fritter away into wrangles over bishops and churches and rites, instead of centering Malabar's energies on the spread of its faith, we let it run to waste on the defence of its ceremonial? And if fault there was, was it all on one side?" Most of the criticism levelled at the Malabar Church may be traced to the root cause of stagnation, it is far too much locked in—locked in by public prejudice and locked in by the Syrian rite.

WHEN Napoleon escaped from Elba in 1815, a Paris newspaper headlined the progress of the returning monarch through France in successive editions in the following terms:

"The Corsican Monster has landed in the Gulf of Juan."

"The Cannibal is marching towards Grasse."

"The Usurper has entered Grenoble."

"Bonaparte has entered Lyons."

"Napoleon is marching towards Fontainebleau."

"His Imperial Majesty is expected tomorrow in his Loyal Paris."

"SLINGS AND ARROWS"

N. V. Rama Iyer, B. A.

GURU Gupta (may his soul rest in peace!) was an old fashioned man. In his second childhood he was tutored into the 'new perspective' in family relations. He was, however, too virulent a type to fall in a new line, or to be 'tamed' easily. Being self-opinionated and stubborn in the family, and simple and officious outside, he was unhappy throughout his life, sustaining an all round check and pressure from the people and a long drawn out fury and domestic struggles inside. This bitter experience in life thrust into him a general knowledge and worldly wisdom, which changed his heart, as it were, into a lump of ice. Domestically, for instance, his return from the office every evening at 7 P. M. in the dusk was marked by a thundering noise with aggressive shouts by 'vociferous verbal projections.,' his sheepish wife was shaken with terror and mummified to inaction., the grown up children sought dark corners for shelter and the mewling infant-in-arms suddenly went into sleep. Externally, in the court or in the town he was befriended to some sub third rate fellow, and upon his importunes stood surety for him and at last Guru Gupta was defrauded and jilted into the transactions.

Kanti Bai, the guru's wife, was contrariwise, a simple and amiable woman. She was, however, a self confessed flop as mother, homeworker, and wife. She was too silly to cope with her unruly husband. Yet her deep and ardent devotion to her lord, and natural honeyed love for her children bore ample testimony to her innocent character. As the people took advantage of Gupta, so too the neighbouring folk on Kanti Some of the monkeyish, loquacious womenfolk found pleasure and took delight in the hotch-potch of Guru's family. And the pre-suppressed mind of Kanti turned hysterical; the body feverishly hot at such termagant females. Often she was entrapped, singly or severally, and she was not only subdued for her feeble answers, but also run down upon by the stranger Amazons.

Guru Gupta, was the father of six children and one. He was 'five-daughtered', a natural curse upon an average brahminic family. Three of the daughters had already been 'disposed of' to ripe men of wisdom; a young Sanskrit Pandit of sixty, a forty-eight years old astrologer and priest, and a child of thirty five "undergoing apprenticeship in the culinary department of an oriental coffee house" were his sons-in-laws. Celebrated and classical, you know, were they, (if I may quote Guru) in their own professions!

The eldest son, Moni, was a weather beaten old boy nearing the average Indian life of twentyseven; he had been bred in the severe school of his father

And so he had had the chance of knowing the strom and stress of life. As a result he became a wise gentleman of the world and, as the scholars put it, had an old head upon his young shoulders.

The second boy Hari was a Guru Gupta in miniature. He indulged in petty bickerings with his mother; teased and bullied his little sisters. But whenever he saw his father or brother, he turned gentle, and changed like 'a whipped cur with his tail between the legs'.

And still, not infrequently, the master Guru could be seen hand in gloves with his father. Oh! what affinity! How confidential! And Kanti, though engrossed in kitchen work, could not but espy it This was the most unkindest cut of all. How could she put up with Hari's critical comments upon Moni and herself? Hari laughed into tears, and having lost himself in a trance at his father's breathing fire upon them, chanticleered ridiculously at intervals.

"Stupid idiot," cried the mother, "Of rascal-prattling nonsense!" Said she with infuriated face and fell upon him with a broomstick. With one stroke the poor urchin started up conscious, and in one jump reached the gate. "Do you hear?" turned the angry housewife to Gupta, "you have spoilt him. I am sure he can never be mended. A ladder for the monkey! Oh! Shiva! how can I endure all this? I don't want to live even for a single minute."

Guru chuckled at his agitated wife and grimaciously remarked, "Madam, don't worry. We are talking of Ragini's bridegroom. That is all. She is just at the marriageable age. And should we not give her away to sombody?" Kanti could not control herself. She burst into loud sobs and tears trickled down her face. Guru saw her making some inaudibile prattles, and the children swarmed round her helplessly looking at him. Children, to her are an integrated whole of her body and soul. A sudden image of the infernel wed-lock of her first three daughters made her mind smoky and penetrating. Any mother, especially of Kanti's type, can never visualise her young girls, in their prime, being 'victimised' by 'grey hairs'.—again, what to say?

Guru assumed gravity. Said he, calmly:—"Are not your brothers young sinewy fellows? Let them get *young beaux* for Ragini, and in the long run for little Kumudini also. Did I object?" This ignominy added fuel to the fire. Having many things to utter, she stopped at this, "you see, this is my final warning. Don't talk of my brothers. They are pure and virtuous. Not like you having the hide of a rhinocerous and being incapable of shame;" She suddenly disappeared into the kitchen.

Hari was watching the scene from at a distance. To him, then, the father said (with a sardonic upper lip) "Is not Roshini well off? What about Sushila? Ranjini is perfectly happy. Hari, your mother does not know anything of good or bad. She is a poor simple matron—fit only to cry and complain." Hari shouted in joy:— "Father, let us have a physician and a musician for our Rag-Kumdums."

x x x x

There is a silver lining for every cloud. Moni got a job and a rich land owner set in with a proposal for his marriage. Many daughtered as he was, he wanted only a decent young boy of his own subdivision. Gura gupta could not contain himself. He fully consented for the match with a view of their pros-

pects ahead. Kanti told Moni delightfully of the 'big' alliance and of his wealthy father-in-law. Contrary to expectations, the news was gall and wormwood to him. How could he pledge himself to a girl and her money and be servile and hen-pecked? But Kanti was particular and importunate; she wanted money for her daughter Ragini. Moni was forced to consent. He nodded assent for the sake of his sister.

The date of the wedding was fixed. The news spread like wild fire in the small village. All envied Gupta. So what happened was, some jealous rascals desired to make a pell-mell in the affair. Accordingly some indirect debtors approached him for money. Gupta was now in a fix. He did not know how to appease them. Fortunately a generous neighbour interfered and effected a compromise. The accounts would be cleared soon after the marriage.

Moni, with his mother, went to his uncle's. They were extremely happy at the approaching grand wedding of their nephew. They congratulated him and advised him on matters relating to marriage and domestic life.

The restless and busy bridegroom turned back home after two days leaving his mother there. On the wayback he dropped at his place of employment. There, on the table, he saw a card:—

Shidapur,
22nd Feb. 1944.

"*My dear Moni,*

Sundari, your proposed bride, passed away this afternoon, owing to a sudden attack of poison. Cremation and other ceremonies took place soon after."

Yours etc.

Moni was stunned. His head reeled. He grew blind. His ear drums seemed to whistle. He sat down perspiring from head to foot.

In an hour, Moni was in the house. A sudden burst of chaotic confusion was heard from inside. Hari came running in from outside—a peon accompanying him—. The peon stood in front of the dismal-looking house and shouted: 'Is Gupta inside? Please, come out, sir, here is a warrant of debt for you."

The Power of Speech

AN ordinary man will simply say: "Two and two make four"—and let it go at that. But not your orator. He will clear his throat, lift up his hands and say—

"My countrymen, when in the course of human events it becomes necessary to take a number of the 2nd denomination and add to it the little figure 2, I make bold to assert—and I do assert without fear of successful contradiction—that as long as there is a good and just God in Heaven, visiting His many blessings on the beautiful women, the stalwart men and lovely little children now assembled before me, the result will invariably be 4!"

—*Progressive Farmer.*

Roll on, thou ball, roll on!
Through pathless realms of space
Roll on! —*Sir W. S. Gilbert*

C. I. VARGHESE III B. Sc.

Our contribution to the Travancore-Cochin State, Madras 'Varsity and all India Basket-Ball Teams.

A tough fight with the St. Joseph's Basket-Ball Team, Trichinopoly, at Thevara.

—*Photos By C. L. Jose I U. C*

K. IBRAHIM III B. Com.

Our contribution to the Madras University Foot-Ball Team

C. V. JOSEPH II U. C.

Athletic and General Captain.

OUR NATIONAL LANGUAGE

N. Rajasekharan Nair, Senior B.Com.

IN these days the importance of Hindi in India is being repeatedly emphasised by our national leaders. This has aroused much interest both in the press and on the platform. It can be rightly said that English is *receding* into the back ground and Hindi is pushed to the forefront. The undue importance given to Hindi at present has, no wonder been a cause of headache to a large number of people, especially of the South. An anti-Hindi agitation is slowly gaining ground in the country. I think it will be only proper on my part to enquire into the merits and demerits of Hindi as our national language.

First of all let us see the essential characteristics a language should possess in order to be hailed as the language of a nation. The most outstanding characteristic is that it must possess a vast literature. Another characteristic is that it must yield sufficient scope for the study of technical subjects of all kinds. A third quality is that it must have some inter-national status. Let us have a critical view of Hindi with these points in view.

As a matter of fact, Hindi does not possess a vast literature at all. I do not ignore Tulasidas and other poets, nor do I belittle the position enjoyed by Premchand and other famous writers of modern times. The only point I stress is that in spite of the unique works of all these writers, Hindi remains today possessed of a limited treasure of literature. We cannot compare Hindi to Bengali or even to Tamil. There are people who hold the view that even Malayalam has a deeper literature than Hindi. I do not hesitate to say that Hindi is next to nothing when compared to English. It is absured to condemn English literature on the basis of hatred towards British rule. Our progress can be traced mainly to the impact of western ideas through the study of English. Is it not distressing that English should be thrown out?

It is to be noted that there are no facilities to teach scietific subjects like Chemistry or Biology in Hindi. As regards this point, all Indian languages are on a par with Hindi. Had we confined ourselves to Hindi this land of ours would not have produced men like Sir. J. C. Bose and Dr. C. V. Raman.

Those who uphold Hindi as the most suitable language to become our *lingua franca* have one piece of argument. They say we can easily learn Hindi. This may be true. But does that mean that Hindi is a good language? The greatness of a language is not to be judged by the ease with whith it can be learnt. Sanskrit cannot be learned so easily as Hindi. But on this ground it is foolish to say that Sanskrit is inferior to Hindi.

For our everyday transactions we need only our own mothertongue which we learn in infancy. The need of a national language asserts itself only when one wants to tour the country or one goes for higher education or one has to occupy high office. Under these circumstances everybody will be prepared to take pain to learn the national language. So there will be no difficulty at all if the national language is one which cannot be easily learnt.

Hindi has no place in international relations at present. So it will be wise to adopt a language which has been universally accepted as our national language, and that is English. The question may be asked, "is it not shameful to have a foreign language as the national language of India?" The answer is that to a Malayalee or a Tamilian Hindi and English are equally foreign. We need not be ashamed to have English as our *lingua franca* because only through the study of English can we expect to hold our heads high with the rest of humanity.

Rockefeller's Health Rules

When John D. Rockefeller, Sr., was 97 years of age, he stated that since his youth he had observed the following ten rules for health:

1. Never lose interest in life, business and the outside world.
2. Eat sparingly and at regular hours.
3. Get plenty of exercise but not too much.
4. Get plenty of sleep.
5. Never allow yourself to become annoyed.
6. Set a daily schedule of life, and keep to it.
7. Get a lot of sunlight.
8. Drink as much milk as will agree with you.
9. Obey your doctor, and consult him often.
10. Don't overdo things.

Enthusiasm is the greatest asset in the world. It beats money and power and influence. Single handed, the enthusiast convinces and dominates where wealth, accumulated by a small army of workers, would scarcely raise a tremor of interest. Enthusiasm tramples over prejudices and opposition, spurns inaction, storms the citadel for its object, like an avalanche, overwhelms and engulfs all obstacles. It is nothing more nor less than faith in action.

—HENRY CHESTER

BRING INDIA TO PROSPERITY

T. Narayana Menon, Senior B.Com.

Part I Quantity.

IN quantity Indian population comes next to Chinese population. Before the partition of India, she supported 20% of the world's population. The velocity with which population increases in India is amazing and terrific. This can be observed from the following facts:-

In the beginning of the Christian era the populatian of India was calculated to be ten lakhs. By the sixteenth century it rose up to ten crores. The 1931 census reported it to be 34 crores, and the 1941 census found it at the astonishing figure of 39 crores. After partition, the present population of Indian union alone is calculated to be in the neighbourhood of 35 crores.

The average density of population in India is about six times that of U. S. A. In this connection it is noteworthy that Indian population is composed of 48. 4% of females and 51.6% of males. Out of 35 crores, about 27 crores of the people are engaged in agriculture. Only 4 crores are employed in industry. About 31 crores of the people live in villages and the rest in towns. This shows the importance of a village in India, which gives shelter to more than 75% of the total population.

Here an analysis of an Indian village will not be out of place. An Indian village is composed of 22.3% of non-agriculturists and 77.7% of agriculturists. This 77.7% of agriculturists can again be classified as follows:-

I.	Land lords	26.5%
II.	Tenants	23.1%
III.	Tillers with land	16.1%
IV.	Tillers without land	12.0%

In villages employment is seasonal.

We should next examine the main factors influencing growth of population in a country, namely (I) Death rate and (II) Birth rate.

When compared with that of other countries, birth rate in India is very high. The average birth rate is calculated to be 41 per 1000. This high birth rate is due to the "very low level of living, the absence of a prolonged period of education or training, the existing social attitude that encourages a large family·······and above all the psychological reason that encourages every man to look to his wife and sex intimacy as the only relaxation in an otherwise dull and unexciting life of relentless struggle to make both ends meet".

Like birth rate death rate also is very high in India. It stands at about 35per 1000. Infant mortality which is calculated to be "one out of every six" and female death rate especially during child birth are actually frightening. The average life of an Indian is only 27 years—that is, half of that of an Englishman or American. There is no wonder that positive checks are automatically

coming into operation in the absence of preventive checks. This is why Death and Disease are finding their hunting ground in India. We can prevent this to a great extent by practising moral restraint and late marriage but not by artificial birth control which we consider to be a sin, an act against our own conscience and against the will of God.

Part II Quality and Level of Life

We mean, by the word "quality" when applied to population, the efficiency of the people, their physical and intellectual capacity, their intelligence, initiative and willingness to work.

When compared to foreign workers the efficiency of Indian labourer is very low. This is clear from the fact that one English labourer produces, what four Indian labourers produce within the same time. This is due to the high standard of living enjoyed by the former, use of up-to-date type of machinery and the economic and industrial development of his country. The good climate of England also contributes to the superior efficiency of the English worker. The inefficiency of Indian labour is more high in the case of agricultural labour. This is quite evident from the fact that a Java tiller produces four times the quantity of sugar produced by his counter part in India.

What is the cause of this inferior efficiency of Indian labour force? Is this defect permanent and irremovable?

To the first question we may answer that this drawback is to be imputed more to the physical environment of the Indian worker than to racial and inherent factors. In reply to the second question we may say that the enervating climate of India is a permanent and irremovable factor. But efficiency of Indian worker can be improved considerably by improving his standard of living, by introducing up-to-date machinery, by better division of labour and scientific management allowing a minimum of wastage of time, materials and energy.

Now India produces food only for 92% of her present population. The average annual income of an Indian is less than Rs. 90. This is not enough to keep body and soul together. In a country, where there is neither willingness to save, nor ability to save how can capital accumulate?

Part III. Causes of Low Efficiency and Level of Life.

(I) Physical and mental weakness due to want of good food to maintain the health of body.

(II) Bad and unhealthy shelter conducive to wasting diseases like tuberculosis, malaria etc.

(III) Terrible congestion in ill-ventilated mills and factories preying upon health of worker.

(IV) Superstition, conservatism and ignorance.

(V) Want of adequate marketting facilities, labour legislation etc.

In short, "hunger, poverty and disease, our ignorance prejudice and folly, and above all the spirit of violence and disorder let loose by communal passions are our real enemies".

Part IV. Remedial measures

(I) Nourishing food, proper clothing, well ventilated shelter and prompt medical attention must be made available to the lower middle class and low class people.

(II) Elementary education must be made compulsory and free, as this will promote good qualities of head and heart among labourers liberating them

from the injurious clutches of their worst enemies superstition, conservatism and ignorance.

(III) Scientific management and healthier working conditions in factories. This will go much to increase the productivity of Industrial labour.

(IV) Good manures must be made available at the cheapest price and the tillers must be encouraged by providing facilities for marketting their products and credit facilities saving them from the usury of indigenous money lender.

(V) Now the price index is going ahead of the wage index. To avoid this, reasonable wages must be fixed by legislation.

(VI) The productivity of a worker depends on his willingness to work also. For encouraging the worker proper 'incentive' must be provided. He must have hopefulness and freedom and life must be made 'worth living' to him.

(VII) It is an accepted fact that the capitalistic system of production is the best system, because, all classes of people in the community gain by introducing this 'round about' method of production. For this, adequate capital is necessary. We have already seen that India is suffering from capital scarcity. If this capital scarcity is to be eradicated savings must be encouraged among the lower middle class and low class people who constitute the mass of Indian populace. Adequate invêstment facilities must be provided in order to collect the small savings of the workers and invest them for further production. This will result in a better distribution of wealth of the community and a greater equality of income.

Part V. Furture of India's Economic Condition.

We need not be disappointed. Our bad times are on their last legs. We can afford to be optimistic. We have every reason to believe that the Five Year Plan with a total outlay of Rs. 2000 crores and the community projects with a total outlay 40 crores will certainly ameliorate our economic and social conditions. The Five Year Plan is expected to increase India's National Dividend by 12 percent and the Community projects will surely 'work wonders' in sixteen thousand and five hundred Indian villages. "Rama Rajyam", which was the aim of the Father of our Nation, is n ot, in my opinion far away from us.

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64 RUBLE QUESTION

THE story goes that a Moscow radio station began a quiz show in imitation of the American giveaways On the first one the announcer questioned a worker from the audience: "For one ruble – who is the great Soviet hero?"

"Stalin," replied the worker.

"For two rubles – who is the greatest Soviet scientist?"

"Stalin."

"For five rubles - who is the greatest man in history?"

"Stalin."

"Excellent! For our final jackpot question we have an easy one. Who is buried in Lenin's tomb?"

"Stalin," answered the worker.

"For that," said the announcer, "you win an all-expense trip to Siberia !"

— *Pathfinder*

BUILDING OUR CHARACTER

P. P. Mathew, Junior B.A.

THAT if character is lost every thing is lost, is a fact everybody knows. What is this character?

Mere academic knowledge without the culture of mind amounts to nothing. If a student is indifferent to the shaping of his character, surely, his life will be undone, his end will be defeated. We can obviate such an unwelcome experience by just being meticulously careful in the moulding of our personalities in the right way. Many things that are now attracting our attention are illusory, but what will, in the long run, stand in good stead will be our character which we are now shaping. We know that "the defects in character can and will nullify the richest gifts of nature, while, what may appear to be insuperable difficulties are apt to disappear before the sustained application of human energy, human intelligence and human knowledge."

The tendency of today, it seems, is to replace the culture of the mind by the cult of the body and its faculties. Of [illegible] be maintained in good health. What is deplorable is that everything that is concerned with the intellect and the intangible has become questionable. We boast that our age is far in advance of the past in culture and education. No doubt, it is true to some extent. But the plain fact is that all moral and spiritual values are at stake. So it is up to each one of us to defend and promote these values with all our might.

People are in hot pursuit of novel ideas. Most people want a thorough change. They hate everything of the past as obsolete and irksome. So the world today is divided into two main camps. One stands for a spirit of revolution while the other is for a revolution in spirit. This is a battle between good and evil. Everybody must take up arms. Nobody can avoid this great warfare. You must stand for one thing or you will fall for any thing. The revolution of the spirit and the [illegible] of the soul can only be brought about by careful moulding of character.

The world today is in great need of able and good leaders. A leader should have several qualities among which his character is the most important. If a leader is not a man of character he does great harm to society.

Another feature of the modern world is that fear has replaced peace. In olden days man had only to fear wild animals and the forces of nature. But the advent of scientific development saved him from such fears and cares. Now-a-days man is his own enemy. This is the result of his gross selfishness. The enmity between nation and nation, between individual and individual is becoming more and more intense. Hence the great necessity of building up and

vidual character. If the character of each individual is moulded, then the national character also is moulded. There is no use of complaining without amending the individual's character. We must look into ourselves. In other words, a revolution of the spirit of men must come if all the evils are to be prevented at all and all problems to be solved.

Another thing of painful interest is that every quality and goodness is in danger of being replaced, superseded by the contradictory of it. Selfishness is trying to replace charity. Mere herd instinct is trying to replace pure love. "Gratification of animal istincts is lauded as indicative of new vitality in the human race".

National character has lost its meaning. Most nations stand for their own separate interests, often not in conformity with the universal laws and not conducive to the commonweal.

What do all these existing and painful facts show? We students have to play an important role to save the world. We must wake up from the lethargy. The time for inertia is gone by. This is no time to rest. So be on the alert; be agile and vigilant.

If the rising generation is with a diminished or no character, what will be the future of this world? It is as unthinkable as it is painful. The docility and discipline which were the ornaments of students in the past have vanished or are gradually dying away. This may be due to the corroding influence of the modern rotten ideas. A sort of mob feeling exists among us. Are we not to be sane and sober? When gather together we howl or shriek in place and out of place. Some people fear them. Is this a good augury?

If standards as a whole have fallen from what it ought to be, the main reason is that we have lost our character.

Minister of Justice

The Soviet Ambassador in Switzerland met a Swiss official at a diplomatic reception.

"What is your position in the Swiss Government?" the Russian asked.

"I am the Minister of the Navy", the Swiss replied.

"That's rich," the Russian roared. "The Swiss Minister of the Navy, ho, ho! Switzerland has no Navy but has a Minister of the Navy, ha, ha!"

"Well," replied the Swiss official, "that's not nearly so funny as Russia having a Minister of Justice!"

— Pathfinder

The Right Footsteps

A Hungarian farmer, professing to be a whole-hearted Communist, was asked why he was an atheist.

He replied, "Karl Marx was an atheist, Lenin was an atheist, Stalin is an atheist, and I am an atheist - thank God."

— Presbyterian Life

HISTORY OF THE MODERN STAGE

Pappachan Pudussery, Senior Intermediate

THE *Encyclopaedia Britanica* defines drama as "the composition which imitates action by representing the personages introduced in them as real and as employed in the action itself." This definition is derived from the circumstances of the origin of drama, which is one of the most primitive forms of art. Emotions are expressed by means of speech and gestures. Man is always subject to emotion of one kind or another On soul-stirring he falls short of speech and mere words cannot do justice to his emotions; hence his recourse to gestures, facial expressions dances, and music.

Drama as a form of art had its origin in divine worship. In Greece during the feast of Dionysius, the chorus who chanted ditharambic songs impersonated his satyrs. This was the fertile soil, where Greek Drama was planted. The stem was healthy, and the foliage rich. The two main branches of the plant were tragedy and comedy. The tendrils of this beautiful plant had their bearing on Greek life in all its phases. It had its roots in the national religion, its stem in mythology and its foliage and fruits in social and political life. While tragedy attempted social *Katharsis*, comedy attempted politcal criticism. Thanks to the creative genius of Euripedis, who for the first time introduced realism in character portrayal, transformed gods and heroes into ordinary men and women, delighted in situations of emotional intensity and made the passion of life of capital importance as a dramatic motive.

In Rome the classical drama began to decline, when the Roman society became given to brutal pleasures. As the Roman citizens turned their attention to amphitheatre to witness the gladiatorial fights the classical stage fell into decay the pace of which was quickened by the advent of Christianity, which looked askance at pagan farces.

In mediaeval Europe the Church found a useful handmaid in the stage. Different incidents narrated in the Scripture were dramtised and acted in the aisle of the church at first, then in the churchyard and finally in the streets. There were many forms of drama during this age. At first they were all under he direct control of the church. Later on, however, drama stepped out of the precincts of the Church and came to be sponsored by the laity. It was then that the Renaissance took place. With the arrival of the classical learning, madiaeval stage showed some promise of progress. In the conflict between, and amalgamation of humanistic and medieaval elements, modern drama had its origin.

In most European nations a revolution in dramatic literature took place. Some discarded the classical notion of drama completely. Some piously adhered to the humanistic principles of dramatic composition. Some tried to blend the

RED HEART

"The Social Hours, Swift-winged, unnoticed, fleet" — *Burns.*

Justice Mr. G. Kumara Pillai, Guest of honour at the College Union Social.

As a Syrian Christian lady.
("Valiacheduthi")
With her children.

Thomas Xavier III B.Sc.
&
Jacob Kurian II U. C.

Photos by V. M. Joseph III U.C.

FANCY DRESS COMPETITION

BOSCO GARDENS

"One is nearer God's Heart in a garden" — *Gurney.*

Photos by M. M. Joseph I U. C.

"ABOUT NATURE CONSULT NATURE HERSELF" – *Bacon.*

B. Sc. Zoology Laboratory.

LIBRARY

B. Sc. Zoology MUSEUM.

two together. The establishment of the London theatre in 1576 marked the triumph of drama as a profession in England. Poets and dramatists like Marloe, Lily and Greene prepared the way for the genius of Shakespeare. Humanism had almost little influence over them. They sought to break the barriers of two unities, namely, those of place and time. Unity of action they closely adhered to. Shakespeare followed and excelled these innovators. His masterpieces are the culmination of a most varied and virile dramatic period.

At present dramatists and theatre managers unite to make the stage suit the tastes of the proletariate. While there are many theatres—little theatres as they are called—with stage and auditorium meant for intellectuals, the emphasis is upon taking the drama to the man in the street. Today the stage has launched itself into the main stream of life. What course it will take we can not yet say. Indeed it has a definite part to function in the making of modern life.

An obvious criticism against the modern stage is that it is used as a money-making device to the detriment of art. Splendour of the scene and wonders of electricity combine to make the ordinary man blind to the principles of true art. Contradictions and loose-ends are covered up artfully with the help of modern inventions. Every lover of art would wish such practices to end.

Cheap romance has become the staple of modern dramas. An accidental meeting and an exchange of glance quickly engender love and it ripens at the expense of nothing more than a few sighs on either side only to meet with unexpected difficulties all of which are removed as mysteriously and illogically as they arose and every Jack gets his Jill. Would that there had been a little more variation and orignality in the place. In the portrait of life depicted on our films—the screen has all but supplanted the stage—one looks in vain for some art.

How Long Will You Live?

Want to know how long you'll live? Subtract your present age from 80, multiply the result by 7, then divide the whole by 10. Life insurance men use this formula for obtaining a rough estimate of life expectancy. Don't believe the result, though, if you're over seventy, because the experts say, the longer you live, the longer you can expect to go right on.

—*American Life*

* * *

Ah! learn to make the most of life,
nor lose one happy day,
For time will never return sweet joys
neglected, thrown away,
nor leave one tender word unsaid,
Thy kindness sow broadcast:
"The mill will never grind again
with water that is past."

—*Sarah Doudney*

A Strong Opposition Party— The Symbol of Living Democracy

B. Balakrishna Pillai, II U.C.

DEMOCRACY, as the oft-repeated definition has it, is government of the people, for the people and by the people. Bernard Shaw concedes the first two propositions but not the last; for it is impossible and inconceivable that an efficient government can be run by that motley crowd of men and women, that incongruous mixture of intellect and imbecility, which we call simply "the people."

Nevertheless, one cannot draw an invidious distinction among the people and let the intellectuals run the government. But it must be remembered that intellect is not an absolutely measurable entity. Secondly, when it comes to the question of deciding as to who should interfere in the affairs of government, nobody would agree to being dubbed as politically imbecile. Even the dunce will resist to the utmost this affront to his political pretentions. And lastly comes another difficulty; intellect and goodness have not always gone hand in hand. The examples of Napoleon, Hitler and others who represent in themselves that reckless and defiant spirit of intelligent insolence which is at war with the harmonies of life, illustrate the point.

It seems, therefore, that the only way of running a government according to democratic principles lies in bringing out the cumulative capabilities of a people with regard to their intellect, their virtues and their humanity. This is a difficult task. A government has to be efficient; but efficiency is sometimes mistaken for ruthlessness. We want administrators, humaenists, educationists, philosophers, scientists—all to run an efficient government; and we want the best in them. For this, man, that incomprehensible combination of virtue and vice, of divine possibility and animal ancestory (?) should be distilled, before he enters into the task of governing his fellowmen. The quintessence of such men should form the government, if the definition of democracy as "Government by the people, of the people and for the people" has to hold the ground. Otherwise it degenerates into the lottery of the ballot-box and the tyranny of the ruling few.

How can this human distillation, this bringing out of the best in human nature, this synthesis of the virtuous elements of mankind be achieved? "Power corrupts" said Lord Acton, "and absolute power corrupts aboslutely." We have to guard against the corruptibility, the fallibility of human nature. At the same time a few people should be invested with power if a government has to work.

Criticism provides the best balance for the power conceded to the rulers in a democracy. This helps man to see his weak points, and thereby to improve him. It is, as it were the oxygen of life. This aphorism holds true in the case of a living democracy as well. Without

criticism, without the facilities for observing what is wrong, without that fear of the voter's purse which will chastise the evil doers, democracy degenerates into communist tyranny. If democracy becomes a one-party dictatorship, it becomes communism minus all its benefits.

Let us see India from this stand-point. The Indian National Congress under the leadership of Mahatma Gandhi led us to the goal of freedom. The path was thorny and tortuous; but the congress did not quail. The story of its fight for freedom, studded with sacrifices and self-effacements, is a unique tale of nobility and dignity. It had an ideal, the emancipation of enslaved millions. Freedom came and the congress assumed power. From then on it is a different story. Lord Acton's dictum proved true. At first the people thought that this was a passing phase, but soon it came to persist. The snake of corruption crept into the cradle of administration and tried to weaken the Republic of India with its poison. The task of the first government after the dawn of freedom is by no means easy. Failure could be expected. But what surprised the people was the lamentable lack of faith and greatness, virtue and renunciation which not long ago kindled the hearts of Congress-men. Failure one could excuse, but not a cheap failure.

There was nothing strange about it. It has happened everywhere, in England, in Australia, in America. Such initial bitterness seems to be the price of democracy. The ministerial bunglings and corruption, that rocked Australia in the sixties and seventies of the last century, the Whig partialities of the eighteenth century in England are all instances of democracy rubbing the wrong shoulder in initial years. It is amusing to note here that power begins from history. A democracy that emerges up in the twentieth century should, one may say, be free from the blemishes that sullied its past counterparts. If we study the history of nations with reference to the development of democracy, one thing stands out, and that is the clash of political parties. This clash of ideals and of persons seems to have been the furnace in which the body politic found the dross all skimmed out, and a better system obtained each time.

The strength of an opposition party is perhaps the acid test of a living democracy. A weak party in opposition might indulge in irresponsible criticism, because it realises its inability to form a government and never hopes to be called to form a government based on its own pet moral ideals. But a strong opposition party is wary in its criticism and its enunciation of principles, for any day it may be called upon to form a government. Moreover the party in power which forms the government has to heed the criticisms of its strong opponents. The government, therefore, cannot commit itself to any act which may alienate popular sympathy. The process of building may be slow but cautious, less spectacular but more certain. Inimical legislation will not arise, or else the alienated popular sympathy will oust the ruling party from power with the comforting certainty that the strong opposing party will form the government. In this way the people become the deciding factor. Freedom of opinion and criticism ventilates the grievances of the people who always possess the convenient choice of supporting one party or other. Without a strong opposition party democracy becomes tyranny.

COMMUNIST FALLACIES

J. Mathew, III B.A.

COMMUNISM is a philosophy of life aiming at material welfare by means of revolution. Karl Marx, its father, was a profound student of history on the economic point of view. Hence his interpretation of it was merely materialistic, and he saw in man nothing more than an economic animal.

Being blind to man's immortal soul, communists spread atheism with a zeal worthy of a better cause. In a message to the Pioneer Club of Moscow, whose members are children between 8 and 12, Stalin once said "you must all become atheists. He who is an atheist is a true revolutionary and

a good Communist. When you think of God you betray the revolution and the communist dictatorship". Lenin had the same to say earlier in a letter to Maxim Gorkyhe, "every idea of God even flurtting with such an idea is unspeakably vile and a most degrading infection". The 13th article of the Statutes of Russian communist party states "the hatred of God is not optional to communists, it is essential in order to wipe out all conception of God."

Communists stand for class war also, which destroys peaceful relations between man and man and between the several sections of society. Yet they are very loud in their cry for peace. A song which is sung in all Russian schools runs as follows.

"We the rebel children sing
Perish every court and king,
Class conscience are we
Class conscience are we."

Lady Astor once asked Stalin "How long are you going to continue killing people?" "As long as it is necessary", Stalin answered. A leading communist in Spain wanted his comrades in September 1937 "to do away with sentiments and feelings and to kill and smash even your own father, mother, sisters or brothers, if this be needed to realise our goal."

Communism enslaves the individuals to the state. An authoritarian state is one of its fundamental principles.

Communists seek to suppress religion and break the golden chain between the creator and the created. Said Marx "We must fight religion, people cannot be really happy until they have been, by the abolition of religion, deprived of illusory happiness. "One of the most important tasks" said Marx, "of the cultural revolution is the task of systematically and unswervingly combating religion, the opium of the people".

Communism is an enemy of morality also. In the third All-Russian Congress in 1920 Lenin declared "we deny all morality taken from outside human society does not exist for us. It is a fraud. For us morality is subserviant to the interests of the proletarian classstruggle."

In the light of the above we cannot but echo the words of Rajaji when he declared "Communism is our enemy number one."

LADY - TYPIST

Abraham V. D., II U.C.

LAST year I was having representation for certain Pakistan papers here; most of them were English dailies. Anyday there would be a lot of information to collect about advertisements, and paper-owners were so particular of getting it as early as possible. So when the end of the year came, there remained a lot of things to finish and I got disgusted with it. So with the 'kind' permission of my wife, I decided to have a lady-typist at home. This would enable me, I thought, to save more time which I could spend for canvassing business outside. Also I thought it would increase my profit even though I had to pay another member: Therefore, I inserted an advertisement in the 'Times' in the 'Situation vacant' column. Many young ladies from various parts of the city responded. A date was fixed for the interview. Most of them who responded came. Many of them were pretty old creatures which I did not like. At last I fixed my choice upon a slender girl. She was very shy, and would not even look straight into my eyes. My wife liked her very much for she thought it fit for me to have such a good-natured simple girl, rather than a forward one like most typists.

I asked her to come from the next day onwards. So she came from that day. In the morning I would give her matters to type before going to office. In the evening before I was back, she would finish all work and go. She was so elegant in her work, that within a short time, I became very much fond of her. She never made any mistake in typing or made any omission. Whatever I dictated, she would take down and got typed within a short time. Because she never looked straight into my face, or talked of subjects other than official, my admiration for her increased very much.

Things went on in this way for about two months. Then to my great surprise she absented herself for a week without leave. When she came back after one week, she told my wife that her only help in the world, her mother had died, and that she was left all alone. She asked my wife's permission for staying with us as she had none at home. As my wife was going to have a baby shortly I thought it would be very helpful if she stayed with us. Also she would be a companion for my wife at home, I hoped. And so she came to live with us.

Her daily routine was very curious. Even my wife did not know, which time she went to, or arose from the bed. Usually we had our bed-coffee by our side when we awoke. She was very clever in cooking. She prepared very delicious dishes, which even my wife envied. Anyway she was not of an ordinary type I can tell you. She was very careful in dressing, never liked the company of young men. She never wanted to go outside, nor she having

any friend anywhere. She would do her work in the shortest time possible, in the most elegant manner, and would not care for anything else.

Thus things passed on smoothly for a year. She became so close to my family that even my children did not like to be away from her. She would dress them in the most attractive manner and would make all kinds of playthings for them. She would comb my wife's hair and even help her in dressing. Thus she became almost a member of my family.

One morning in last December – on a Sunday I suppose, – two policemen from the local police station came to my house. They told me that the local police-inspector was waiting for me outside. I went to him in surprise. He told me "there is a long wanted culprit hiding in your house". I was surprised to the last degree. "No" I said "what I am having at home is my wife, two children and my typist. Here is not even a man servant". "That is false, there should be a man here, I assure you". He said. I again told him that there was nobody else other than those mentioned. "Excuse me Sir, let me have a look at them all". The inspector said. I called my wife and children. He examined them. "But where is your typist? he asked. I wondered and was annoyed. 'Rosy', I called. She came before me like an obedient girl. But when she saw the police, she showed every symptom of fear. Her face became pale. She stood motionless like a statue. Catching hold of both her hands, the inspector said. "This is the same fellow we want". We were searching for him all this time. This is a man I tell you, who was charged with dacoit and murder two years back."

THE TOWN OF DON'T YOU WORRY

There's a town called "Don't You Worry"
on the banks of the River Smile,
where the Cheer-up and Be-happy
bloom sweetly all the while.
Where the Never-grumble flower
blooms beside the fragrant Try,
and the Never-Give-Up and Patience
point their faces to the sky.

In the valley of Contentment,
in the province of I Will,
you will find this lovely city
at the foot of No-Fret Hill—
there are throughfares delightful
in this charming little town,
and on every hand are shade trees
named the Very-Seldom-Frown.

Rustic benches quite enticing
you'll find scattered here and there,
and to each a vine is clinging,
called the Frequent Earnest Prayer.
Everybody there is happy,
and singing all the while,
in the town of Don't You Worry,
on the brnks of the River Smile.

J. M. Nead.

SARVAPALLI RADHAKRISHNAN

Laxman C. P., IV B.A.

SARVAPALLI Radhakrishnan was born on the 5th September 1888 in Tiruthani, 40 miles north-west of Madras without the proverbial silver spoon in his mouth. He completed his education in the Madras Christian College. To quote Prof. A. G. Hogg of that institution, the thesis which he prepared for his M. A. degree showed "a remarkable understanding of the main aspects of the philosophical problem, a capacity for handling easily a complex argument, besides more than an average mastery of good English".

From 1909 to 1936 as a 'professor and a student' of philosophy he was characterised by great personal charm, energy and an ever-increasing insight. Men who knew him applauded his varied knowledge and they found beauty in the cadences of his voice and power to arouse and persuade the intellect in the clarity and orderliness of his talk, brightened not infrequently by humour and wit. Soon it was discovered that he was not a philosopher of mediocrity, but one who knew the meaning of education and of universities as moulding forces in democracy.

The problem of education was to him the problem of enriching the nation's life with minds of mature wisdom, integrity of character and deep social sympathy. In his lecture on "Religion and the New World Order" he says, "Poverty and suffering ennoble only when they are self-imposed. Those who tell us that poverty is the best spur of the artist have not themselves felt the iron of it in their souls". He agrees with Aristotle that "the perfect life postulates as its condition that a man should be sufficiently provided with the necessities of life if he is to be free to pursue things of the mind". A man of broad-mindedness and catholic outlook as he is, Dr. Radhakrishnan has been frankly and fiercely critical of the new world order. He goes a step further when he says that our laws and institutions have not given protection to those who most need it. He says, "they find the wage earners with fetters as strong as those rivetted to slaves. They define with precision the rights of the strong and the wealthy and are indifferent to those of the poor and the weak. They have been unkind to the unfortunate and unfair to the infant. Some sensitive and exquisite human natures find nothing but emptiness and torture within the confining walls of a social system which specialises in smothering spontaneity, mocking dreams and extinguishing happiness"

Rahakrishnan stands far from the madding crowd as a man of great intellectual resilience and constant endeavour to evolve a synthesis of diverse trends of economic and religious thought of materialism and spiritualism of nationalism and internationalism and of socialism and communism. The success

of his mission to Russia, the laying of the foundation for good Indo-Soviet relations, the interpretation of conflicting ideologies to a world filled with recriminations was possible only to a savant and scholar of his type, endowed as he is with deep learning, an ethical conscience and probity of intellectual conduct.

If a powerful writer cannot be a successful debator Radhakrishnan is an exception. Speaking in the Constituent Assembly of India, the late Mrs. Sarojini Naidu referred to him and said that he had taken them (the members) in a chariot of oratory and had poured very eloquent wisdom on them. In the drawing room of the unique thinkers of the western world he has been honoured and respected. In the opinion of C.E.M. Joad, he is the man most fitted to make the East and the West understand each other.

Dr. Radhakrishnan remains an eminently fit man for society—for such different classes of society as men and women. He is no less honoured by uncle Joe than Uncle Sham. Equally successful is he in international meetings and in meetings of gossiping women, in philosophical congresses and in musical concerts, in a university convocation and in a council of state. In the same breath he requests a communist member to rise superior to his passions and tells congressmen that by their present behaviour they have degraded their party. Mr. P. R. Lele the verteran journalist cannot withstand the temptation of quoting the following lines of Goldsmith.

> In council, with meek and unaffected grace
> His looks adorned the venerable place;
> But all his serious thoughts had rest in heaven.
> As some tall cliff, that lifts its awful form,
> Swells from the vale and midway leaves the storm,
> Tho' round its breast the rolling clouds are spread,
> Eternal sunshine settles in its head.

(Lele has taken a little liberty with the first two words which, in the original are "At Church")

He goes on to say that if Macaulay wrote of an author called Savage that "he was a scholar among rakes and a rake among scholars", he would have had to modify the phraseology materially if to describe Dr. Radhakrishnan who is a politician among politicians, a diplomat among diplamats, a philosopher among philosophers and a man among men. Of Oliver Goldsmith it was said that "he touched nothing that he did not adorn". Of Radhakrishnan one can say that and more because he has touched nothing that he did not adorn and elevate. He has adorned as well as elevated the vice-presidentship of India and the chair of the Council of State.

A little boy walked into a large firm one day and asked for a job.
He was so small that the owner was amused.
"What is your motto, my son?" he asked.
"The same as yours," was the brisk reply.
"What is that?" inquired the puzzled owner.
"Why," said the boy, "the motto you have on the door there—PUSH!"
PS.: He got the job.

ATHLETIC ASSOCIATION (1952 – '53).

TENNIS CLUB (1952 – '53)

J. KURIAN IV B. A. and K. P. MATHEW IV B.Com.
Winners: Kerala Varma Cup

The meeting of these Champions mild
Seemed like the bursting thunder cloud. — *Scott.*

C. V. Joseph II U.C.
New Record
200 Metres.

K. U. Itti-Ipe IV B.A.
New Record
Long Jump & Pole-Vault

George Joseph III B.A.
Flourishing Athlete.

M. K. Augustine I U.C.
Volley-Ball Captain,
Our contribution to the Madras University

LIBRARY

Junior Degree Class -- *Winners* -- **Athletic Championship Cup.**

M. O. Verghese III U.C.
&
M. T. Poulose II U.C.

House Captains.

THE PEARL NECKLACE

Gul Muhamed, IV U.C.

IT was nearly nine o'clock in the night. Sitting behind the counter in his unostentatious tobacco shop, Murthy puffed hard at a cigar. His eyes, always alert and watchful, did not miss a little bit of the goings-on in the street before him. From among the motley medley of pedestrian humanity his eyes followed the movements of a dwarfish fellow in white pants and shirt about the shops on the opposite side of the street. A minute or two later the man slowly advanced towards Murthy's shop, his right hand thrust deep in his trouser pocket. Murthy eyed the man watchfully. The man now came and planted himself the other side of the counter before Murthy and after gazing at him for a moment, asked for a packet of cigarettes. Murthy handed him one without taking his eyes off the man. The dwarfish man took one cigarette from the packet, lit it, and smoked thoughtfully.

After a moment he asked Murthy: "How is business with you fellow?" "Just so so." replied Murthy brusquely, for he did not like the manner of this stranger. "Would you like to make a very good bargain?" was the next question of the stranger, to which Murthy answered: "Who wouldn't if an honest penny could be turned out of it?"

"Oh, come off it, Mr. Murthy, I am not speaking of honesty and all that. I might not be exactly thick with you. But when I have a thing not honestly come by, I know where to dispose of it."

"Let us see what you've got"

"A pearl necklace!!

"A what?"

"A pearl necklace," the dwarfish man repeated.

"Let us have a look at it." Murthy's eyes beamed greedily.

The dwarfish man thrust his hand into the trouser pocket and produced a pearl necklace. Murthy took it in his hands and, holding it before the electric light, examined it critically.

"Are the pearls real?"

"If they weren't, I wouldn't have brought it to you."

"You seem to know a lot about me."

"A thing or two," the dwarfish man answered bluntly.

"How did you come by this?"

Look here, Mr. Murthy, let us come down to brass tacks. If you want to buy it, you might ask how much I would sell for. I don't think it is any of your business how I came by it?"

Mr. Murthy heaved what seemed a sigh of relief.

"All right, all right." said he complacently. "How much would you sell it for?"

The necklace is worth more than Rs. 40,000. But seeing that this is our first dealing, I wouldn't mind parting with it for then thousand chips."

"Now dear fellow, that is too exorbitant. What is more, I must know in the first place if the pearls are real. I wouldn't mind making a bargain after I have settled the fact. So you had better leave the thing with me and come again after three or four days."

The dwarfish fellow looked into the face of Murthy for a moment. "You won't play me false?"

"My dear man, take the thing away if you can't bring yourself to trust me."

"All right then. I shall come again after four days."

Within a couple of years of setting up business, Murthy came into considerable wealth. But few people knew that all his money came, not from his inconsequential tobacco shop, but from the multifarious illicit trades he was engaged in. His tobacconist business served as a mask behind which were carried on all sorts of reprehensible trades. He was also hand in glove with most of the lightfingered gentry of the locality. What with a shrewd brain and a glib tongue, he often contrived to make them sell him their stolen prizes. And Murthy's ingenious brain devised means of disposing of his illgotten things in the most underhand way.

Three days passed after the dwarfish man had handed him the pearl necklace. Murthy had not yet happened on any one whom he could rely on for an accurate estimation of the pearl necklace. He could not very well walk into a jeweller's and ask for an appraisement. That might land him in troubles from which he might not be able to extricate himself. All the same the pearl necklace had robbed him of his peace of mind. Being a greedy fellow at heart, he would not rest until he had made sure how much he stood to gain out of such a bumper deal as this seemed to be. The appearance of a customer before the counter put an end to his speculations.

"Cigars" demanded the customer, who was a tall, slender fellow in suit of blue serge. He looked like hailing from the North. Murthy handed him a pack of cigars. He contemplated the man thoughtfully as the latter lit a cigar, and drew a few puffs.

"Your tobacco is rather stale, it seems," said the tall man in blue serge, spitting on the road. "I have been knocking about this confounded place for a whole week, and no where here have I been able to get good cigars."

"Where you hail from, sir, if I may ask?"

"Calcutta—I came down here in connection with some transactions. I deal in pearls and other precious stones."

Murthy was almost swept off his feet by this announcement.

"You deal in pearls, sir?" asked Murthy, his eyes beaming with satisfaction.

"Yes, why do you ask?"

"You can then tell real pearls from false ones?"

"Why dear fellow, what I don't know about pearls isn't worth knowing."

Murthy then produced a packet from his pocket, and, unwrapping it, took out the pearl necklace which had been entrusted to him by the dwarfish man.

"Please examine this, sir" he said handing it to the tall man." A fellow brought it to me to sell."

The tall man held it before the light and subjected it to a long scrutiny. "They are real pearls and must cost anything between thirty and thirty-five thousand."

Murthy's eyes opened wide, and there was a gleam of exultation in them.

"If you are willing to part with it, I will take it myself for fifteen thousand."

"Thank you, sir, but I couldn't sell it for anything less than twenty-five thousand, because I have already promised fifteen thousand chips to the fellow who brought it to sell. You own yourself that it must cost about thirty-five thousand?"

"That is all right. But a bargain of this kind is never made on a strict valuation."

They bargained for nearly an hour, and at length the bargain was struck for twenty thousand. It was settled that the tall man in blue serge must bring the next night the amount agreed and take away the pearl necklace.

Murthy never slept a wink the whole night for thinking of the gain he could make out of this bargain. He would not pay the dwarfish man a pie more than Rs. 5,000. He would pretend that the pearls were not as costly as all that. He would make use of every little artifice at his command in order to make the fellow fall in with his arguments. And a profit of fifteen thousand for Murthy out of a single bargain! It would be all the better for Murthy if the dwarfish fellow came the next morning so that he could pay him off then and there without giving him an opportunity for smelling a rat.

Murthy need not have worried his head over this point; for, the next morning as he opened his shop, the first person he set eyes on was the dwarfish fellow.

"Good morning."

"Good morning."

"I got an accurate appraisement for the thing." Murthy went right to the point. "It costs not a pie more than six thousand."

"That is mere bumkum, Mr. Murthy. The thing costs much more than that. I guess you are making a shot at beating off the price. Nothing doing, Mr. Murthy. If you don't want to buy it, there are others who do. Just hand it back to me. ."

"Now, now, dear fellow, don't you make such a song and dance about it. You are not going to get a pie more than Rs. 5,000. I know what I am talking about. It is really not as costly as you fancy."

"Oh, come off with it. Don't let us pretend. Pay me Rs. 10,000 and the necklac is yours."

But Murthy would not hear of it. He bargained, tricked and bullied. In the end the dwarfish man agreed to take Rs. 6,000. Murthy paid the money on the spot. I thank you, Mr. Murthy" said the dwarf, as he walked away.

The following conversation took place that night in a train bound for Bombay.

A SHORT ONE: A neat trick really that we pulled on that old humbug.

A TALL ONE: Rare job, I had' though to make that mug part with six thousand chips.

I'd rather see a sermon than hear one any day.
I'd rather one should walk with me than merely tell the way.
The best of all the preachers are the men who live their creeds,
For to see good put in action is what every-body needs.

EDGAR GUEST

THE SCIENCE OF ZOOLOGY

By **James C. Perry, Ph. D.**

Department of Biology, Marquette University

A New and Improved Basic Text for Freshman College Courses in Zoology

Aim:

To present the science of zoology for basic freshman courses in a way that is clear, understandable, self-motivating for study, and superbly organized for teaching.

Content:

All the material necessary for a thorough grounding in the subject for two types of students:

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2. Those who will go on to advanced work in medicine, dentistry, nursing, and other professions.

Organization:

Starting with the basic concept that organization is the most fundamental property of living matter, the text takes up organization as manifested in the structure, origin, and function of cells. From there it progresses logically to the organization of the vertebrate organism and the structure and functions of the remaining animal phyla. Final chapters take up the relationships of organisms with one another and with their environments in both space and time.

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നിമിഷം

(ഒരു നിരൂപണം)

Vidwan T. M. Chummor, Lecturer, S. H. College.

പ്രശസ്തനായ ഇന്നത്തെ കേരളീയകവികളിൽ അഗ്രിമനായ ഒരാളാണ് ശ്രീമാൻ ജീ. ശങ്കരക്കുറുപ്പ്. കേവലം ഒരു കവിമാത്രമല്ല, തികഞ്ഞ ഒരു കലാതത്വപ്രബോധകൻ കൂടിയാണദ്ദേഹം. അതിനാൽ ശ്രീ കുറുപ്പിന്റെ കവിതകൾ വെറുതെ വായിച്ചുതള്ളിയാൽ പോരാ; അവ, സാവധാനമായി വിചിന്തനം ചെയ്തു പഠിക്കേണ്ടവകളിയാകുന്നു. മിതത്വവും അദ്ദേഹത്തിന്റെ കവിതയുടെ ഒരു സവിശേഷതയായി കണക്കാക്കാം. അലങ്കാരപ്രയോഗബാഹുല്യവും വിശദീകരണവും മറ്റുംകൊണ്ട് ഒരു വാചാലന്റെ നിലയിൽ വിവക്ഷിതാർത്ഥത്തെ ബോധ്യപ്പെടുത്തുവാൻ അദ്ദേഹം അല്പം പോലും യത്നിക്കാറില്ല. ആശയത്തെ അതിനാവശ്യമായ പദങ്ങളിൽ ഒതുക്കുവാനാണ് പദവിന്യാസവിശേഷങ്ങളിൽ നിപുണനായ കവി സശ്രദ്ധം ശ്രമിക്കാറുള്ളത്. ഈ വിഷയത്തിൽ കാളിദാസനാണ് നമ്മുടെ കവിക്കു മാതൃക എന്നു തോന്നുന്നു. ഓജസ്സ്, മാധുര്യം എന്നിവ ശ്രീ കുറുപ്പിന്റെ കവിതയുടെ സാമാന്യഗുണങ്ങളത്രെ. ഉപരിപ്ലവബുദ്ധികൾക്ക് അദ്ദേഹത്തിന്റെ കവിതകൾ പലതും അത്ര എളുപ്പത്തിൽ ദഹിച്ചില്ലെന്നുവരാം. അതു കവിയുടെയോ കാവ്യത്തിന്റെയോ കുറവല്ലല്ലോ. അവരവർ കാവ്യാസ്വാദനത്തിനുള്ള ഗുണം പ്രാപിക്കയേ നിവൃത്തിയുള്ളൂ. എന്നാൽ അവധാനപൂർവ്വം ചിന്തിക്കാൻ കഴിവുള്ളവർക്ക് അദ്ദേഹത്തിന്റെ

കവിതകൾ വിചാരതരംഗിതങ്ങളായിത്തീരുമെന്നുള്ളതും നിസ്സംശയമാണ്.

സാഹിത്യകൗതുകം 4 ഭാഗങ്ങൾ, നവാതിഥി, സ്വപ്നസൗധം, സൂര്യകാന്തി, ധർമ്മഗ്ലാനി, ചെങ്കതിരുകൾ എന്നിവയാണ് ഈ കവിയുടെ പ്രധാന പദ്യകൃതികൾ • ഇവയെല്ലാംതന്നെ പല ചെറുകവിതകളുടെ സമാഹാരങ്ങളാകുന്നു. നമ്മുടെ ചിന്താവിഷയമായ 'നിമിഷ'വും മേൽപ്പറഞ്ഞതിൽനിന്നും ഭിന്നമല്ല. ഇതിൽ 13 ചെറുകവിതകൾ അടങ്ങിയിരിക്കുന്നു. നിമിഷം, ഒരേ തീയ്, അലക്കുകാരി, ആദായം, കർമ്മക്ഷേത്രത്തിൽ, ധനികരോട്, രാഗദീപ്തി, ചോരൻ, ചക്രവാളം, നടക്കട്ടെ, ദിവ്യയാനം, കൂണുകൾ, വാദനം എന്നിവയാണ് യഥാക്രമം ഇതിൽ സമാഹരിച്ചിട്ടുള്ളത്. കർമ്മക്ഷേത്രത്തിൽ എന്നതു ഒരു ഗദ്യകവിതയും, ധനികരോട്, രാഗദീപ്തി, ചോരൻ എന്നിവ യഥാക്രമം, ടാഗോർ, ഹൈനെ, ഉമർഖയ്യാം എന്നീ വിശ്വകവികളുടെ കവിതകളുടെ വിവർത്തനങ്ങളാകുന്നു. ബാക്കിയുള്ളവ എട്ടും ജീയുടെ സ്വതന്ത്ര കൃതികളത്രെ.

ആദ്യകവിതയായ നിമിഷത്തിൽ, ക്ഷണികങ്ങളായ നിമിഷങ്ങളെ അല്പമാത്രജീവികളായ ചിത്രശലഭങ്ങളായി സങ്കല്പിച്ചിരിക്കുന്നു. നിമിഷത്തിലെ ഈ നിമിഷത്തെ മുൻനിർത്തിയാണ് കവി ഈ സമാഹാരത്തിന് "നിമിഷം" എന്ന നാമധേയം കല്പിച്ചിട്ടുള്ളതും. ചിത്രശലഭം പൂവിലെ തേൻ നുകർന്നാനന്ദിച്ചുകൊണ്ട് അതിവേഗത്തിൽ

• ശ്രീ. കുറുപ്പിന്റെ കൃതികളെപ്പറ്റി ഈ ലേഖകൻ "ഭാഷാകവിത" അഥവാ "പദ്യസാഹിത്യചരിത്രം" എന്ന ഗ്രന്ഥത്തിൽ ചെയ്തിട്ടുള്ള നിരൂപണത്തിലേക്കു വായനക്കാരുടെ ശ്രദ്ധയെ ക്ഷണിച്ചുകൊള്ളുന്നു.

പാറിപ്പറന്നു പോകുന്നതുപോലെതന്നെയാണല്ലോ. ജീവിതമാകുന്ന കസ്തൂരത്തിലെ മധുവാസ്വദിച്ചുകൊണ്ട് ഓരോ നിമിഷവും മറയുന്നത് പിന്നിലേയ്ക്കു തള്ളുന്നതു്. അതിനാൽ ചിത്രശലഭത്തെ നിമിഷത്തിന്റെ പ്രതിരൂപമായി കല്പിച്ചതു് അഭിനന്ദനീയമായിട്ടുണ്ട്. നിമിഷത്തിന്റെ സ്വരൂപത്തെ അനുവാചകഹൃദയങ്ങളിൽ പതിയത്തക്കവണ്ണം കവി ചിത്രീകരിച്ചിരിക്കുന്നതു നോക്കുക:-

"മുന്നിൽനിന്നെത്തുന്നു, പിന്നിൽ മറയുന്നു
മിന്നലും തോല്ക്കുന്ന വേഗമോടെ
എങ്ങുനിന്നെങ്ങിന്നേകാന്തവൈചിത്ര്യം
തങ്ങുമിക്കൊച്ചുനിമിഷമെല്ലാം?
എങ്ങുപോയെങ്ങുപോയ് മായുന്നു ഭാവന-
യിങ്ങു പകച്ചുമിഴിച്ചു നിൽക്കെ?"

മിന്നൽപ്പിണരിനെ അതിശയിക്കുന്ന വേഗതയിൽ നീ പ്രത്യക്ഷപ്പെടുകയും മാഞ്ഞുപോകയും ചെയ്തുകൊണ്ടിരിക്കുന്നു. ഏററവും വൈചിത്ര്യം നിറഞ്ഞ നിമിഷപ്പൂമ്പാററകളേ നിങ്ങൾ എവിടെനിന്നാണ വന്നുകൊണ്ടിരിക്കുന്നതു്? എന്റെ ഭാവന പകച്ചുമിഴിച്ചു നിൽക്കുമ്പോൾതന്നെ നിങ്ങൾ എവിടെപ്പോയൊളിക്കുന്നു? ജീവിതത്തിന്റെ ആദ്യന്തങ്ങളെപ്പററി നമുക്കു സൂക്ഷ്മമായ അറിവൊന്നുമില്ലെന്നുള്ള വസ്തുതയും ഇവിടെ വ്യഞ്ജിപ്പിച്ചിരിക്കുന്നു. അവസരോചിതമായി ധർമ്മതത്വങ്ങളെ ഉദ്ബോധിപ്പിക്കുവാനും 'നിമിഷ'ത്തിൽ കവി യത്നിച്ചിട്ടുണ്ട്—

"കുട്ടിയെ കാണാതെ തേടുന്നോരമ്മപോൽ
മട്ടിലെത്തുന്ന കർമ്മമെല്ലാം
തങ്ങടെ താന്താങ്ങളായ ഫലങ്ങളെ-
ച്ചെന്നു കണ്ടൊന്നു പുണർന്നിടുമോ!
പിഞ്ചുചിറകിന്റെ കാററിനാൽ പാപിതൻ
നെഞ്ചിൽ ജ്വലിക്കട്ടെ ഭീതിനാളം!"

തന്റെ കുട്ടിയെ ഉടനെ കാണാൻ പരിഭ്രമിച്ചോടുന്ന മാതാവിനെപ്പോലെ ത്രിവിധകരണങ്ങളെക്കൊണ്ടു ചെയ്യുന്ന കർമ്മങ്ങളും അതാതിന്റെ ഫലങ്ങളെ അന്വേഷിച്ചുകൊണ്ടേ ഇരിക്കുന്നു. ജന്മജന്മാന്തരങ്ങളിൽക്കൂടി ജീവിയെ അനുപദം അനുഗമിച്ചുകൊണ്ടിരിക്കുന്നതാണല്ലോ കർമ്മഫലം. അതിന്റെ അലംഘനീയതയെ നമ്മുടെ പുരാണേതിഹാസാദികളിൽ അനേകം ഉപാഖ്യാനങ്ങൾവഴി തത്ത്വജ്ഞന്മാർ പ്രകാശിപ്പിച്ചിട്ടുള്ളതിന്റെ അനുസ്മരണം ഈ ഭാഗത്തിൽ ഒരു വായനക്കാരന്റെ ഹൃദയത്തിൽ വന്നുചേരാവുന്നതാണ്. അതിനാൽ പിഞ്ചുചിറകിൽനിന്നു പുറപ്പെടുന്ന കാററുതട്ടി അധർമ്മകാരികളുടെ ഹൃദയത്തിൽ ഭയത്തിന്റെ തീക്കനൽ ജ്വലിക്കുമാറാകട്ടെ എന്നുള്ള ഉദ്ബോധനം സഹൃദയഹൃദയത്തിൽ രേഖപ്പെടുത്തും ചെയ്യുന്നു. ഇങ്ങനെ ഇതിൽ പല ആശയങ്ങളും ആവർത്തനസ്വഭാവവും പ്രയോജനപരമായിട്ടുണ്ടെന്ന വിമർശനം പറയാം. എന്നുവരികിലും പ്രസ്തുതകവിതയിൽ ചിലേടത്തു് ആശയങ്ങൾക്ക് അല്പം അവ്യക്തത സംഭവിക്കുന്നില്ലേ എന്നു സംശയമുണ്ട്. കൊച്ചുനിമിഷങ്ങളുടെ അത്ഭുതാവഹമായ അമേയശക്തിയെ സൂചിപ്പിക്കുന്ന ഒരു ഭാഗം നോക്കുക:-

"എത്രമേൽ ക്ഷുദ്രമല്ലോരോ നിമിഷമ-
പ്പുത്രടിച്ചുള്ളു പാറിടുമ്പോൾ
അണ്ഡകടാഹവും മുൻപോട്ടുമുൻപോട്ടു-
ച്ചണ്ഡമാം വേഗത്തിൽ നീങ്ങിടുന്നു!"

കോടാനുകോടി താരാപഥങ്ങളും നക്ഷത്രലോകങ്ങളും അടങ്ങിയ ഈ ബ്രഹ്മാണ്ഡകടാഹം ഊതിവീർപ്പിക്കപ്പെടുന്ന ഒരു ബലൂൺപോലെ അനുനിമിഷം അനേകായിരം മൈൽ വീതം വികസിച്ചുകൊണ്ടിരിക്കയാണെന്നും, അതിന്റെ വിസ്തൃതി അപരിമേയമാണെന്നും ഉള്ള ആധുനിക ജ്യോതിശ്ശാസ്ത്രജ്ഞന്മാരിൽ ചിലരുടെ ശാസ്ത്രീയ നിഗമനങ്ങൾ ഓർമ്മിച്ചിരുന്നാൽ മാത്രമേ മേലുദ്ധരിച്ച വരികളിലെ ആശയം ഒരു വാചയിതാവിനു പൂർണ്ണമായാസ്വദിക്കാൻ കഴിയുകയുള്ളൂ എന്നു പറയേണ്ടതില്ലല്ലോ. അതുപോലെതന്നെ ഇതിലെ പൂമ്പാററയുടെ കല്പനം സഹൃദയഹൃദയത്തിൽ രേഖ പതിയത്തക്കവണ്ണം വ്യക്തമല്ല. അതിനാൽ കവിയുടെ ആശയത്തെ അനുപദം അനുഗമിക്കുവാൻ അനുവാചകർക്കു് അല്പം വിഷമം നേരിടുന്നുണ്ടെന്നും പറയാതെ തരമില്ല. എന്നാൽ ഇതിലെ ചില ചിന്താശകലങ്ങളിൽ മനസ്സു നിർവൃതികൊള്ളുമ്പോൾ ഇത്തരം ചില്ലറ

ചിന്തകളും വായനക്കാർ വിസ്മരിച്ചുപോകയും ചെയ്യുന്നു.

"ഏതേതു തീരങ്ങളിൽ സങ്കല്പമായ ക-
ണ്ടാരിച്ചെത്രനാൾ പോകണം ഞാൻ?"

കവിയുടെ ഈ സന്ദേഹം മനുഷ്യനെ ഇരുത്തി ചിന്തിപ്പിക്കുവാൻ പോരുന്ന ഒന്നാണ്. ആദർശങ്ങളിൽ സങ്കല്പരൂപങ്ങൾ മെനിച്ചുകൊണ്ടു ഞാൻ എത്രകാലം ഇങ്ങനെ കഴിച്ചുകൂട്ടണം? എന്നാണാവോ, എത്രകാലം കഴിഞ്ഞാലായിരിക്കുമോ, വാസ്തവികതകളുടെ സാക്ഷാത്കാരം സാധ്യം മനുഷ്യൻ നേടിക്കൊള്ളുവാൻ പോകുന്നതു? അഗാധ ആശയങ്ങൾ വാസ്തവികമായുള്ള അറിവിന്റെ പൂർണ്ണത എന്നെങ്കിലും മനുഷ്യന് സിദ്ധിക്കുമോ എന്നോ? എത്ര അഗാധവും വിശാലവുമായ ആശയമാണ് മിതാക്ഷരങ്ങളെക്കൊണ്ട് കവി ഇവിടെ നിബന്ധിച്ചിരിക്കുന്നതെന്ന് വിമർശിക്കേണ്ടവരായ വിചക്ഷണന്മാർ ചിന്തിച്ചറിയട്ടെ.

ഒരു വീട്ടുകാരന്റെ കടപ്പാടുകളുടെ കത്തിക്കൊണ്ടിരുന്ന ചൂളത്തീയിൽനിന്ന വിള്ളുന്നപൂശ്യാ സംക്രമേണ,

"നായർ, തീയർ, ക്രിസ്ത്യൻ, മുസൽമാൻ, തൊ-
ഴിലാളി-
ശൈവവാദികളെ വിളി കൊളുത്തിക്കൊണ്ടു
പോയി";

ഇതുകണ്ടപ്പോൾ കവിക്കുണ്ടായ സമത്വബോധത്തിന്റെ സന്താനമാണ് "മരതീയി"ൽ ഉയിർപൂണ്ടു നിലകൊള്ളുന്നതു്.

"കേവലമേകചൈതന്യത്തിനാൽ ജ്വലിതമാ
മേൽ
ജീവബിന്ദുവെപ്പിളർപ്പിച്ച നാം ജഗത്തിൽ
എന്തിനു ഭേദമാനങ്ങളാലിരുട്ടിൽപ്പെ-
ട്ടിട്ടിയും കലഹിച്ചും ജീവിതം കെടുത്തുന്നു!"

ഏകചൈതന്യത്തിൽനിന്നും ഉല്പത്തിയായി അവസാനം ഏകചൈതന്യത്തിൽത്തന്നെ മറഞ്ഞുപോകുന്ന ഏകോദരസഹോദരന്മാരായ നാം ജാതിമതങ്ങളാലിഴകളിൽ നിന്നുകൊണ്ടു പരസ്പരം കലഹിച്ചുകഴിയുന്നതിന്റെ അർത്ഥശൂന്യത എത്ര ശക്തിയായ ഭാഷയിൽ ഇവിടെ ഉദ്ബോധിപ്പിച്ചിരിക്കുന്നു! ഭാരതീയ ഹൃദയങ്ങളിൽ ആത്മപരിശോധനയ്ക്കുള്ള പശ്ചാത്താപമുളവാക്കാനാണ് കവി ഈ ഉദ്ബോധനം ചെയ്യുന്നതെന്നുകൂടി സൂചിപ്പിക്കട്ടെ.

കുടിയേറ്റ തൊഴിലാളിവർഗ്ഗത്തിന്റെ ആദർശമായും യഥാർത്ഥ സമത്വവും സ്നേഹവും ഐക്യവും ഉൾക്കൊള്ളുന്ന ഭാവിയിലെ സമുദായത്തിന്റെ പ്രതിരൂപമായും മാറ്റം കല്പിച്ചിട്ടുള്ളത് ആലോചനാമൃതമെന്നേ പറയാവൂ. മരതീയിലെ സിംബോളിസത്തിന്റെ കാര്യവും മറ്റും അവതാരികയിൽ സവിസ്തരം പ്രതിപാദിച്ചിട്ടുള്ളതു വായനക്കാരുടെ സവിശേഷമായ ശ്രദ്ധ വിഷയീഭവിക്കേണ്ട ഒന്നത്രെ. ധ്വന്യാത്മകമായ ഉത്കൃഷ്ടകവിതയുടെ, വാച്യാർത്ഥത്തിലൂടെ രസഭാവധ്വനികളിലെത്തുന്ന ഉത്കൃഷ്ടകവിതയുടെ, ഉത്തമമാതൃകയാണ് പ്രസ്തുതകൃതിയെന്ന അസന്ദിഗ്ധമായിപ്പറയാം. അഭിധയാലുള്ള വാച്യാർത്ഥവും, അതിനേക്കാൾ വിശിഷ്ടമായ വ്യംഗ്യാർത്ഥവും ആസ്വാദ്യമായി പ്രസ്തുത കവിതയിൽ പ്രകാശിക്കുന്നുവെന്ന ചുരുക്കം.

"തൊരക്കാരി"യെ ഗ്രാമത്തിലെ സംസ്കാരങ്ങളുടെ മാലിന്യങ്ങളെ കഴുകിക്കളയുന്ന കാരണമാക്കി കല്പിച്ചിരിക്കുന്നു. അവളുടെ ഭാഗത്തിലെ പ്രപഞ്ചചിത്രീകരണം ആരെയും ചിന്തിപ്പിക്കുകയും ചിരിപ്പിക്കുകയും ചെയ്യുവാൻ പോരുന്നതത്രെ.

"എത്ര ചാരിത്രങ്ങളീയെന്ന പാപത്തിൻമോഹ-
ചിത്രമാകെട്ടിനുള്ളിലൊളിച്ചു കിടക്കുന്നു!
എത്രയേറ്റുതാതാന്റെ ദുർഗന്ധത്തിൽക്കാണി-
ല്ലെത്ര ജീവിത തീവ്രവ്രണത്തിൻ കറകളും!
മിക്കതും വെള്ളത്തിന്നും വായുവിന്നുമായ്ക്കി-
ട്ടാകെയുമവൾ തിരിച്ചെത്തിക്ക മേരോ വീ
ട്ടിൽ"

എന്നീഭാഗങ്ങൾ നോക്കുക.

"ആരായ"ത്തിൽ വിനോദിക്കാനെത്തുന്ന പഴമയെ പാവനമായ സാമുദായികജീവിതത്തിന്റെയും, തൊഴിലുകളിൽനിന്നെത്തുന്ന ഇന്നത്തെ കലുഷപങ്കിലമായ സാമുദായിക ജീവിതത്തിന്റെയും പ്രതിരൂപങ്ങളാക്കി കല്പിച്ചിരിക്കുന്നു.

[illegible]

[illegible]

[illegible]

[illegible] 1947—[illegible] 15-[illegible]

[illegible]

"A boat! a boat! a full hundred marks for a boat!" — Marston. Eastward Ho.

S. H. COLLEGE BOATING CLUB.

S. H. COLLEGE GYMNASTIC CLUB.

"PONPULARI" STAGED BY THE DRAMATIC CLUB.

"Thou thy worldly task hast done,
Home art gone and ta'en thy wages."

Dr. C. L. JOSEPH, M.B.B.S., L.R.C.P., M.R.C.S.,

S. N. COLLEGE MEDICAL OFFICER,

who passed away on 11 – 4 – '53.

"So when a great man dies,
For years beyond our ken,
The light he leaves behind him lies
Upon the paths of men."

— *Longfellow.*

R. I. P.

ചിതയിൽ വരുത്തുവാൻ തക്കം സാധിക്കുന്ന ഉള്ളൂ. അതുകൊണ്ടുതന്നെയായിരിക്കണം ഈ പ്രസ്ഥാനത്തിന്റെ ദേശീയ വിജയം കൈവരിക്കാൻ കഴിയാതെപോയിട്ടുള്ളതും. ചമ്പുസാഹിത്യത്തിലെ "ചമ്പുമലയാളപ്രസ്ഥാനം'' പോലെയും കാര്യമായ പുഷ്ടിയും പ്രചാരവും പ്രാപിക്കാതെ നിലകൊള്ളുന്നു. ഭാഷയിലെ ഗദ്യകാവ്യപ്രസ്ഥാനത്തിൽ ഗണ്യമായ ഒരു സ്ഥാനം, പ്രസ്ഥാനത്തിന്റെ മഹിമയെ പ്രകീർത്തനംചെയ്യുന്ന കർക്കശത്വത്തിൽ എന്ന കൃതിയ്ക്കും സമ്പാദിക്കുവാൻ കഴിഞ്ഞിട്ടുള്ളതിൽ സംശയമില്ല.

ശ്രീമാൻ 'ജീ'യുടെ തർജ്ജമകളെപ്പററി പ്രത്യേകം പറയേണ്ടതായിട്ടില്ല. "വിഹാരസഹചരി" എന്ന പേരിൽ ഖാമർഖയ്യാമിന്റെ രുബായിയാത്തു വിവർത്തനംചെയ്ത കവികളിൽ മററുകൃതികളെയും വിവർത്തനം ചെയ്യാനുള്ള കഴിവുണ്ടായിരിക്കുമെന്ന ന്യായമായി ഊഹിക്കാവുന്നതാണ്. നിമിഷത്തിലെ വിവർത്തനങ്ങൾ ആ ഊഹത്തെ ബലപ്പെടുത്തുന്നവയുമാണ്.

ശ്രീ. ശങ്കരക്കുറുപ്പിനെപ്പോലെ ആദർശമഹത്വവും, ഉന്നതമായ മാനസികവളർച്ചയും സിദ്ധിച്ചിട്ടുള്ള കവികൾ കേരളത്തിൽ വളരെ കുറവായിട്ടേ ഉള്ളൂ. അങ്ങനെയുള്ളവർ, ക്ഷണഭംഗുരങ്ങളായ കാലികപ്രശ്നങ്ങളിലും പാർട്ടിപ്രസ്ഥാനങ്ങളിലും തങ്ങളുടെ ഭാവനയെ അധികം ചാലിപ്പിക്കാതെ, സാർവ്വലൗകികങ്ങളും സാർവ്വജനീനങ്ങളുമായ മൂല്യതത്വങ്ങളുടെ അഗാധതലങ്ങളെ സ്പർശിക്കുന്ന നിത്യഭാസുരങ്ങളായ ഭാവാത്മകകൃതികളെയാണ് കൂടുതൽ നിർമ്മിക്കേണ്ടതു". ശ്രീമാൻ കുറുപ്പ് പല പ്രസ്ഥാനങ്ങളിലും ചുററിത്തിരിയാതെ ഒതുങ്ങിനിന്നിട്ടില്ലെങ്കിലും അദ്ദേഹത്തിന്റെ ഭാവാത്മകകൃതികൾക്കുള്ള ഹൃദയഹാരിത അജയ്യമായ"തന്നെയായിരിക്കുന്നു. "ഇന്നു ഞാൻ നാളെ നീ'' എന്നു തുടങ്ങിയ കവിതകൾ സുപ്രസിദ്ധങ്ങളാണല്ലോ.

"ഭേദമെന്യേ പുളകമാർന്നിളമാ യുവാവവൻ
മാരുതനുടെ നടകൊള്ളുകിൽ തണ്ടുപോലും
കാലെടുത്തിടുമിളകും, ഹൃദയം തുടിക്കും,
ഹാരം വിയർക്കുമാ മിന്നൽകൊടിയുമായും''
(സുഖ)

കാമുകന്മാരുടെ അതിനവസാമീപ്യത്തെ അനുഭവവേദ്യമാക്കിത്തീർക്കുന്നതും, ആലംബിതവും ചേതസ്സമാകർഷകവുമായ ഈ പദ്യം ഒന്നുമതി, ശ്രീമാൻ ജീയുടെ ഭാവാത്മകകൃതികളുടെ മാററും നിറവും വെളിപ്പെടുത്തിക്കാണിക്കുവാൻ. സാർവ്വജനീനമായവികാരങ്ങളെ തട്ടിയുണർത്തുന്ന ഏതാളശ്രുതികൾ നിമിഷത്തിന്റെ കർത്താവിൽനിന്നു കൂടുതലായിക്കാണാൻ മലയാളികൾ ആഗ്രഹിക്കുന്നുവെങ്കിൽ അതിൽ തെററില്ലല്ലോ.

കണ്ണടച്ചുകൊണ്ടുള്ള യാത്ര

ഹഡ്സൺ, മാൻഹട്ടൻ ട്രാൻസിററ് മാർഗ്ഗം യാത്രചെയ്തിരുന്ന ഒരാൾ, അടുത്തിരുന്ന ഒരു യാത്രക്കാരനോടു ചോദിച്ചു: ''ഇതാ ഈ സ്റ്റേഷൻ ഏതാണ്?'' ആ അപരിചിതൻ ക്ഷമാപണരൂപത്തിൽ മറുപടി പറഞ്ഞു: ''ക്ഷമിക്കണം. എനിക്കറിഞ്ഞുകൂടല്ലോ. ഞാൻ എന്നും ഈ വഴിയെ യാത്ര ചെയ്യാറുണ്ട്. ആകെ ഈ വഴിയിൽ അഞ്ചോ ആറോ സ്റ്റേഷനുകളേ ഉള്ളൂ. എങ്കിലും ഞാൻ കയറുകയും ഇറങ്ങുകയും ചെയ്യുന്ന രണ്ടു സ്റ്റേഷനൊഴിച്ച് മററൊന്നിന്റെയും പേര് എനിക്ക് നിശ്ചയമില്ല."

ഈ രണ്ടാമത്തെ യാത്രക്കാരനെപ്പോലെയാണ് നമ്മിൽ പലരും. സ്വന്തം കാര്യം മാത്രമാണ് നമുക്കെല്ലാം ലക്ഷ്യം. ആത്മരക്ഷയുടെ കാര്യത്തിലും അങ്ങനെതന്നെ. നമ്മുടെ അയൽക്കാരുടെ ആത്മരക്ഷയും നമ്മുടെ ചുമതലയാണെന്ന പരമാർത്ഥം വിസ്മരിക്കുന്നു. ''എന്റെ സഹോദരന്റെ കാവൽക്കാരൻ ഞാനാണോ" എന്നാണ് ഭാവം. അതേസമയം കയറുകയും ഇറങ്ങുകയും ചെയ്യുന്ന കാര്യം മാത്രമേ നാം ശ്രദ്ധിക്കാറുള്ളൂ. വഴിനീളെയുള്ള ഓരോ നിലയത്തിലും കയറി ഇറങ്ങുന്ന അനേകായിരം പേരെ നാം മറന്നുകളയുന്നു.

"ഭൗമജീവിതം അവസാനിച്ചു പരലോകത്തിലേക്കു കടന്നുപോകുമ്പോൾ നാം എവിടെനിന്നു വന്നു, എങ്ങോട്ടു പോകുന്നു എന്നുമാത്രം അറിഞ്ഞതുകൊണ്ടു മതിയായില്ല. ഏതെല്ലാമാണെന്നറിയാതെ അലഞ്ഞുതിരിയുന്നവരെ നേർവഴിക്കു കൊണ്ടുപോകാനും നമുക്കു ചുമതലയുണ്ട്".

—ഫാ. ജെയിംസ് കെല്ലർ.

(2)

"ചാരുദത്തൻ" (നാടകം)

(ഒരു ലഘു നിരീക്ഷണം)

[illegible]

നാടകം. മാത്രമല്ല 'ഭാസ'ന്റെ 'ചാരുദത്തം' അപൂർണ്ണവും അവ്യക്തഭാഗങ്ങളുള്ളതുമായാണിരിക്കുന്നത്". എന്നാൽ, 'ശൂദ്രക'ന്റെ കൃതിയായി അറിയപ്പെടുന്ന 'മൃച്ഛകടികം' ചാരുദത്ത കഥയുടെ വികസിതമായ അനന്തരഭാഗത്തെ പ്രകാശിപ്പിക്കുന്നതെങ്കിലും അപ്രധാനങ്ങളായ സംഭവങ്ങളെക്കൊണ്ടും, അനാവശ്യങ്ങളായ ഉപാഖ്യാനങ്ങളെക്കൊണ്ടും രംഗപ്രയോഗത്തിന് ചേരാത്തതും, പറയത്തക്ക ഫലമില്ലാത്തതുമായ ഭാഗങ്ങൾ ചേർത്തിട്ടുള്ളതാണ്. ഒരു കവിയുടെ തൂലികയിൽ നിന്നും പുറപ്പെട്ടിട്ടുള്ള അപൂർണ്ണമായ ചാരുദത്തത്തെയും പൂർണ്ണമായ മൃച്ഛകടികത്തെയും സംയോജിപ്പിച്ചു, വൈചിത്ര്യപൂർണ്ണം അനിവാര്യങ്ങളായ ഭാഗങ്ങളെ സ്വീകരിച്ചു രംഗോചിതമായ രീതിയിൽ നിർമ്മിക്കപ്പെട്ടിട്ടുള്ള ഒരു സ്വതന്ത്രകൃതിയത്രേ 'ചാരുദത്തൻ'. മൗലികമായ പാത്രങ്ങളെ ജീവിതമായി സ്വീകരിച്ചു, കേരളീയരുടെ അഭിരുചിക്കനുസരിച്ചു പരിവർത്തനം ചെയ്തിരിക്കുകയാണ് ഗ്രന്ഥകാരൻ.

അനന്തമായ രാജ്യസ്നേഹത്തിന്റെയും സമുദായസ്നേഹത്തിന്റെയും ഭാവങ്ങളെ പ്രതിഫലിപ്പിക്കുന്നതാണല്ലോ, ഇതരനാടകങ്ങളിൽ കാണാത്ത വിധം ചാതുര്യപൂർണ്ണമായ ഒരു ശൈലിയും, സാങ്കേതികത്തിന്റെ വിശിഷ്ടമായ ഭം[illegible]

ൽ ഉള്ളിൽ പ്രധാനമായ സ്ഥാനത്തിന് യോഗ്യമായ ഒരു അന്തരീക്ഷം ഇതിവൃത്തത്തിന്റെ ഭാഗങ്ങളിൽ ഒരു പ്രത്യേകതയത്രേ.

ദൃശ്യകാവ്യമായ രൂപക വർഗ്ഗത്തിൽപ്പെട്ടതായ കാവ്യമത്രേ 'പ്രകരണ'മെന്നറിയപ്പെടുന്നത്. ഈ രൂപത്തിന്റെ ലക്ഷണങ്ങൾ ശ്രീനാരായണ ശാസ്ത്രികളുടെ ഗ്രന്ഥത്തിൽ കാണാം. കാവ്യശാസ്ത്രജ്ഞന്മാർ ലക്ഷണകാരന്മാരായി നിർവചിച്ചിട്ടുള്ള പത്തു രൂപകങ്ങളിൽ ഒന്നാണ് 'പ്രകരണം'. 'പ്രകരണത്തിന്റെ ലക്ഷണം' ഇങ്ങനെ കല്പിക്കപ്പെട്ടിരിക്കുന്നു:

ശൂദ്രകൻ പറഞ്ഞിരിക്കുന്നത്,

നാടകം പ്രകരണം
[illegible]
[illegible]
[illegible]

ഇതിൽ ചാരുദത്തൻ പ്രകരണത്തിൽ ഉൾപ്പെടുന്നു.

പ്രകരണമെന്നാലെന്ത്?

നാടകത്തിലെ ഇതിവൃത്തം പ്രസിദ്ധമായിരിക്കണമെന്ന് ഉത്തമനാടകങ്ങളിലെ ലക്ഷണം. എന്നാൽ, പ്രകരണത്തിലെ ഇതിവൃത്തം കവികല്പിതമായിരിക്കണമെന്നാണ് നിയമം. ബ്രാഹ്മണൻ, മന്ത്രി, കച്ചവടക്കാരൻ, ഇവരിലൊരാൾ നായകൻ. ധീരശാന്തനായിരിക്കും നായകൻ. നായകന്റെ പ്രകൃതി [illegible]

ധാനമായും പാരത്രികസുഖത്തെ ലക്ഷീകരിച്ചുള്ളതായിരിക്കണം. ഔദാര്യവും സാധുജനാനുകമ്പയും ശാന്തിയും നായകനിൽ കാണേണ്ടതാണ്. ശൃംഗാരരസത്തെ മുഖ്യമായി അംഗിയായി സ്വീകരിച്ചുകൂട. അതു വിപ്രലംഭമോ സംഭോഗമോ ആകുന്നതിൽ വിരോധമില്ല. നായിക കുലീനയോ വേശ്യയോ ആകാം. വേശ്യയാണ് നായികയെങ്കിൽ, കള്ളൻ, ചൂതുകളിക്കാരൻ, വിടൻ, ചേടൻ മുതലായ പാത്രങ്ങൾകൂടി അതിലുണ്ടായിരിക്കണമെന്നു നിർബ്ബന്ധമുണ്ട്.

ചാരുദത്തനിൽ രണ്ടുതരം നായികമാരുണ്ട്. ധർമ്മപത്നിയായ ധൂതയും വേശ്യയായ വസന്തസേനയും. അതിൽ പ്രധാന നായിക വസന്തസേനയാണല്ലോ. പ്രകരണത്തിൽ നായകൻ ധീരശാന്തനായിരിക്കണം. പ്രസ്താവന, അർത്ഥോപക്ഷേപകങ്ങൾ, സന്ധികൾ, മുതലായ മറ്റു അംഗങ്ങളെല്ലാം നാടകത്തിലെപ്പോലെതന്നെ. അങ്കങ്ങളുടെ സംഖ്യ അഞ്ചുമുതൽ പത്തുവരെ ആകാം. ഭവഭൂതിയുടെ മാലതീമാധവം പ്രകരണമാണ്. ചാരുദത്തവും മൃച്ഛകടികവും പ്രകരണങ്ങളാണ്. അവയെ പശ്ചാത്തലമാക്കിയുള്ള ചാരുദത്തനും പ്രകരണമാണെന്നു പറയേണ്ടതില്ലല്ലോ?

കഥാവസ്തു

ഉജ്ജയിനിയിൽ കുലീനനും ശീലസമ്പന്നനുമായ ചാരുദത്തൻ എന്ന പേരുള്ള ഒരു സാർത്ഥവാഹനുണ്ടായിരുന്നു. കൂട്ടുകച്ചവടം തുടങ്ങിയ അപ്രതീക്ഷിതങ്ങളായ നഷ്ടങ്ങൾകൊണ്ടു അയാൾ ദരിദ്രനായിത്തീർന്നുവെങ്കിലും ഔദാര്യത്തിനു യാതൊരു ലോപവും സംഭവിച്ചിരുന്നില്ല. ആ നഗരത്തിൽ ഉത്തുംഗമായ ഒരു മാന്യസ്ഥാനം അയാൾക്കു നല്കപ്പെട്ടിരുന്നു.

സൗന്ദര്യസമ്പന്നയും ശീലസമ്പന്നയും ഗുണാഢ്യയും ആയ വസന്തസേന എന്നൊരു ഗണിക ഉജ്ജയിനിവാസികൾക്കു നയനാസേചനകയായി പരിലസിച്ചിരുന്നു. ഒരു ദിവസം പൂപ്പ്[illegible] സമയത്ത് അവൾ ചാരുദത്തനെ കാണാനിടയായി. യാദൃച്ഛികമായ ആ സന്ദർശനം അവരുടെ പരസ്പരാനുരാഗത്തിനു കാരണമായിത്തീർന്നു. എന്നാൽ, ധനമാത്രലുബ്ധയായ ഗണികയിൽ നിഃസ്വനായ തന്റെ അഭിനിവേശം അസ്ഥാനഗതമാണെന്നു കരുതി ചാരുദത്തൻ തന്റെ വികാരങ്ങളെ നിയന്ത്രിക്കുവാൻ ശ്രമിച്ചു. വസന്തസേന ജന്മംകൊണ്ടു വേശ്യയായിരുന്നുവെങ്കിലും വൃത്തികൊണ്ടു കുലസ്ത്രീയായിരുന്നതിനാൽ തന്റെ അഭിരതിയെ ഗോപനം ചെയ്യുന്നതിനു തുനിഞ്ഞില്ല.

രാജസ്യാലനും പട്ടാളകനുമായ സംസ്ഥാനകൻ തന്റെ കാമസംപൂർത്തിക്കു വസന്തസേനയെ ഉപഭോഗസാധനമായിക്കരുതി അവളെ അലട്ടി വന്നിരുന്നു. അവൾ അയാളെ സോപഹാസം ഭർത്സിച്ചുമിരുന്നു. അല്പനായ ചാരുദത്തനിലുള്ള പ്രേമംകൊണ്ടാണ് തനിക്കവൾ വശഗയായി തീരാത്തതെന്നറിഞ്ഞു മൂഢനും മൂർഖനുമായ സംസ്ഥാനകന് ചാരുദത്തനിൽ പകയുണ്ടായി.

സംസ്ഥാനകൻ വികാരാവിഷ്ടനായി ഒരു ദിവസം സന്ധ്യാസമയത്തു സേവകനായ വിടനുമൊത്തു രാജവീഥിയിൽക്കൂടി സഞ്ചരിക്കവെ യദൃച്ഛയാ വസന്തസേനയെ കണ്ടെത്തുന്നു. അയാൾ അവളെ ബലാൽക്കാരേണ പിടിക്കാൻ തുനിഞ്ഞപ്പോൾ, അവൾ രക്ഷാമാർഗ്ഗം തേടി ഓടിത്തുടങ്ങി. ഗുണപക്ഷപാതംകൂടി ഉണ്ടായിരുന്നതിനാൽ വിടന്റെ സഹായത്താൽ വസന്തസേന തന്റെ പ്രണയപാത്രമായ ചാരുദത്തന്റെ ഗൃഹത്തിൽക്കയറി രക്ഷപെട്ടു. തന്റെ വിലയേറിയ ആഭരണങ്ങളെ അവിടെ സൂക്ഷിക്കാനെന്ന വ്യാജേന ഏല്പിച്ചിട്ട് നിരാവരിച്ചു തുടങ്ങിയശേഷംകൂടി സ്വഗൃഹത്തിലേക്കു തിരിച്ചെത്തി. ഈ സമാഗമം അവരുടെ അനുരാഗത്തെ കൂടുതൽ പോഷിപ്പിച്ചു.

വസന്തസേനയുടെ പരിചാരികമാരിൽ മദനിക എന്ന യുവതി ഏറ്റവും രൂപവതിയായിരുന്നു. അവളുടെ ഭാവഹാവാദികളാൽ ആകൃഷ്ടനായ ശർവ്വിലകൻ എന്ന ഒരു സാഹസികബ്രാഹ്മണൻ അവളെ പരിണയിക്കുവാൻ ആഗ്രഹിച്ചു. അയാൾ പാടലീപുത്രത്തിൽനിന്നും ഉജ്ജയിനിൽ വന്നു താമസിക്കുകയായിരുന്നു. സ്നേഹിതം സാധിക്കുന്നതിനു ഏതു സാഹസികവും

വിനിമയപരമായ പ്രവൃത്തിചെയ്യുന്നതിനും അയാൾക്ക് മടിയുണ്ടായിരുന്നില്ല. വസന്തസേനയുടെ ദാസ്യത്തിൽനിന്നും മദനികയെ മോചിപ്പിക്കുന്നതിന് വേണ്ട ധനം സമ്പാദിക്കുന്നതിനുള്ള വഴി അയാൾ ആരാഞ്ഞു തുടങ്ങി. മറ്റൊരു വഴിയും കാണാതെ, ഒടുവിൽ അയാൾ ചോരശാസ്ത്രത്തിലുള്ള തന്റെ നൈപുണ്യത്തെ പ്രയോജനപ്പെടുത്താൻ തന്നെ നിശ്ചയിച്ചു. ഭാഗ്യത്താലോ ദൗർഭാഗ്യത്താലോ അയാളുടെ ചോരവൃത്തിക്ക് വിഷയമായ ഗൃഹം ചാരുദത്തഗൃഹവും അപഹൃതവസ്തു വസന്തസേന സൂക്ഷിക്കാനേല്പിച്ചിരുന്ന ആഭരണങ്ങളുമായിരുന്നു. അതിനുശേഷം ആ ആഭരണങ്ങളെ ശർവിലകൻ മദനികയെ ഏല്പിച്ചു. ഉടൻ തന്നെ അവ സ്വാമിനിയുടെ വകയാണെന്ന് അവൾ തിരിച്ചറിഞ്ഞു. വസന്തസേന ഈ പരമാർത്ഥമറിഞ്ഞാൽ അതു അവരുടെ പ്രണയബന്ധത്തിന് വിഘാതകമായിത്തീരുമെന്ന് നിശ്ചയിച്ചു മദനിക ഒരുപായം കണ്ടുപിടിച്ചു. അവളുടെ നിർദ്ദേശമനുസരിച്ചു ശർവിലകൻ ചാരുദത്തന്റെ പ്രതിപുരുഷനായി നടിച്ചു ആ ആഭരണങ്ങളെ വസന്തസേനക്ക് കൊണ്ടുകൊടുക്കുവാൻ തീർച്ചയാക്കുന്നു. വസന്തസേന ഇവരുടെ രഹസ്യസംഭാഷണം ഒളിഞ്ഞു കേട്ടിരുന്നതിനാൽ ആഭരണത്തെ യാതൊന്നും തന്നെയും പറയാതെ തിരിയെ വാങ്ങിക്കൊണ്ടു അവരുടെ പ്രണയപ്രതീക്ഷകളെ സഫലമാക്കിത്തീർത്തു.

വസന്തസേന സൂക്ഷിക്കാനേല്പിച്ചിരുന്ന ആഭരണങ്ങൾ അപഹരിക്കപ്പെട്ടുപോയതുകൊണ്ടു അഭിമാനിയായ ചാരുദത്തൻ വിഷണ്ണനായി. അതിനു പകരം തന്റെ ധർമ്മപത്നിയുടെ ഏറ്റവും വിലപിടിപ്പുള്ള രത്നമാല വിദൂഷകൻ മുഖാന്തിരം വസന്തസേനക്ക് എത്തിച്ചുകൊടുക്കുന്നു. ചൂതുകളിയിൽ പണയംവച്ചു ആഭരണങ്ങൾ തോറ്റുപോയെന്നും അതിനു പകരമായി ഈ രത്നമാല സ്വീകരിച്ചുകൊള്ളണമെന്നും വിദൂഷകനോട് ചാരുദത്തൻ പറഞ്ഞയച്ചിരുന്നു. ആഭരണം കളവുപോയതായി പറഞ്ഞാൽ ജനങ്ങൾ വിശ്വസിക്കയില്ലെന്നും ഇന്ന് ദരിദ്രനായിത്തീർന്നിരിക്കുന്ന ചാരുദത്തൻ ആ വിലപിടിപ്പുള്ള വസ്തുക്കളെ വിറ്റുവെച്ചുകൊണ്ടു ഇങ്ങനെ വ്യാജപ്രസ്താവന പുറപ്പെടുവിക്കയാണെന്നും മാന്യജനം കരുതുകയുള്ളുവെന്നും ആ സാധ്വി ധരിച്ചു.

മൈത്രേയൻ (വിദൂഷകന്റെ പേര്) പറഞ്ഞ ഈ കെട്ടുകഥ കേട്ടപ്പോൾതന്നെ ചാരുദത്തന്റെ അഭിമാനിതയിൽ സന്തുഷ്ടയായിത്തീർന്ന വസന്തസേന അയാളെ ഒഴികഴിഞ്ഞ ആരാധിച്ചു. കളവുപോയ ആഭരണങ്ങൾ തന്റെ കൈയിൽതന്നെ തിരിയെ എത്തിച്ചേർന്ന സന്തോഷവാർത്ത തന്റെ കമിതാവിനെ അറിയിക്കുവാനായി വർഷപാതത്തെപ്പോലും വകവെക്കാതെ വസന്തസേന അന്ന് രാത്രി ചാരുദത്തനെ പ്രാപിച്ചു. ചാരുദത്തന്റെ ധർമ്മദാരങ്ങളുടെ രത്നമാല വസന്തസേന മടക്കി ഏല്പിച്ചുവെങ്കിലും ഔദാര്യനിധിയായ അവർ അതു വാങ്ങിയില്ല. വസന്തസേനയുടെ സൗന്ദര്യത്തിൽ ഉന്മത്തനായിരുന്ന ചാരുദത്തൻ അവളെ സ്വഗൃഹത്തിൽ താമസിപ്പിക്കുന്നതു അനൗചിത്യമെന്ന് വിചാരിച്ചു അടുത്ത ദിവസം പ്രഭാതത്തിൽ അവളോടൊന്നിച്ചു പുഷ്പകരണ്ഡകമെന്ന ഉദ്യാനത്തിലേക്ക് പോകുന്നതിനു ഒരുങ്ങി. അതനുസരിച്ചു ആദ്യമെ ചാരുദത്തൻ പോകയും വസന്തസേനയെ പിന്നാലെ വരുന്നതിനു ഏർപ്പാടു ചെയ്യുകയും ചെയ്തു. എന്നാൽ കാലക്കേടുകൊണ്ട് അപ്രതീക്ഷിതമായ ഒരു അത്യാഹിതമുണ്ടായി.

അന്നത്തെ രാജാവ് പ്രജാഹിതങ്ങളെ അനുവർത്തിക്കുന്നതിൽ തല്പരനല്ലാതിരുന്നതിനാൽ ജനങ്ങൾ അദ്ദേഹത്തെ വെറുത്തിരുന്നു. പാലകനെന്നായിരുന്നു അദ്ദേഹത്തിന്റെ പേര്. രാജാവ് തോന്ന്യാസങ്ങൾ പ്രവർത്തിച്ചു തുടങ്ങിയപ്പോൾ ധൂർത്തനായ രാജസ്യാലൻ അതിലേറെ ഉഗ്രതകൾ നിർബ്ബാധം കാട്ടിത്തുടങ്ങി. അന്നവിടെ ദേശത്തിൽ ജനങ്ങൾക്ക് പുച്ഛവിരോധവുമായിരുന്നു. ആര്യകൻ എന്ന ഗുണസമ്പന്നനും പ്രതാപശാലിയുമായ ഒരു യുവപുരുഷൻ പാലകനെ വധിച്ചു രാജാവായിത്തീരുമെന്ന ഒരു സിദ്ധൻ പ്രവചിച്ചതിൽ സന്തുഷ്ടരായിത്തീർന്ന ജനങ്ങൾ അ

ര്യകനെ നായകനായി കല്പിച്ചു പാലകനെ സ്ഥാനഭ്രഷ്ടനാക്കാനുള്ള ഉപായങ്ങളും പ്രവർത്തിച്ചു തുടങ്ങി. "ചിന്താകാലെ വിപരീതബുദ്ധി" എന്ന തത്വമനുസരിച്ച് ഈ വിപത്സന്ധിയിൽ പാലകൻ ആര്യകനെ ബന്ധിച്ചു തടവിലിട്ടു. സാഹസികനും ഉപായജ്ഞനുമായ ശർവിലകൻ കാരാഗൃഹത്തിൽ കടന്നുചെന്ന് ആര്യകനെ മോചിപ്പിച്ചു.

വർദ്ധമാനകൻ എന്ന ചാരുദത്തന്റെ വണ്ടിക്കാരൻ, തന്റെ യജമാനന്റെ ആജ്ഞയനുസരിച്ചു വസന്തസേനയെ ഉദ്യാനത്തിലേക്ക് കൂട്ടിക്കൊണ്ടു പോകാൻ സൗകര്യത്തിനു മൂടുന്ന വണ്ടി തയ്യാറാക്കി പടിവാതുക്കൽ നിറുത്തിയിരുന്നു. എന്നാൽ ചാരുദത്തന്റെ പുത്രനായ രോഹസേനനെ കളിപ്പിച്ചുകൊണ്ട്, അവന്റെ പൊന്നുകൊണ്ടുള്ള വണ്ടി ഉണ്ടാക്കുന്നതിന് തന്റെ മെയ്യിലണിഞ്ഞിരുന്ന ആഭരണങ്ങളെടുത്തു അവനെ സമ്മാനിച്ചു, ഒരുങ്ങിയിരുന്ന വസന്തസേന സമയം പോയതറിഞ്ഞില്ല. വസന്തസേനയുടെ വരവിനു ഇനിയും താമസമുണ്ടാവുമെന്നു വിചാരിച്ചു വർദ്ധമാനകൻ സ്ത്രീജനങ്ങളുടെ സഞ്ചാരത്തിനു കൂടുതൽ സൗകര്യങ്ങളും ചെയ്യുന്നതിനുവേണ്ടി വണ്ടിയെ വണ്ടിപ്പുരയിലേക്ക് നയിച്ചു. ഇതിനിടക്ക് നേരിട്ട അപ്രതീക്ഷിതമായ ഒരു സംഭവമാണ് പരിവർത്തനമുണ്ടാക്കിയത്". "അതായത്" ആ അവസരത്തിൽ, രാജശ്യാലന്റെ ആജ്ഞയനുസരിച്ചു, അയാളുടെ വണ്ടിക്കാരനായ സ്ഥാവരകൻ തന്റെ വണ്ടി പുഷ്പകരണ്ഡോദ്യാനത്തിലേക്ക് കൊണ്ടുപോകുമ്പോൾ ചാരുദത്തഗൃഹത്തിന്റെ പടിക്കൽ തല്ക്കാലം നിറുത്തി, മാർഗ്ഗത്തിൽ തിങ്ങിനിന്നിരുന്ന മറ്റു വണ്ടികളുടെ തിരക്ക് നിയന്ത്രിക്കുന്നതിനായി ഇറങ്ങിപ്പോയി.

ഈ അപ്രതീക്ഷിതത്തിൽ, വെളിയിൽ വന്ന സന്നദ്ധയായി വസന്തസേന പടിക്കൽ ഒരുങ്ങി നിൽക്കുന്ന വണ്ടി ചാരുദത്തന്റേതാണെന്നു വിചാരിച്ചു അതിനുള്ളിൽ കയറി മൂടുപടം ഇട്ടുകൊണ്ട് നിശ്ശബ്ദയായിരിപ്പായി. സ്ഥാവരകൻ തിരിയെ വന്നു വണ്ടി തെളിച്ചുകൊണ്ടു പോകുകയും ചെയ്തു.

വർദ്ധമാനൻ വണ്ടി തെളിച്ചുകൊണ്ട് തിരിയെ വന്നു നിൽക്കുമ്പോൾ ജയിലിൽ നിന്നും ബന്ധനമോചിതനായ ആര്യകൻ ഓടിവന്നു ആ വണ്ടിക്കുള്ളിൽ കയറിപ്പറ്റി. അയാളുടെ കാലിലെ ചങ്ങലയുടെ ശബ്ദം വസന്തസേനയുടെ കാൽച്ചിലമ്പിന്റേതാണെന്നു തെറ്റിദ്ധരിച്ചു വർദ്ധമാനകൻ വസന്തസേന വണ്ടിക്കുള്ളിൽ കയറിയതായിക്കരുതി വണ്ടി നടത്തിത്തുടങ്ങി. വഴിക്ക് വെച്ചു ആര്യകനെ തിരക്കി നടന്ന പോലീസുകാർ വണ്ടി പരിശോധിച്ചുവെങ്കിലും ആര്യകനെ ബഹുമാനിച്ചിരുന്ന ഒരു പോലീസുകാരന്റെ നയോപായങ്ങൾകൊണ്ട് വണ്ടി നിർബാധം ഉദ്യാനത്തിൽ എത്തിച്ചേർന്നു. തന്റെ വണ്ടിക്കുള്ളിൽ വസന്തസേനക്ക് പകരം ആര്യകനെക്കണ്ടു ദീനാനുകമ്പിയായ ചാരുദത്തൻ അവനെ ബഹുമാനപുരസ്സരം ഉടനെ യാത്രയാക്കി. വസന്തസേനയെ കാണാഞ്ഞതിനാൽ ചാരുദത്തൻ വ്യാകുലിതനായി അവളെ അന്വേഷിച്ചു സ്വഗൃഹത്തിൽ വന്നപ്പോൾ, അവൾ അപ്പോൾ തന്നെ വണ്ടികയറിപ്പോയതായി അറിയാൻ ഇടയായി. രോഹസേനനെ കളിപ്പിക്കുന്നതിനു അവൾ സ്വർണ്ണാഭരണങ്ങൾ ഊരിക്കൊടുത്ത വിവരവും അപ്പോൾ വെളിപ്പെട്ടു. അവളുടെ ആ ആഭരണങ്ങൾ ഇഷ്ടപ്പെടാത്ത ചാരുദത്തൻ അതു തിരിയെ കൊടുക്കാനായി വിദൂഷകനെ ഏല്പിച്ചു.

വസന്തസേന പുഷ്പകരണ്ഡോദ്യാനത്തിലെത്തിയപ്പോഴാണ് താൻ മറ്റൊരു വണ്ടിയിലാണ് കയറിയതെന്നുള്ള വസ്തുത ധരിച്ചത്. "മിളിതം പാദയുഗളം മാല്ലികയാലതയാ" എന്ന ഉണ്മായി വാക്യം പറഞ്ഞതിൽ സ്വയമേ കരുതുകയായി തിന് വസന്തസേനയോട് ചതുരുപായങ്ങളും പ്രയോഗിച്ചു" രാജശ്യാലൻ തന്റെ പ്രണയാഭ്യർത്ഥനകളും ആവർത്തിച്ചുതുടങ്ങി. നിരാശയും വരികില്ലെന്നു കണ്ടപ്പോൾ ആ ദുഷ്ടൻ അവളെ കഴുത്തിനു ഞെരിച്ചു കൊന്നു താഴെയിട്ടിട്ടു മാറിപ്പോയി. എന്നു മാത്രമല്ല, കൊലപാതകക്കുറ്റം ചാരുദത്തനിൽ ആരോപിക്കാനുള്ള പ്രയത്നവും ആരംഭിച്ചു. ആദ്യമായി അ

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കാരണം രാജസൂയത്തിന്ന യാഗം ചെയ്യാൻ സം
ബന്ധികൾ കാട്ടിക്കൂട്ടുന്ന ധൂർത്തിൽ കലുഷനാകുന്നു
ണ്ടോ. ധാരാളം സംസ്കൃതവും നർമ്മവുമില്ല
ഉള്ളത് ചാരുദത്തൻ സ്വന്തം ഉള്ളത്രയും എല്ലാവരെയും
വിളിച്ചുവരുത്തിയ സമ്മാനിക്കുന്നില്ല. ചാ
രുദത്തനിൽ കൊടുത്ത കാര്യങ്ങൾക്ക്
ചാർ സംബന്ധികൾ വളരെ ചാതുര്യത്തോടു
കൂടി പ്രവർത്തിക്കുന്നു. എന്നാൽ ദരിദ്രനാ
യാൽ വിശേഷം ചെയ്യാനാകാത്ത സംഗതിക
ളും കൂടി അവരെ ഉപദേശിക്കുകയാണ്.

"ശൌര്യശാലിയായൻ താതൻ
രാജാ ഭാരതമായ്പ്പിന്നെ
രാജസൂയൻസ്വയം അവനും
രാജമാർഗ്ഗത്തിൽ പതി."

എന്ന കല്പനകളിൽ നിരന്തരമായി
യിൽ വെച്ചുപോലും അവൻ ചെയ്യുന്നതാ
ണ് ധാർമികം എന്നാലും സത്യമാണ
തെങ്കിലും "സത്യം വദ ധർമ്മം ചര" എന്ന പ്ര
മാണത്തെ സ്വീകരിച്ചുകൊണ്ടു കോടതിയിൽ സത്യം
തന്നെ പറയുന്നു. ചാരുദത്തൻ നിരപരാധിയാ
ണെന്നു തെളിയുന്നതുവരെയും തന്നെ സംബന്ധ
കന്മാരെ ചാരുദത്തൻ കാത്തുകൊണ്ടിരുന്നതും വെ
ളിപ്പെടുന്നു. അപ്പോൾ ശത്രുവായ ശകാരനെ
ക്ക മാപ്പായിത്തീരുന്ന എങ്കിലും ഉദാരമതി
യായ ചാരുദത്തൻ അവനെ മാപ്പുകൊടുത്തു

"ശത്രു ശരണംഗമിച്ചാൽ
ശസ്ത്രത്തിൻ പാത്രമല്ല താൻതാനും
അവകാശത്തിൻ ബലമോ-
ടുപകാരം ചെയ്യുന്നവനായ വധം"

എന്നിങ്ങനെ ജീവപര്യന്തം തടവിലാക്കാതെ വിട്ട
യക്കുകയാണ. ഇതൊക്കെ ആര്യചാരുദത്തൻ
നായകന്റെ ഗുണോത്കർഷത്തെ എടുത്തു പ്ര
കാശിപ്പിക്കുന്നു.

വിദൂഷകൻ

ചാരുദത്തന്റെ വിശ്വസ്തമിത്രമായ വിദൂഷ
കൻ മറ്റുള്ള സംസ്കൃതനാടകങ്ങളിലെ വിദൂഷ
കന്മാരെ പോലെ ഭക്ഷണപ്രിയനല്ല. ഒരു നല്ല ബ്രാഹ്മ
ണൻ ശാസ്ത്രങ്ങളെ പഠിച്ചിരുന്നു. വസന്ത
സേനയുടെ സ്വഭാവത്തെപ്പറ്റി ആദ്യ

ത്തോടെ സംശയമുള്ളവനായിരുന്നു എങ്കിലും
അവൻ തന്റെ സ്നേഹിതന്റെ നന്മയെ മാത്രം
ഉദ്ദേശിച്ചാണ് പ്രവർത്തിച്ചിരുന്നത്. ചാരുദ
ത്തനോടുള്ള സ്നേഹവും ഭക്തിയും ആദരവും
നിറഞ്ഞ ഹൃദയത്തോടുകൂടിയവനാണ് വിദൂഷക
ൻ. ചാരുദത്തന്റെ ദുഃഖങ്ങളിലും സുഖങ്ങളിലും
വിദൂഷകൻ സദാ പങ്കാളിയായിരുന്നു. അവൻ
ശാകുന്തളം തുടങ്ങിയ മറ്റു നാടകങ്ങളിലെ വിദൂഷക
ന്മാരിൽനിന്നു തികച്ചും വ്യത്യസ്തനായ ഒരു കഥാപാത്ര
മായി പരിശോഭിക്കുന്നു.

മൃച്ഛകടികത്തിൽനിന്നറിയാവുന്ന രാഷ്ട്രീയവും സാമുദായികവുമായ സ്ഥിതിഗതികൾ

ചാരുദത്തന്റെ കഥ നടന്ന ഉജ്ജയിനിനഗരം പ
രിഷ്കൃതവും വിദേശങ്ങളുമായി വ്യാപാരബന്ധം
പുലർത്തിവന്ന ഒരു വാണിജ്യകേന്ദ്രമായിരുന്നു.
അനേകം ധനികരായ കച്ചവടക്കാർ അവിടെ
വസിച്ചിരുന്നു. അന്യദേശങ്ങളിൽനിന്നും വി
ലപിടിപ്പുള്ള ചരക്കുകൾ ഇവിടെ
എത്തിച്ചേർന്നിരുന്നു. അപ്രകാരം പരദേശത്ത
ങ്ങളിൽനിന്നും വന്നു ചേർന്ന സഞ്ചാരികൾ ചാ
രുദത്തനെ കണ്ടറിയും ആശ്രയിച്ചു കഴിഞ്ഞി
രുന്നു. വേശ്യാവൃത്തി നിരോധിക്കപ്പെട്ടിരുന്നി
ല്ല. എന്നുമാത്രമല്ല, വേശ്യകൾ സമൂഹം ബഹു
മാനിക്കപ്പെട്ടവരുമായിരുന്നു.
വേശ്യസ്ത്രീകൾ സംഗീതനൃത്താദികലകളി
ൽ നല്ല പരിചയം നേടിയിരുന്നു. അവർ
രാജകീയങ്ങളായ ആഘോഷങ്ങളിലും വിവാ
ഹങ്ങളിലും കൂടി ചേർന്നിരുന്നു. ചിലപ്പോൾ നി
യമവിധേയമായി നടത്തപ്പെട്ടിരുന്നു. ചൂതാട്ട
ക്കാർ കളികളുടെ ചേർന്നാലും വഴക്കുകളും
സംഘട്ടനങ്ങളും കൊല്ലുന്ന നിലയിൽ ഉണ്ടാക
കയും ചെയ്തിരുന്നു.

ജാതിവ്യത്യാസങ്ങൾ അന്ന നിലനിന്നിരുന്നു.
ബ്രാഹ്മണർ മറ്റുള്ളവരെ അപേക്ഷിച്ച് ഉന്നത
ന്മാരായിരുന്നു. അവർക്കു വധശിക്ഷ നൽകിയി
രുന്നില്ല. ഓരോ ജാതിക്കാരും അവരവരുടെ
തൊഴിൽ സ്വീകരിച്ചിരുന്നു.

ചാരുദത്തൻ ഒരു ബ്രാഹ്മണനായിരുന്നിട്ടും
വൈശ്യവൃത്തിയാണ സ്വീകരിച്ചിരുന്നതു്. അ

ചങ്ങമ്പുഴക്കവിത

Mathew Edamattom I U.C.

“ക്ലാസിക്കൽ കവിതകളിലെ മണിപ്രവാ [illegible] നാടിൻ്റെ [illegible] ളും സംസ്കൃതിയുടെ വിശിഷ്ടഭാഗം വിഴുങ്ങി ക്കളയുന്നു” എന്ന സർ എഡ്മണ്ട് ഗോസ് പറ യുന്നതു തികച്ചും പരമാർത്ഥമാണെന്ന സമ്മതി ക്കേണ്ടിയിരിക്കുന്നു. [illegible] പഠിപ്പിക്കുന്നതു്. ഒരുകാലത്തു മലയാള സാഹിത്യസാമ്രാജ്യത്തിൽ ഏകച്ഛത്രാധിപതിക ളായി വാണിരുന്ന പല “മഹാകവി”കളും ഇ ന്നത്തെ മലയാളികൾക്ക് തിരോഭൂതരായിക്കഴി ഞ്ഞിരിക്കുന്നു.

“കവി കാലത്തിൻ്റെ [illegible]” എന്ന മുദ്രാവാക്യമുള്ളി [illegible] അവരിൽ [illegible] [illegible] കവിതയെ സാധാരണക്കാരനുള്ളിൽ [illegible]

സാധാരണ ജനങ്ങൾക്ക് ഏററവും അനാസ്വാദ്യമായി തോന്നിയിരുന്ന, പൗരസ്ത്യമായിരുന്നപ്പോലെ ഇഴഞ്ഞിഴഞ്ഞു പോകുന്ന സംസ്കൃതവൃത്തത്തിൽനിന്നും, യമകാലങ്കാരങ്ങളുടെ കസർത്തുപണികളിൽനിന്നും, ഭാഷാകവിതയെ വിമുക്തമാക്കിയതു് കുഞ്ചൻനമ്പ്യാരാണ്. ആശാനോടും വള്ളത്തോളിനോടും മലയാളകവിതയ്ക്കുള്ള കടപ്പാടു്, അവരുടെ [illegible] അസ്വാതന്ത്ര്യത്തിൽനിന്നും സ്വതന്ത്രയാക്കി സാധാരണജനങ്ങളുടെ ഇടയിലേയ്ക്കു കൊണ്ടുവന്നതിന്.

ഓ, നിൽക്കുന്ന വനതലങ്ങളും [illegible] ഗാനസംഗീതത്തിൽ മുക്കിക്കൊണ്ടൊരാട്ടിടയൻ!

“അവിടെയ്ക്കു നോക്കുക താഴ്വരയിൽ
അരുവിക്കരയിലെപ്പുൽപ്പരപ്പിൽ
ഒരു മരച്ചുവട്ടിൽ”

കൈരളീകുഞ്ജത്തിലെപ്പിക്കാവാൻ [illegible] കാലത്തിൽ [illegible] [illegible] [illegible] ശ്രീ ചങ്ങമ്പുഴ കൃഷ്ണപിള്ള.

“കേവലം അനാഗതശ്മശ്രു”വായിരുന്നകാലത്തുതന്നെ [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] “[illegible] [illegible] [illegible]” [illegible], [illegible] സാഹിത്യസൃഷ്ടികളിലാകെ [illegible] [illegible] [illegible]. ഇതായിരുന്ന [illegible]:-

“[illegible]
[illegible]

[illegible] നാലും [illegible] ത്തിൽ [illegible]
[illegible] ന്റെ പൂർണ്ണരൂപ
[illegible] ന്ന" കാണൂ, എന്ന് വ്യക്തമായിരിക്കുന്നു.

"[illegible] ത്തിൻ [illegible]
[illegible] മാറി മാറി
[illegible]
[illegible] നാമം" എന്ന

[illegible] പൂർണ്ണമായി വിശ്വസിക്കുന്നു. [illegible] ന്റെ [illegible] നോക്കുക:—

"കേവലമൊരു കൊച്ചു മാടപ്രാവിനായ്
[illegible]
ജീവനെ [illegible] മാത്രം കാട്ടിത്തന്ന
[illegible]
[illegible] മാത്രം കാട്ടിത്തന്ന
[illegible] നിസ്തുലമാം
കാവ്യ[illegible] മാത്രം കാട്ടിത്തന്ന"

[illegible] ശ്രീ ചങ്ങമ്പുഴ പറയുകയാണ്

"[illegible]
[illegible] സമാധാനിക്കാം
[illegible]? അതിന്" 'സത്യ'ത്തിനൊക്കെ

[illegible] പറയുകയാണ്".

"[illegible]
[illegible]
[illegible] മർത്ത്യനാകൂ" എന്ന്

[illegible] ശ്രീ ചങ്ങമ്പുഴയുടെ [illegible] അനുഭവിച്ചു [illegible] ചങ്ങമ്പുഴക്കവി [illegible]

[illegible] ഒരു നിരൂപകനിരൂപകൻ, "[illegible] കൾ [illegible] ആയ [illegible] സമലംകൃതമാണ്" ചങ്ങമ്പുഴക്കവിത എന്നഭിപ്രായപ്പെട്ടു. പരമാർത്ഥം പറഞ്ഞു എന്നേയുള്ളു. മലയാളികളുടെ [illegible] ശ്രീ ചങ്ങമ്പുഴയുടെ പ്രതിനിധികളായിട്ടു. മലയാളത്തിൽ.

"കവിയിലൂടെ കാവ്യത്തെ കാണാതെ കാവ്യത്തിലൂടെ കവിയെ കാണുക" എന്ന ശ്രീ [illegible] നയം സ്വീകരിച്ചുകൊണ്ടു [illegible] ചങ്ങമ്പുഴക്കവിതയിലൂടെ ഒരു [illegible] മർത്ത്യന്റെ [illegible] വ്യക്തമായി [illegible] പറഞ്ഞില്ല. ചങ്ങമ്പുഴക്കവിത [illegible] സമാധാനം ചെയ്യുന്നതു [illegible]". [illegible] പല [illegible] ഒരു [illegible] ശ്രീ ചങ്ങമ്പുഴ [illegible]".

[illegible] "മലയാളത്തിൽ [illegible] മലയാളിക്ക [illegible] കാവ്യങ്ങൾ [illegible].

"[illegible]
[illegible]"
എന്ന [illegible] കേട്ടു".

"[illegible]" [illegible] നാം കണ്ടുപോയി.

[illegible] ശ്രീ ചങ്ങമ്പുഴ [illegible] [illegible]

കാലത്തിൻെറ കളി

V. Krishnan Nambuthiri III B.Com.

കാലത്തിൻ കരതാരം കൈകളാൽ തൊട്ടനേരം
മാറുന്നു, തെരുതെരെ രൂപ, മിച്ചരാചരം.
കരവും കാലും കടഞ്ഞെന്തിനോ കിടന്നിന്നു
കരയും ശിശു നാളെ യുവാവായ് വളരുന്നു.
പിന്നെയും കുറച്ചുനാൾക്കുള്ളിലപ്പാലൻ തന്നെ
നല്ലൊരു യുവാവായിക്കോമളാകാരം കൊൾവൂ
കാലത്തിൻ കരസ്പർശം പിന്നെയുമേൽക്കുന്നേരം
കോമളമവനൊരു വൃദ്ധനായ്ച്ചമയുന്നു.
പിന്നെയും കുറെക്കാലം ചെല്ലുമ്പോൾ പടുവൃദ്ധൻ
മന്നിലദൃശ്യനായ് മണ്ണായിപ്പകരുന്നു.
ഒരു കണ്ണിനാൽ കാലം ജീവിയെക്കൊന്നിടുന്നു;
മറുകണ്ണിനാൽ ജന്മം ജീവിക്കു നൽകിടുന്നു.
മണ്ണു കട്ടിയായ് മെല്ലെപ്പാറകളുണ്ടാകുന്നു;
പാറകൾ പൊടിഞ്ഞതാ മണ്ണുമുണ്ടായിടുന്നു.
ഒരിടം കടൽനീങ്ങിക്കരയായ്ത്തിരിയുന്നു
മറ്റൊരിടത്താ കടൽ കരയെ ഗ്രസിക്കുന്നു.
ലോകത്തെ വിറപ്പിച്ച പൂരുഷശ്രേഷ്ഠന്മാർക്കും
കാലത്തിൻ പിടിവിട്ടത്തീടുവാൻ പറ്റീലൊട്ടും.
അപ്പിടിയൂക്കത്തിൽപ്പെട്ടിതാ കറങ്ങുന്നു,
ഒപ്പരം — അതിൽപ്പെട്ട നമ്മളും കറങ്ങുന്നു.
ജനിപ്പിക്കുന്നു, മെല്ലെ വളർത്തീടുന്നു, പിന്നെ
നശിപ്പിക്കുന്നു സർവ്വം — കാലത്തിൻ കളികളോ!

സ്സുഖിലാണതെന്നല്ല ഭാവത്തിൽ ഇന്നാലയൊന്നായവായവസൂമായ് കണ്ടത്തിൽ കെട്ടിത്തൂക്കി റിസ്റ്റുവാച്ചുള്ളവരും കാണുവാനുടുപ്പ് കൈമുട്ടോളം തെറുത്തുവച്ചുള്ളവരീസമയുമായി".

പെണ്ണുങ്ങൾ നില്ക്കുന്നിളം മാറിപ്പാറിനിൽക്കുന്ന എത്ര സൗന്ദര്യവിധ്വംസികളെ നാം കണ്ടിട്ടുണ്ട്"!

"മതിമറന്നുജ്ഞാനം നിരുപമാനാം" കാവ്യസിന്ധുവിലേക്കിറങ്ങിച്ചെല്ല "ഞാനിതാ പിൻവലിച്ചു."

അല്ല, ഇതാ, ഇതുകൂടെ.

"മാനസം കല്ലുകൊണ്ടല്ലാത്തതായുള്ള
മാനവരാരാനുമുണ്ടെന്നിരിക്കകിൽ
ഇക്കല്ലാതൻ ചവിട്ടുപടിയിലൊ
ന്നല്പമിതാ കരഞ്ഞേച്ചുപോകണേ
അശ്രുധാരാത്മകമാം കണ്ണുകണ്ടെങ്കിലുമാശ്വ
സിക്കട്ടെ"

— ജീവിച്ചിരുന്നപ്പോൾ അല്പം ആശ്വാസമെന്തെന്നറിഞ്ഞിട്ടില്ലാത്ത, മലയാളികളുടെ ആ മഹാകവി.

സാമൂഹ്യസംഘടനകൾ

Sunny Fabian IV B.Com.

ദീർഘകാലത്തെ പാരതന്ത്ര്യത്തിനുശേഷം അടിമത്വത്തിന്റെ അഴിയിൽനിന്ന് ആത്മാഭിമാനത്തിന്റെ കോട്ടയത്തിലേയ്ക്കു കുതിച്ചുചാടിയ സ്വതന്ത്രഭാരതം ആശയുടെ വെള്ളിയോടത്തിൽ ആശയുടെ ഭാവം കയററിക്കൊണ്ടു മറക്കുവാനോ മറയ്ക്കുവാനോ ആകാത്ത സംഭവപരമ്പരകളോടെ 'കാല'ച്ചങ്ങലയുടെ ദിവസ'ങ്ങളി'കളെ ഭാരതോന്നായി പിന്നിടുകയാണ്. സ്വാതന്ത്ര്യത്തിനിയിൽക്കൂടി പഞ്ചവത്സര പദ്ധതികളിലെ അതിലംഘിച്ച

ഭാരതചരിത്രത്തിൽ സുവർണ്ണലിപികളാൽ ആലേഖനം ചെയ്യപ്പെട്ടിരിക്കുന്ന ആ ഭാരത സ്വാതന്ത്ര്യദിനത്തിലേക്കു ഒന്നു തിരിഞ്ഞുനോക്കിയാൽ പകൽപോലെ വ്യക്തമായ ചില യാഥാർത്ഥ്യങ്ങളെ നമുക്കിവിടെ കണ്ടറിയാൻ സാധിക്കും. പാശ്ചാത്യചക്രവാളത്തിൽ ജ്വലിച്ചുയർന്ന വെള്ളിനക്ഷത്രമാകുന്ന ഭാരതയൂണിയനിൽ ഒരു മാവേലി നാളിനെ ആനന്ദപൂരമായ ഭാവിയിൽ എല്ലാവരും പ്രതീക്ഷിച്ചു. ആ പ്രതീക്ഷ മരുഭൂമിയിലെ മരീചികപോലെ നമ്മിൽനിന്നകന്നകന്നു പോകുന്നതായിട്ടാണ് ഇന്നനുഭവപ്പെടുന്നത്.

നിരവധി പ്രശ്നങ്ങളാണ് ചോദ്യചിഹ്നങ്ങൾ പോലെ ഭാരതത്തിന്റെ മുന്നിൽ നിവർന്നുനില്ക്കുന്നത്. പണ്ഡിറ്റ് നെഹ്റു ഒരിക്കൽ പ്രസ്താവിച്ചതുപോലെ, 33 കോടി പ്രശ്നങ്ങളെ-ജീവൽപ്രശ്നങ്ങളെ ഇന്ന് ഭാരതം അഭിമുഖീകരിക്കുന്നുണ്ട്. ദാരുണങ്ങളെപ്പോലെ അനുദിനം വർദ്ധിച്ചുകൊണ്ടിരിക്കുന്ന ഈ പ്രശ്നങ്ങൾക്കെല്ലാം പരിഹാരം കണ്ടെത്തുവാൻ നേതാക്കന്മാരെ തള്ളിവിട്ടുകൊണ്ടു മാത്രം ആരുടെയും കർത്തവ്യം അവസാനിക്കുന്നില്ല. ഓരോ ഭാരത പൗരനും അതിനായി പരിശ്രമിക്കേണ്ടിയിരിക്കുന്നു. മററാരേക്കാളും വിദ്യാർത്ഥികളാണ് ഇതിനധികം കടപ്പെട്ടിട്ടുള്ളതും. ഇന്നത്തെ പരിതസ്ഥിതിയിൽ, ഭാരതത്തെ സംബന്ധിച്ചിടത്തോളം ഭൂതകാലത്തെ പഠിക്കുകയും വർത്തമാനത്തെ നിരീക്ഷിക്കുകയും ഭാവിക്കു രൂപംകൊടുക്കുകയും ചെയ്യുന്നത് ജനസംഖ്യയിൽ കേവലം 20% മാത്രം വരുന്ന അഭ്യസ്തവിദ്യരാണ്. ഈ കർത്തവ്യനിർവ്വഹണത്തിന് ഏററവും സുഗമമായ മാർഗ്ഗം സാമൂഹ്യപ്രവർത്തനങ്ങളിൽ ഏർപ്പെടുകയെന്നുള്ളതാണ്. അതിലേയ്ക്ക് ഭാരത പ്രദേശത്തും ഒരു സാമൂഹ്യസംഘടന ആവശ്യമായിരിക്കുന്നു. ഇപ്രകാരമുള്ള സാമൂഹ്യസംഘടനകളെ കെട്ടിപ്പടുക്കുന്നതിൽ വിദ്യാർത്ഥികൾക്കു വലിയൊരു പങ്കു വഹിക്കുവാൻ സാധിക്കും. സാമൂഹ്യസംഘടന എന്നതുകൊണ്ടു വിവക്ഷിക്കുന്നത് ഓരോസ്ഥലത്തുമുള്ള വിഭിന്നജാതിക്കാരേയും വിവിധ മതസ്ഥരേയും വ്യത്യസ്തനിലക്കാരേയും സംഘടിപ്പിച്ചുകൊണ്ട്, അന്യോന്യം സഹകരിച്ചും, സഹായിച്ചും പൊതുക്ഷേമത്തിനാവശ്യമായുള്ള പ്രവൃത്തികളിൽ ഭാഗഭാക്കാകാൻ അവരെ പ്രേരിപ്പിക്കുക എന്നതാകുന്നു.

ആരവൻ? ആരവൻ? ദാരിദ്ര്യം; നമ്മുടെ
ദുരിതത്തിന്റെ ഉറവിടം.

ഈ ദുരവസ്ഥകൾ ഇന്ന് ഭാരതത്തിൽ കേവലം ഒരു യാഥാർത്ഥ്യമാണ്. ഭാരതം അധികവും ഒരു കാർഷികരാജ്യമാണ്. എന്നിട്ടും നമുക്ക് ഭക്ഷ്യപദാർത്ഥങ്ങൾ കണ്ടു തൃപ്തിയില്ലെ പൂർണമായുളവാകുമ്പോൾ മഹാ ഉൽപാദനം കഴിച്ചു നിരാ

OUT-GOING B. A. STUDENTS.

OUT-GOING B.Sc. STUDENTS.

തിരിച്ചടികൾ

M. M. Mathew III U.C.

ബുദ്ധിമാന്മാരും ഫലിതചതുരന്മാരുമായ മഹാന്മാരുടെ രസകരങ്ങളായ തിരിച്ചടികൾ (retorts) ചരിത്രത്തിലും സാഹിത്യത്തിലും രേഖപ്പെടുത്തിയിട്ടുണ്ട്. അവ നമുക്ക് എന്നും രുചിക്കുന്ന സൂക്തി രത്നങ്ങൾ തന്നെ. ഒരു വ്യക്തിയെ അധിക്ഷേപിക്കുന്നതിന്, അല്ലെങ്കിൽ കുടുക്കിൽ ചാടിക്കുന്നതിനുവേണ്ടി മനഃപൂർവ്വം തൊടുത്തുവിടുന്ന ചോദ്യങ്ങൾക്ക് മറുവടിയായിട്ടാണ്, സാധാരണഗതിയിൽ, തിരിച്ചടികളുണ്ടാവുക. അവ ചോദ്യകർത്താവിനെ ഇളിഭ്യനാക്കുന്നതോടൊപ്പം സഹവർത്തികളെ പൊട്ടിച്ചിരിപ്പിക്കുകയും ചെയ്യുന്നു. അത്തരം പ്രയോഗങ്ങൾ ദുർഗ്രഹങ്ങളായ ആശയങ്ങളെ ലളിതവും വിശദവുമാക്കിത്തീർക്കുന്നു. സുപ്രസിദ്ധന്മാരായ ചിലരുടെ 'തിരിച്ചടി'ക്ക് ഏതാനും ഉദാഹരണങ്ങൾ ചുവടെ ചേർക്കുന്നു.

ഒരിക്കൽ വിൻസ്റ്റൺ ചർച്ചിൽ ഒരു തെരഞ്ഞെടുപ്പു പ്രചാരണയോഗത്തിൽ പ്രസംഗിച്ചുകൊണ്ടിരിക്കുകയായിരുന്നു. ഏതു തെരഞ്ഞെടുപ്പിലും രൂക്ഷമായ എതിർപ്പിനു പാത്രമാകാറുള്ള ഒരാളാണ് ചർച്ചിൽ—ആൾക്കൂട്ടത്തിൽ ഒരു യുവതി എണീറ്റുനിന്നുകൊണ്ട് ചർച്ചിലിന്റെ നേരെ ഗർജ്ജിച്ചു: "നിങ്ങൾ എന്റെ ഭർത്താവായിരുന്നെങ്കിൽ തീർച്ചയായും ഞാൻ നിങ്ങളെ വിഷംതന്നു കൊല്ലുമായിരുന്നു" ചർച്ചിൽ പ്രതിവചിച്ചു:— "പെണ്ണേ, ഞാൻ നിന്റെ ഭർത്താവായിരുന്നെങ്കിൽ ആ വിഷം സന്തോഷത്തോടെ വാങ്ങിത്തിന്നുകയും ചെയ്യുമായിരുന്നു."

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വേറൊരവസരത്തിൽ ചർച്ചിൽ ഒരു വിദേശപ്രതിനിധിയുമായി കൂടിക്കാഴ്ച നടത്തിക്കൊണ്ടിരിക്കുകയായിരുന്നു. ചർച്ചിലിന്റെ ചുരുട്ട് പ്രസിദ്ധമാണല്ലോ. സംഭാഷണത്തിനിടയ്ക്കും അദ്ദേഹം കൂടെക്കൂടെ ആസ്വദിക്കുന്നതുകണ്ട് അസഹ്യത തോന്നിയ സന്ദർശകൻ പറഞ്ഞു:— "ഞാൻ മദ്യമോ പുകയോ മറ്റ് അതുപോലുള്ള എന്തെങ്കിലും സാധനമോ ഉപയോഗിക്കുകയില്ല. എന്നിട്ടും എനിക്കു സദാ 99 ശതമാനം ഉന്മേഷമുണ്ട്." ചർച്ചിൽ നൈസർഗ്ഗികമായ ഭാഷയിൽ മറുപടി കൊടുത്തു: "ഞാൻ മദ്യവും പുകയും മറ്റ് അതുപോലുള്ള സകല സാധനങ്ങളും ഉപയോഗിക്കും. എന്നിട്ടും എനിക്ക് സദാ 100 ശതമാനം ഉന്മേഷമുണ്ട്."

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കഴിഞ്ഞ ലോകമഹായുദ്ധകാലത്തിൽ ഇംഗ്ലണ്ടിന് പ്രധാനമന്ത്രിയായിരുന്ന ചേംബർലെയിൻ ഒരു പേരെടുത്ത വാഗ്മിയായിരുന്നു. അദ്ദേഹം ഒരു പൊതുമഹായോഗത്തിൽ പ്രസംഗിച്ചുകൊണ്ടിരിക്കേ പ്രതിപക്ഷകക്ഷിക്കാർ അദ്ദേഹത്തിന്റെനേർക്ക് ചീമുട്ട എറിഞ്ഞു. തന്റെ മുഖത്തു ചെന്നടിച്ചു പൊട്ടിയ ചീമുട്ടയുടെ ചാറു തൂവാലകൊണ്ടു തുടച്ചുകളഞ്ഞുകൊണ്ടദ്ദേഹം പറഞ്ഞു: "പ്രതിപക്ഷത്തിന്റെ വാദമുഖങ്ങൾ ഈ മുട്ടപോലെ ചീഞ്ഞതാണെന്നു ഞാൻ വിശ്വസിക്കുന്നു"

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ഇരുപതാം നൂറ്റാണ്ടിലെ ഏറ്റവും വലിയ സാഹിത്യകാരനും അമേരിക്കയുടെ ഒരു ബദ്ധവൈരിയുമായിരുന്ന ബർനാഡ് ഷാ ഒരിക്കൽ മാത്രമേ അമേരിക്ക സന്ദർശിച്ചിട്ടുള്ളൂ. ആ അവസരത്തിൽ ഒരമേരിക്കൻ സിനിമാതാരം അദ്ദേഹത്തോടാവശ്യപ്പെട്ടു, തനിക്ക് അദ്ദേഹത്തിൽനിന്നൊരു കുട്ടി ജനിക്കുവാൻ അനുവദിക്കണമെന്ന്. അതിനവൾ പറഞ്ഞ കാരണം ഷായുടെ ബുദ്ധിപരമായ കഴിവുകളും അവളുടെ സൗന്ദര്യസമ്പത്തും ഒരുവനിൽ ഒത്തിണങ്ങിയാൽ, അങ്ങനെ ജനിക്കുന്ന ശിശു വലിയ ഒരു മഹാനായിത്തീരും എന്നായിരുന്നു. പ്രകൃത്യാ വിരൂപനായിരുന്ന ഷാ ചോദിച്ചു: "അങ്ങനെ ജനിക്കുന്ന ആ കുട്ടിക്ക്, നിർഭാഗ്യവശാൽ, നിന്റെ ബുദ്ധിയും എന്റെ സൗന്ദര്യവുമാണ് കിട്ടുവാൻ പോകുന്നതെങ്കിൽ അവന്റെ സ്ഥിതി എത്ര ശോചനീയമായിരിക്കും?"

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

വിടവാങ്ങൽ

V. G. Thilakan IV B.Com

എൻറെ ചാരുകൈകളിൽ പുസ്തകവു-
മേന്തിയെത്താമെന്നും കലാലയത്തിൽ —
കൂട്ടരൊത്തു കളിക്കുവാനും
വാദ്ധ്യാരൊടൊത്തു പഠിക്കുവാനും!
എന്നല്ലോരായിരം സ്വപ്നങ്ങളും
മുന്നമെൻമാനസം കണ്ടിരുന്നു
ജെട്ടിയെ ചേർപ്പെടും ബോട്ടുപോലി
ന്നെത്തിയെൻ ജീവിതം വിസ്തൃതിയിൽ
എത്തീകലാലയപ്പൂമുഖപ്പിൽ—
വിദ്യാഭഗവതീനൃത്തഭൂവിൽ

ജീവിതാരാമത്തിലാടിപ്പാടി
സ്നേഹിതവൃന്ദത്തിലൊട്ടിക്കൂടി
ആനന്ദതുന്ദിലരായിനമ്മൾ
നാലഞ്ചുവർഷം കഴിച്ചുകൂട്ടി
വേഗംപിരിയുമെന്നിത്രനാളും-
ഭ്രാതാക്കളേ നമ്മളോർത്തിരുന്നോ?
യാത്രചോദിക്കുന്നു ഞങ്ങളെല്ലാം
വന്ദ്യഗുരുക്കളെ, നിങ്ങളോടായ്
മാപ്പുയാചിപ്പൂകിടാങ്ങൾ ഞങ്ങൾ:
വീഴ്ചകളോരാതനുഗ്രഹിപ്പിൻ.

ന്നും അപകടസന്ധികളിൽ ജനങ്ങളുടെ സാമ്പത്തികകാര്യങ്ങളിലിടപെട്ട് അവരെ നിയന്ത്രിക്കുകയും സഹായിക്കുകയും ചെയ്യുകയെന്നുള്ളതാണ് ഓരോ ഗവൺമെൻറിൻെറയും ധർമ്മമെന്നും ഐസനോവർ വിശ്വസിക്കുന്നു. ഈ അഭിപ്രായഗതിയുണ്ടായിരുന്നതുകൊണ്ട് മഹായുദ്ധകാലത്തെ അപകടഘട്ടമായി കരുതുന്നതിനും ഗവർമ്മെൻറ സാമ്പത്തികമണ്ഡലത്തിൽ ഏർപ്പെടുത്തിയ നിയന്ത്രണങ്ങളെ ശക്തിപൂർവ്വം പിൻതാങ്ങുന്നതിനും അദ്ദേഹം മടിച്ചില്ല. എന്നാൽ മഹായുദ്ധാനന്തരവും നിയന്ത്രണങ്ങൾ തുടർന്നുകൊണ്ടുപോകുന്നതിന് അദ്ദേഹം എതിരായിരുന്നു. അതുകൊണ്ട് പ്രസിഡൻറപദം ഏറ്റെടുത്ത ഉടൻ പരിപൂർണ്ണവിനിയന്ത്രണം നടപ്പിൽ വരുത്തുന്നതാണെന്ന് അദ്ദേഹം പ്രഖ്യാപനംചെയ്തു. അത്യാവശ്യ സന്ദർഭങ്ങളിലെ ഗവർമ്മെൻറ നിയന്ത്രണത്തെ അദ്ദേഹം എതിർക്കുന്നില്ല. സോഷ്യലിസ്റ്റ് വ്യവസ്ഥിതിയിൽ വിശ്വസിക്കുന്ന ഗവർമ്മെൻറുകൾ ചെയ്യുന്നതുപോലെ പൊതുജീവിതത്തിലെ വിവിധ തുറകളിൽ ഗവർമ്മെൻറിടപെടൽ ഉണ്ടാകുവാൻ പാടില്ലെന്നാണ് ഐക്കിൻെറ അഭിപ്രായം.

ഐസനോവറിൻെറ ഭരണകാലം അമേരിക്കയുടെ ആഭ്യന്തരനയനിർണ്ണയത്തിൽ ഒരു സ്മരണീയ ഘട്ടമായിത്തീരാനാണിടയുള്ളത്. തൻെറ പരിപാടിയിൽ വിശ്വസിക്കുന്നവരും അതിനനുസൃതമായി പ്രവർത്തിക്കുവാൻ കെൽപ്പുള്ളവരുമായ സെക്രട്ടറികളുൾക്കൊള്ളുന്ന ക്യാബിനറ്റ് അദ്ദേഹം സംഘടിപ്പിച്ചിരിക്കുന്നു. തൊഴിലാളി-മുതലാളി ബന്ധത്തെ സുദൃഢമാക്കുന്നതിനും ധാർമ്മികമൂല്യങ്ങളെ മുറുകെപ്പിടിച്ചുകൊണ്ട് സാമ്പത്തികമായി അമേരിക്കയെ ഇനിയും അഭിവൃദ്ധിപ്പെടുത്തുന്നതിനും ഉതകുന്ന പദ്ധതികൾ അദ്ദേഹത്തിൻെറ ഭരണകാലത്തു നടപ്പിൽ വന്നേക്കും. അങ്ങനെ സുശക്തമായ അമേരിക്കയ്ക്കു മാത്രമേ റഷ്യൻ നേതൃത്വത്തിലിരിക്കുന്ന പൂർവ്വയൂറോപ്പുമായി ഉണ്ടാകാനിടയുള്ള മല്പിടുത്തത്തിൽ വിജയംവരിക്കാൻ സാധിക്കയുള്ളു എന്നും അദ്ദേഹത്തിനു ബോദ്ധ്യമുണ്ട്. പ്രജായത്തഭരണത്തിൽ വിശ്വസിക്കുന്ന ഏവരുടെയും ഏകകേന്ദ്രമായിക്കരുതപ്പെടുന്ന ഐക്യനാടുകൾ ഐക്കിൻെറ സാരഥ്യത്തിൽ പ്രതിബന്ധങ്ങളെല്ലാം തരണം ചെയ്ത് ആഭ്യന്തര കാര്യങ്ങളിലെന്നപോലെ വിദേശനയത്തിലും വിജയമകുടം ചൂടട്ടെ.

ജവഹർലാൽ നെഹ്റു

Mathai Mathew II B.C.

[illegible]

[illegible]

വ്യക്തിപ്രഭാവം

[illegible]

ജനകീയനേതാവ്

[illegible]

അഭിനിവേശം

[illegible]

എം. എ. ജിന്ന

George M. V. III B.Com.

1948 ഇന്ത്യക്കെന്നപോലെ പാക്കിസ്ഥാനും ദുഃഖകരമായ ഒരു വർഷമായിരുന്നു. അക്കൊല്ലം ജനുവരി 30-ാം തീയതി സംഭവിച്ച ഗാന്ധിജിയുടെ നിര്യാണം ഭാരതീയജനതയിലെ സാധാരണക്കാരിൽ കണ്ണീരിന്റെയും ലോകത്തിലെ സംസ്കാരസമ്പന്നരെ ദുഃഖപരവശരാക്കുകയുമാണ് ചെയ്തതെങ്കിൽ, അതേവർഷം സെപ്റ്റംബർ 11-ാം തീയതി സംഭവിച്ച ജിന്നയുടെ നിര്യാണം പുതുതായി സൃഷ്ടിക്കപ്പെട്ട പാക്കിസ്ഥാൻ രാഷ്ട്രത്തിന്റെ ജീവനും രക്തവും മാംസവും പ്രദാനം ചെയ്തുകൊണ്ടിരുന്ന വസ്തുക്കളെ എന്നന്നേക്കുമായി തകർത്തുകളയും അനേകകോടി ജനങ്ങളിൽ ഉദിച്ചുയർന്ന പ്രത്യാശകളെയും പ്രതീക്ഷകളെയും തകർക്കുകയാണ് ചെയ്തത്.

മുഹമ്മദലി ജിന്ന! പ്രതാപശാലികളായിരുന്ന മുഗൾ ചക്രവർത്തിമാരെ കാലത്തിന്നുശേഷം ആദ്യമായി ഇന്ത്യയിൽ ഒരു മുസ്ലീം രാഷ്ട്രം സ്ഥാപിച്ച പ്രതിഭാശാലിയായ രാജ്യതന്ത്രജ്ഞനാണദ്ദേഹം. ഭാരത രാഷ്ട്രീയാന്തരീക്ഷത്തിൽ ഇത്രയധികം കോളിളക്കമുണ്ടാക്കുകയും പ്രതിപക്ഷത്തിന്റെ വിമർശനത്തിന് ഇത്രയും പാത്രമാകുകയും ചെയ്തിട്ടുള്ള ഒരു വ്യക്തി ഇന്ത്യയിൽ വേറെ ഉണ്ടോ എന്ന സംശയമാണ്. രക്തച്ചൊരിച്ചിലോ ജയിൽവാസമോ കൂടാതെ തന്റെ ആദർശം സഫലീകരിച്ച ഈ മഹാന്റെ വ്യക്തിപ്രഭാവം ആരും നിഷേധിച്ചുകൂടാത്ത മഹിമാവു. ജിന്നയുടെ പാക്കിസ്ഥാൻ വാദത്തെ "ഉരുക്കുമനുഷ്യ"നായ സർദാർ വല്ലഭായ് പട്ടേൽ ഒരു വർഗ്ഗീയവാദത്തിന്റെ വകതിരിവില്ലാത്ത ആക്രോശമായി പരിഹസിച്ചു. ഒരു കാലത്തും സംഭാവ്യമല്ലാത്ത വസ്തുതയാക്കി ചിത്രീകരിക്കയുണ്ടായി. എന്നാൽ നിശ്ചയദാർഢ്യം പാക്കിസ്ഥാനെ ഒരു യാഥാർത്ഥ്യമാക്കിത്തീർക്കുവാൻ സമർത്ഥനായ ജിന്നയ്ക്കു സാധിച്ചു. ഭാരതത്തെ രണ്ടായി പിളർന്ന കശാപ്പുകാരനെന്നും, വിദേശീയരുടെ പരിലാളനത്തിന് പാത്രീഭൂതനായ വർഗ്ഗീയവാദിയെന്നും മറ്റും പലരും അദ്ദേഹത്തെ ചിത്രീകരിക്കാറുണ്ടെങ്കിലും, മുസ്ലീം സമുദായമാകമാനം അവരുടെ രക്ഷകനായി അദ്ദേഹത്തെ കരുതി

ചെയ്യുകയാണ് നെഹ്റുവിന്റെ പ്രധാന ലക്ഷ്യം.

സുന്ദരസ്വപ്നം

രാജ്യങ്ങളെ തമ്മിൽ വേർതിരിക്കുന്ന അതിർത്തികളില്ലാത്ത ഒരു 'ഏകലോകം' നെഹ്റു സ്വപ്നം കാണുന്നു. വർണ്ണവംശവ്യത്യാസങ്ങൾ പരിഗണിക്കപ്പെടാത്ത, ചൂഷണരഹിതമായ ഒരു സ്വതന്ത്രലോകമാണ് അദ്ദേഹത്തിന്റെ മനസ്സിലുള്ളത്. അതിന്നുവേണ്ടി അദ്ദേഹം പരിശ്രമിച്ചുകൊണ്ടിരിക്കുന്നു. നമുക്ക് കാണാൻ കഴിയുന്ന ഒരു പരമാർത്ഥം മാത്രമാണ്.

രാഷ്ട്രീയനേട്ടം

സോവിയറ്റ് റഷ്യയെക്കുറിച്ചുള്ള മതിപ്പും പാശ്ചാത്യരാഷ്ട്രങ്ങളോടുള്ള താല്പര്യവും കൈവെടിയാതെതന്നെ ഇന്ത്യൻ കമ്മ്യൂണിസ്റ്റുകളോട് വിട്ടുവീഴ്ചയില്ലാത്ത ഒരു നയം തുടർന്നുകൊണ്ടുപോകാൻ അദ്ദേഹത്തിനുള്ള കഴിവു രാഷ്ട്രീയലോകത്തിലെ ഒരു നേട്ടംതന്നെയാണ്.

ഇന്ത്യയുടെ ഭരണകർത്താവെന്നനിലയിൽ ഈ രാജ്യത്തിന്റെ, എന്നല്ല ലോകം മുഴുവന്റെയും, പുരോഗതിക്കും സമാധാനത്തിനുംവേണ്ടി യത്നിക്കുവാൻ ജവഹർലാൽ നെഹ്റു നീണാൾ ജീവിച്ചിരിക്കട്ടെ!

ബഹുമാനിക്കുന്നതിൽ അത്ഭുതത്തിനവകാശമില്ല.

ഇന്ത്യയിലെ മുസ്ലിം സമുദായത്തിൽ ഇന്നോളമുണ്ടായിട്ടുള്ള നേതാക്കന്മാരിൽ അദ്വിതീയനാണ് മുഹമ്മദാലി ജിന്ന. അദ്ദേഹത്തിന്റെ പ്രസംഗങ്ങളിലും പ്രസ്താവനകളിലും ഒരു നേതാവിന്റെ ദീർഘദൃഷ്ടിയും നയചാതുര്യവും തെളിഞ്ഞു കാണാൻ സാധിക്കും. യാതൊരു സമുദായവും ഒരു നേതാവിൽ ഇതുവരെ അർപ്പിച്ചിട്ടില്ലാത്ത സ്നേഹബഹുമാനങ്ങളാണ് മുസ്ലീം സമുദായം, വേഷവിധാനങ്ങളൊഴിച്ചാൽ, ആറടി ഉയരമുണ്ടായിരുന്ന ആ അസ്ഥിപഞ്ജരത്തിനു നൽകിയിരുന്നത്. ഒരു ദേശസ്വാതന്ത്ര്യവാദിയായി സമാരംഭിച്ച ജീവിതത്തിൽ സിംഹഭാഗവും സ്വസമുദായത്തെ അഭ്യുന്നതിയിലേക്കാനയിക്കുന്നതിനാണ് അദ്ദേഹം ചെലവഴിച്ചത്. ഭാരതത്തിന്റെ നാനാഭാഗങ്ങളിൽ ചിന്നിച്ചിതറിക്കിടന്ന മുസ്ലിം സമുദായാംഗങ്ങളെ ഒരേ ചരടിൽ കോർത്തിണക്കുന്നതിൽ അദ്ദേഹം കാണിച്ച പ്രാഗത്ഭ്യം അത്ഭുതാവഹംതന്നെ ആയിരുന്നു. സുദീർഘസമരത്തിൽ വിജയം നേടിയ ജേതാവിന്റെ കൃതാർത്ഥതയോടെ അദ്ദേഹം തന്റെ അനുയായികളോടു പിൽക്കാലത്തു പറയുമായിരുന്നു, "എന്റെ ജോലി പൂർത്തിയായി. പാകിസ്ഥാൻ നിങ്ങൾക്കു നേടിത്തന്നു" എന്ന്.

മുഹമ്മദാലി ജിന്ന പതിനാറാമത്തെ വയസ്സിലാണ് ബാരിസ്റ്റർ പഠനത്തിനായി ബിലാത്തിക്കു പോയത്. കഴിച്ചു നാലുവർഷത്തിനകം ആ യുവാവ് ബാരിസ്റ്ററായി ഇന്ത്യയിൽ മടങ്ങിയെത്തി. 1896-ൽ ബോംബെ ഹൈക്കോടതിയിൽ ഒരു അഡ്വക്കേറ്റായി മി. ജിന്ന പ്രത്യക്ഷപ്പെട്ടു. അഭിഭാഷകനെന്ന നിലയിൽ പേരും പെരുമയുമാർജ്ജിക്കുവാൻ അദ്ദേഹത്തിനു വളരെ ദിവസം വേണ്ടിവന്നില്ല. 1909-ൽ ബോംബെ പ്രവിശ്യയിൽ നിന്നു കേന്ദ്രനിയമസഭാമെമ്പറായി ജിന്ന തിരഞ്ഞെടുക്കപ്പെട്ടു. അവിടെ അദ്ദേഹത്തിന്റെ വാഗ്വിലാസവും സാമർത്ഥ്യവും സകലരെയും അത്ഭുതപരതന്ത്രരാക്കി. അതോടുകൂടിയാണു ജിന്ന രാഷ്ട്രീയരംഗത്തിറങ്ങിയത്. 1910-ൽ അലഹബാദിൽ നടന്ന ഹിന്ദുമുസ്ലിം ഐക്യസമ്മേളനത്തിന്റെ വിജയത്തിനു ജിന്ന വളരെയധികം ശ്രമിച്ചു. 1930-ലെ വട്ടമേശസമ്മേളനത്തിലേക്കു ജിന്നയും ക്ഷണിക്കപ്പെട്ടു. 1913-ൽ തന്നെ മുസ്ലിംലീഗിൽ അംഗമായി ചേർന്നിരുന്ന അദ്ദേഹം ചുരുങ്ങിയ കാലംകൊണ്ട് അതിന്റെ പ്രസിഡണ്ടായിത്തീർന്നിരുന്നു. പാകിസ്ഥാൻ രാഷ്ട്രത്തിന്റെ ആവിർഭാവംവരെ ആ നില തുടരുകയും ചെയ്തു. 1940-ലാണ് ജിന്ന പാകിസ്ഥാൻ വാദം പ്രകടമായി ഉന്നയിച്ചത്. 1947 ആഗസ്റ്റ് പതിനാലോടുകൂടി അതു ഒരു യാഥാർത്ഥ്യമായിത്തീർന്നു. അന്നു മുതൽ ചരമദിനമായ 1948 സെപ്തംബർ 11-ാം തീയതി വരെ അഭിനവരാഷ്ട്രത്തിന്റെ ഗവർണ്ണർ ജനറലായി അദ്ദേഹം പരിലസിച്ചു.

ഇന്ത്യയിലെയും പാകിസ്ഥാനിലെയും മുസ്ലിം സമുദായം ചരിത്രമുള്ളിടത്തോളം കാലം ജിന്നയെ വിസ്മരിക്കുകയില്ല. "ഹിന്ദുസ്ഥാന"മായ ഇന്ത്യയിൽ ഏററവും വിഭവസമൃദ്ധിയുള്ള പ്രദേശങ്ങളെ "വെട്ടിക്കീറിയെടുത്തു" മുസ്ലിം ഭൂരിപക്ഷവും പ്രാബല്യവുമുള്ള ഒരു ഒന്നാംകിട രാഷ്ട്രം കെട്ടിപ്പടുത്ത ആ മഹാസംഭവം ചരിത്രത്തിൽ പ്രകീർത്തിക്കപ്പെട്ടപ്പോഴെല്ലാം ആ രാഷ്ട്രത്തിന്റെ വിധാതാവായ മുഹമ്മദാലി ജിന്നയുടെ നാമം പ്രശംസിക്കപ്പെടുമെന്നും തീർച്ചയാണ്. ഭാരതഭൂമിയെ വെട്ടിപ്പിളർക്കുവാൻ കാരണഭൂതൻ എന്ന് വല്ലവരും അദ്ദേഹത്തിൽ ഒരു ന്യൂനത ചൂണ്ടിക്കാണിച്ചാലും ഒരു പ്രബല സമുദായത്തിന്റെ സമ്പൂർണ്ണ നേതൃത്വം ചിരകാലം വഹിച്ചു വിശിഷ്ട സേവനമനുഷ്ഠിച്ച മഹാമനസ്കനെന്ന നിലയിൽ 'ഖാഇദെ അസാം' മുഹമ്മദാലി ജിന്നയ്ക്കു ചരിത്രത്തിൽ അനിഷേധ്യമായ ഒരു സ്ഥാനമുണ്ടായിരിക്കും.

Music exalts each joy, allays each grief,
Expels diseases, softens every pain,
Subdues the rage of poison and of plague — *Armstrong.*

S. H. COLLEGE MUSIC CLUB

Pull forth the in most wailing the wire —
No cat-gut could swoon out so much of soul.
— Browning

U. X. AUGUSTINE IV B. A. & P. G. ABRAHAM IV B. Com.

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स्नापकः

Ambalapuzha. H. Ganapathy Sarma.

तस्मिन् शासति हेरोदे राज्यं राजितविक्रमे ।
अबियान्वय भूरासीत् सखरीयः पुरोहितः ॥ ॥ १ ॥
सोऽयमेलिसबभार्यो ह्यहरोणान्वयोद्भवाम् ।
आस्तां तौ दम्पती सत्यधर्मभक्तिपरायणौ ॥ ॥ २ ॥
लोकेशितुः सदाकालमाज्ञापालन स्वकयोः ।
तयोः प्रवयसो रासीत्कृतिर्विषयानिःस्पृहा ॥ ॥ ३ ॥
एकदा योगसंलीनमानसः सपुरोहितः ।
सपर्यां स्वामिनः कर्तुमुपयुङ्क्त यथाविधि ॥ ॥ ४ ॥
तदा हृद्यामन्ययुजा भक्तिश्रद्धाभिरुन्मुखाः ।
जना बहिरतिष्ठन्त प्रार्थयन्तः परं महः ॥ ॥ ५ ॥
यदाह्यवसरः प्राप्तः धूपसन्दर्शनोचितः ।
तदैव सखरीयोऽसौ देवसन्निधिमाययौ ॥ ॥ ६ ॥
तस्मिन् सुमहिते काले सर्वकल्मषनाशके ।
दक्षिणेनाथ धूपाग्नेः दृष्टं किञ्चिन्महोमहत् ॥ ॥ ७ ॥
अप्रतीक्षितसंपातमन्यथादृष्टवैभवम् ।
चिरन्तनकृतानन्तसुकृतैर्गम्यमद्भुतम् ॥ ॥ ८ ॥
तत्तेजोवलयं साक्षाद्देवदूतात्मनोज्ज्वलम् ।
पुरतः प्रेक्ष्य सद्यः सः तत्रास भयकम्पितः (युग्मकम्) ॥ ॥ ९ ॥
दूतः स च परिभ्रान्तं तमवोचत्कृपान्वितः ।
"मा भैषीः, पुत्र! भद्रं ते, सखरीय! कृतिभवान् ॥ ॥ १० ॥
ध्रुवभक्तिविशुद्धस्य प्रार्थनाश्रावि चिन्मया ।
तव त्वत्प्रेयसी धन्या नचिरात् लप्स्यते सुतम् ॥ ॥ ११ ॥
त्वं तु नाम्ना कुमारं तं योहन कुरु सादरम् ।
यज्जन्मना जनास्सर्वे मोदमेष्यन्त्यनुत्तमम् ॥ ॥ १२ ॥
इस्रायेलापत्यशतान्यमुना बहुशः क्षणात् ।
यावदीश्वरसेवकानि क्रियन्ते नात्र संशयः ॥ ॥ १३ ॥
प्रच्युतान् सत्यमार्गेभ्यः प्रभ्रष्टान् धर्मसत्पथात् ।
तान् सर्वान् कुरुते ह्येष सत्यधर्मपरायणान्" ॥ ॥ १४ ॥
श्रुत्वैतत् सखरीयस्तु प्रत्यभाषत विस्मितः ।
"स्वामिन्! तव वचस्यस्मिन् कथं मे प्रत्ययो भवेत् ॥ ॥ १५ ॥
कथं नु भगवन्! हृदि जरयाक्रान्तगात्रयोः ।
दम्पत्योरावयोः पुत्रसम्पत्तिर्हा भविष्यति ?" ॥ ॥ १६ ॥

"मदुक्तौ सर्वविश्वासः यस्मान्नो जायतेऽधुना ।
आपुत्रजननान्मूकभावमेष्यस्यसंशयम् ॥ ॥ १७ ॥
अयीदं गर्भिणेनमां लिहन्तं दैवसन्निधौ ।
आवेदयितुमंतस्त्वां प्रेषितं स्वामिना मुदा' ॥ ॥ १८ ॥
एवमुक्त्वा तिरोभूतो देव प्रत्यभिप्रेषकः ।
कक्ष्याभ्यन्तरसंमूढः पुरोधाः समतिष्ठत ॥ ॥ १९ ॥
तावतान्तः प्रविष्टं तमनालोक्य पुरोधसम् ।
जनाः बहिस्स्थितास्सर्वेऽविस्मयं परमावहन् ॥ ॥ २० ॥
बहिर्मन्दिरमागत्य तानाभाषितुमुद्यतः ।
असमर्थो वचोद्गारे हस्तमुद्रामदर्शयत् ॥ ॥ २१ ॥
अनु चैलिसबद्दंपयोगाद्गर्भं दधौ तदा ।
निगूह्य स्वयमापञ्चमासेभ्यस्तत् समास्थिता ॥ ॥ २२ ॥
षष्ठेतुमासि संप्राप्ते देवसन्देशवाहकः ।
गब्रियेलो नासरतं गालीलस्थं पुरं ययौ ॥ ॥ २३ ॥
दावूदान्वयजाताय जोसफनाम्ने प्रतिश्रुताम् ।
मरियां तत्र संनाम्नीं वर्यां कन्यामभाषत ॥ ॥ २४ ॥
"धन्ये! स्वस्त्यस्तु त्वत्साह्यं देवस्तुभ्यं प्रदास्यति ।
कीदृङ्मे देवसाहाय्यं स्यादित्येषा विसिस्मिये ॥ ॥ २५ ॥
दूतः पुनरुवाचेदं 'माभैषीः पुण्यशालिनि! ।
आवहन्तीं पुण्यगर्भं न चिरात् सोष्यसे सुतम् ॥ ॥ २६ ॥
सर्वकारुणिकस्यास्मदीशस्यैवात्मसंभवः ।
सदिव्याशिशुराख्येयो यीशुरित्याख्यया त्वया ॥ ॥ २७ ॥
सोऽपि तज्जनितुर्दावूदस्य राज्यमवाप्स्यति ।
नित्यं याकोबवंशस्य सार्वभौमत्वमेष्यति ॥" ॥ २८ ॥
"अहो कन्याजनस्यास्य कथं वागर्भसंभवः" ।
इति संदिह्यमानां तां सान्त्वयन् सोऽब्रवीत् पुनः ॥ ॥ २९ ॥
"मूढे! सर्वेशितुः किंनु दुष्करं नाम भूमुखे ।
तत्प्रसादाद्धर्मदत्तादन्तर्वत्नी भविष्यसि ॥ ॥ ३० ॥
किञ्च ते बन्धुतां प्राप्तावन्ध्येतावता सता ।
धृतगर्भा चैलिसबत् - 'ईशः कस्य हि नेशते'? ॥ ॥ ३१ ॥
"यथावादिशते स्वामी तथैवास्तुमहामते! ।
विद्धिमामीशितुर्दासी" मित्युक्त्वा विरराम सा ॥ ॥ ३२ ॥

अन्तर्हिते देवदूते मरिया मुदितान्तरा ।
यूदानगरमासाद्य सखरीयगृहं ययौ ॥ ॥ ३३ ॥

तत्र सा विस्मयोद्भिन्ना स्वाभिवादनमादरात् ।
सखरीयकुटुम्बिन्यै स्वस्तिवाकं शशंस च ॥ ॥ ३४ ॥

श्रुत्वैतत् स्वस्तिवचनमुदराभ्यन्तरस्थितः ।
संदिष्टः शिशुरारेभे कर्तुं नर्तन चङ्क्रमम् ॥ ॥ ३५ ॥

अथालोक्य प्रभोरेतदितराक्षेय वैभवम् ।
उभेतेविघ्नबाधीशं तुष्टुवाते निरन्तरम् ॥ ॥ ३६ ॥

पूर्णे प्रसूतिसमये संप्रहृष्टे जनान्तरे ।
मङ्गलोद्भिचते काले प्रासूतैलिसबत्सुतम् ॥ ॥ ३७ ॥

अष्टमेऽहनि संप्राप्ते शिशोस्त्वक्छेदकर्मणे ।
प्राप्तेषु बन्धुवर्गेषु नामधेयं चिकीर्षुषु ॥ ॥ ३८ ॥

"शिशुर्योहन इत्येव समाख्येयोऽस्तु मान्यथा ।"
इत्येवं जननी सद्यः तान् सर्वान् सा समदिशत् ॥ ॥ ३९ ॥

नास्ति खल्वमुना नाम्ना विख्यातः कोपि तत्कुले" ।
वदन्त एवं पप्रच्छुः रिङ्गितैः पितरं तदा ॥ ॥ ४० ॥

एकस्मिन् फलके सोऽपि सहसा व्यलिखत् स्फुटम् ।
शिशुर्योहन इत्येव समाख्येयोऽस्तु मान्यथा ॥ ॥ ४१ ॥

विस्मितास्तिमितास्सर्वे चक्रुर्नाम तथैवहि ।
सखरीयोऽपि समभूत् सद्यः संभाषण क्षमः ॥ ॥ ४२ ॥

गोत्रप्रदेशे वार्तेयं सर्वत्र व्यानशे दिशः ।
सशिशुः पोषमापन्नो क्रमेणेन्दोः कलामिव ॥ ४३ ॥

स्वप्रकाशदिनं यावदिस्रायेलाय नाययौ ।
तावत् स विजने स्थाने स्वयं गूढमवस्थितः ॥ ४४ ॥

॥ संस्कृतसाहित्यम् ॥

K. N. Ramakrishna Pillai III, B. A.

सहितस्य भावः साहित्यं । अत्र 'सहित' इत्यनेन सर्वाण्यपि साहित्यप्रयोजनानि संगृहीतानि । 'काव्यं यशसेऽर्थकृते व्यवहारविदे शिवेतरक्षतये । सद्यः परनिर्वृतये कान्तासम्मिततयोपदेशयुजे' । इति काव्यप्रयोजनानि विशदीकृतानि । ततः यशः सम्पादनार्थं, लोकव्यवहारज्ञानार्थं, अमंगलदूरीकरणार्थं च काव्योपासनं सहायकमिति लभ्यते । अपि च काव्यं कान्ता इव सरससल्लापेन अनर्थोपदेशेन च अस्मान् कर्तव्यनिरतान् कर्तुं शक्तं भवति । लौकिकानां काव्योपासनं मोक्षसम्पादनक्षमं इति च उच्यते ।

सुकुमारकलासुमध्ये साहित्यस्य सर्वप्रधानं स्थानं अस्ति । सुकुमारकलायाः परमप्रयोजनं सहृदयहृदयाह्लादनमेव । "सुललितपदविन्यासा रुचिरालंकारशालिनी मधुराच वाणी सहृदयहृदयाह्लादकारिणीत्यत्र न पक्षान्तरम् । साहित्यं किमितिचेत् —

'संगीतमपि साहित्यं सरस्वत्याः स्तनद्वयम् । एकमापातमधुरं अन्यदालोचनामृतम् ॥'

आलोचनामृतं वस्तु एव साहित्यं इति अस्मात् सिद्धम् । आलोचनेनः- उपरिचिन्तनेन आस्वादनं, पुनःपुनरास्वादने अमृतायमानं च सरस्वतीदेव्याः साहित्यस्तन्यम् । मृतसञ्जीवकमौषधमिव मृत्योरपि नरं तारयति साहित्यम् ।

भोजराजः बाल्ये राज्यापहारिपितृव्य अधिकृतेन मुंजेन हन्तार्थं कल्पितः । भोजोऽपि आत्मनः अन्तिमदशां अवश्यं ज्ञात्वा दुःखितमनाः श्लोकमेकं निर्माय मुञ्जं प्रति प्रेषयामास । यथा — 'मान्धाता स महीपतिः कृतयुगालंकारभूतो गतः सेतुर्येन महोदधौ विरचितः क्वासौ दशास्यान्तकः । अन्ये चापि युधिष्ठिरप्रभृतयो याता दिवं भूपते नैकेनापि समं गता वसुमती मुञ्ज त्वया यास्यति ॥'

अस्य श्लोकस्य श्रवणेन संजातः मुञ्जः लोभं विमुच्य राज्यं च तस्मै दत्तवान् । भोः सुहृदः पश्यत साहित्यस्य विचित्रतरं महिमातिशयम् । एवं अनन्यसदृशेन महिम्ना निखिलभाषाणां मकुटालंकारभूता गीर्वाणवाणी ।

अमानुषिकप्रतिभाशालिनः कालिदासादयः बहवः कवयो संस्कृतसाहित्यभण्डागारस्य पोषणे निरताः आसन् । ते सर्वेऽपि लोके प्रतिभया अतुल्याः विरेजुः । एवं कविकुलकूटस्थानां तेषां कवनलहर्यः साहित्यलोके निस्सीममहिमानं नितरां पुष्णन्ति । कालिदासप्रमुखानां कविकोकिलानां कलकूजितेन नितान्तरमणीयं संस्कृतारामं कस्य वा सहृदयस्य आनन्दाय न भवति । संस्कृतसाहित्याम्भोनिधौ प्रलीनाः रत्नमणयः अनन्ताः एव । गद्यपद्यमुखासु सर्वास्वपि च साहित्यशाखासु प्रशंसनीया अस्याः पुष्टिः ।

एवं सर्वातिशायिनं सर्वोत्कर्षं च गुणविशेषं आवहन्तः संस्कृतसाहित्यस्य इदानींतनस्थितिः कलाकुतुकिनां खेदकारिणी एव । अतः देशाभिमानिनः सर्वे भारतीयाः राजभाषायाः अस्याश्च गीर्वाण्याः अभ्युन्नत्यै तां उद्धर्तुं बद्धकक्षाः भवन्तु ॥

॥ शुभं भूयात् ॥

भारतीय संस्कृति

(श्री. वेंकटेश्वर पै. राष्ट्रभाषा विशारद.)
(Junior B. Com.)

"संस्कृति" शब्द का संबन्ध "संस्कार" से होता है जिसके दो अंग हैं, व्यक्तिगत संस्कार और जातीय संस्कार। किसी जातीय संस्कार को ही "संस्कृति" कहते हैं। किसी राष्ट्र के कई मानव-समूहों या जातियों के परंपरागत आचारविचारों, वेश-भूषा, रीति-रिवाज, रहन-सहन, भाषा, विश्वास आदियों का समावेश ही उस राष्ट्र की संस्कृति है। जिस प्रकार एक आदमी के व्यक्तित्व में उस व्यक्ति से संबन्ध रखनेवाली सभी बातों का समावेश हो जाता है उसी प्रकार एक राष्ट्र की संस्कृति में उस राष्ट्र की जनता की सभी खूबियाँ आजाती हैं। इस नियम के आधार पर भारतीय संस्कृति का अनुसन्धान करें तो हमको यह सत्य मालूम होगा कि भारतीय संस्कृति हम भारतवासियों की विशेषताओं का एक सच्चा प्रतीक या प्रति-छाया है।

लेखक

भारतीय संस्कृति हिन्दुस्तान की प्राचीन आर्य संस्कृति, बौद्ध संस्कृति, आदियों का एक सम्मिलित रूप है। इस संस्कृति का मूल मन्त्र है "लोकाः समस्ताः सुखिनो भवन्तु।" आध्यात्मिकता ही इस संस्कृति की सब से बड़ी विशेषता है। भारत एक आध्यात्मिक राज्य है। इसलिये यहाँ सत्य, अहिंसा, ईश्वरीय न्याय में विश्वास, तप आदि आध्यात्मिक गुणों का बड़ा आदर होता है। "आत्मवत् सर्व भूतेषु यः पश्यति स पश्यति।" इस के अनुसार यहाँ सर्व-भूत-हित पर अधिक जोर दिया जाता है। "परोपकारार्थम् इदं शरीरम्।" औरों के लिये हमारे नश्वर शरीर को अर्पण कर देना ही भारतीय संस्कृति की एक खूबी है। इसी कारण यहाँ त्याग को बड़ा आदर दिया जाता है। गांधीजी के स्वराज्य का मार्ग अहिंसा। यह विशुद्ध भारतीय संस्कृति के मूल तत्त्व की शुद्धता एवं निर्मलता से भरा हुआ है। इस स्वराज्य के द्वारा ही गांधीजी ने भारत की सुप्त एवं [illegible] अन्तः शक्ति या अन्तः करण को चेतना दी है। [illegible] आवाज़ और [illegible] — ये दोनों ही भारतीयों के कानों में स्वयम् प्रवेश करते हैं। [illegible] से भारत की आध्यात्मिकता आत्मा की साक्षात् अनुभूति-मात्र है।

भारतीय संस्कृति की और एक महान विशेषता उसकी समन्वय-बुद्धि है। अन्य धर्मों के प्रति सहनशीलता रखना भारतवासी अपना परम कर्तव्य समझता है। इसका कारण है कि भारतवासी आत्मा की एकता पर विश्वास रखते हैं। वे सभी देवी देवताओं को एक ही परमात्मा या ईश्वर का विभिन्न रूप मानते हैं।

अहिंसा भारतीय संस्कृति की तीसरी प्रधान खूबी है। करुणा, मैत्री, विनय, आदि सात्विक गुण अहिंसा-पालन में सहायक होते हैं। करुणा प्रायः छोटों के प्रति होती है, मैत्री बराबरवालों के प्रति और विनय बड़ों के प्रति। अहिंसा की सीख हमें श्रीमद् भागवत् गीता से मिलती है। सारे सांसारिक जीवों को सृष्टि का चैतन्यांश मानकर उनका आदर करना ही अहिंसा का मूल-तत्व है। इसका पालन करने के लिये हमें ईर्ष्या, द्वेष, लोभ, भय आदि तामसिक एवं असात्विक प्रवृत्तियों का त्याग करना पड़ता है। तात्विक और व्यावहारिक, दोनों दृष्टियों से हमारी सत्य-साधना का एक ही महत्व-पूर्ण अंग है अहिंसा।

स्त्रियों का आदर करना भारतीय संस्कृति की और एक विशेषता है। वैदिक साहित्य के सूत्र-ग्रन्थों का एक सारस्वत अनुवाक इस प्रकार है:—

"यस्यां भूतं समभवद्यस्यां विश्वमिदं जगत्।
तामद्यगाथां गास्यामि या स्त्रीणामुत्तमं यशः॥
अर्थात्, महाभाग्यशीला नारी जो भूत और भविष्य की जननी है, जिस उत्तम यश का पात्र है, उसका यशोगान आज हम करते हैं। स्त्रियों के प्रति भारतीयों का यही दृष्टि-कोण है। मनु ने तो उसके बारे में यहाँ तक लिखने में संकोच नहीं किया कि "यो भर्त्ता सा स्मृतांगना।" अर्थात्, जो पति है वही अभिन्न रूप से पत्नि भी है। जो पुरुष यत्न-पूर्वक स्त्री की रक्षा करता है, वह अपनी सन्तान, चरित्र, परिवार, धर्म और अपने आप की भी रक्षा करता है। भारत में विवाह को सब से बड़ा "वैदिक संस्कार" मानने का भी यही कारण है।

सादगी और विनय — ये भी भारतीय संस्कृति की विशेषतायें हैं। इन दोनों का चोली-दामन का साथ रहा है। सादा-जीवन और उच्च-विचार, यही हम, भारतीयों का जीवन लक्ष्य है। छल, कपट, दिखावटीपन आदि को हम नफरत भरी दृष्टि से देखते हैं। हमारे राष्ट्र पिता महात्मा गांधीजी की वेश-भूषा, खान-पान, रहन-सहन आदि भारतीय संस्कृति के अनुकूल ही थे। वे ही भारतीय संस्कृति के साक्षात् प्रतिनिधि थे। हम, भारतीयों के अभिवादन का ढंग अथिति-सत्कार, ज़मीन पर बैठना, नहाकर खाना, हाथ से खाना आदि सादगी और विनय के प्रत्यक्षोदाहरण हैं।

भाषा संस्कृति की बात लीजिये। भारत की भाषा-संस्कृति से भी हमारी संस्कृति का अटूटा संबन्ध है। कारण यह कि भाषा जातीय-मनोवृत्तियों की परिचायिका होती है। संस्कृत भारत की पुरानी वैदिक भाषा है। यह आर्यों की भाषा रही थी। भारत भी आर्यों का राज्य रहा था। इस लिये भारतीय जनता एवं भारतीय भाषा, दोनों का मूल-स्थान एक ही है। इस से भारतीय-संस्कृति एवं भारतीय भाषा संस्कृति-दोनों का जो अभेद्य संबन्ध है वह स्पष्ट मालूम पड़ता है। वर्तमान भारत की सभी भाषाओंने संस्कृत से ही जन्म लिया है। इसलिये भाषा विभाग में अनेकता में भी एकता पाते हैं।

आज इस दुनियां में हिंसा का दैत्य मानव जाति पर अपना भयावना मुख फैला रहा है। मानवता की पीठ़ा पर राष्ट्रों की झूठी-समृद्धि के महल खड़े किये जा रहे हैं। हमारा जीवन मूर्छित हो रहा है। आधुनिक सभ्यता की गति में पड़कर हम आत्म-विश्वास खो बैठते

★ अहिंसा ★

मेरा यह स्थिर मत है कि जहाँ कायरता और हिंसा का सवाल है वहाँ मैं हिंसा की योजना करूँगा और इसी की राय दूँगा। जिस समय मेरे ज्येष्ठ पुत्रने मुझसे पूछा कि जिस समय उत्तेजित जन-संघने आपको दक्षिण आफ्रीकामें बुरी तरहसे पीटा था उस समय यदि घटनास्थल पर मैं होता तो मेरा क्या कर्तव्य होता, मैं डर के मारे वहाँ से भाग गया होता या बल-प्रयोगसे भीड के साथ लड़ाई करता और आपकी रक्षा करता। मैंने उससे कहा कि उस समय तुम्हारा यही कर्तव्य था कि तुम बल प्रयोगसे मेरी रक्षा करो। इसी भावना से प्रेरित होकर मैंने युद्धमें भाग लिया था। जूलू-विद्रोह तथा विगत यूरोपियन युद्ध में भी मेरे भाग लेनेका यही कारण था। और इसी सिद्धान्त के अनुसार मैं शस्त्र-शिक्षा का परामर्श उन लोगों को देता हूँ जो हिंसा में विश्वास करते हैं। इसलिये दूसरी युक्ति न होती तो मैं भारत के लिये भी यही सलाह देता कि इस तरह कायरों की भाँति पड़े-पड़े अपने अपमान और अप्रतिष्ठाके दृश्य देखनेसे अच्छा तो शस्त्र ग्रहण करके मर मिटना ही अच्छा है पर मेरा विश्वास है कि हिंसा से अहिंसा की मर्यादा बढ़ती है, दंड देनेसे क्षमादान कहीं वीरत्व-लक्षण है। क्षमादान सच्ची वीरता का प्रमाण है।

* * *

अहिंसा एक मानसिक स्थिति है। जिसने इस स्थिति को नहीं समझा है, वह चाहे कितनी ही चीज़ों को त्याग दे, तो भी उसे उनका फल शायद ही मिलता हो।... दुष्काल-पीडितको यदि भोजन न मिले तो इससे उसे उपवासका फल नहीं मिलता।... अहिंसा क्षत्रिय का गुण है। कायर इसका पालन नहीं कर सकता। दया तो शूर वीर ही दिखा सकते हैं जिस कार्य में जिस अंश तक दया है उस कार्य

है। ऐसे स्वार्थीचकार से भरी हुई वर्तमान दुनियाँ में, सुख-शांति के मन्दिर की ओर हमें ले जानेवाला एक ही मार्ग-निर्देशक वस्तु भारतीय-संस्कृति है।

उसका भी आज एक नवीन संस्करण अनिवार्य हो गया है। आखिर हमारी संस्कृति ब्रह्म की तरह त्रिकाल में टिकनेवाली एक ही वस्तु नहीं है। हवा का रंग बदल कर अपना रंग बदलना ही पड़ता है। इसलिये आज दुनियाँ में जो-जो भिन्न-भिन्न संस्कृतियाँ हैं, उन सब से हम अछूते नहीं रह सकते। आज हमारा यही अनिवार्य कर्तव्य होगा कि हम, भारतवासी, भारतीय संस्कृति की खूबियों को बनाये रखकर, दूसरी सभी संस्कृतियों के जो जो अंग हमारी संस्कृति में अविरोध रूप से अपनाये जा सके उनको अपनावें जिससे भारतीय संस्कृति संस्कृत, संपन्न एवं सुशक्त बन जाय और तद्वारा दुनियां को विश्व-शांति का महान सन्देश सिखा दे।

में उसी अंश तक अहिंसा हो सकती है। इसलिये दयामें ज्ञानकी आवश्यकता होती है अंध-प्रेम को अहिंसा नहीं कहते। अंध-प्रेम के अधीन होकर जो माता अपने बालकको अनेक तरह दुलारती है वह अहिंसा नहीं अज्ञान जात हिंसा है।

* * *

नरसिंह मेहताका यह पवित्र वचन है 'ज्यां लगी आत्मा तत्व चिन्यों नहीं त्यां लगी साधना सर्व झूठी'। आत्मतत्त्वको पहचाननेके मानी हैं अहिंसामय होना। अहिंसामय होने का अर्थ है विरोधी के प्रति प्रेम भाव रखना, अपकारी का भी उपकार करना, अवगुणों का बदला गुण के द्वारा देना और ऐसा करते हुए यह मानना कि यह तो मेरा कर्तव्य है, कोई बड़ी बात नहीं कर रहा हूँ।

* * *

……कुछ हिंसा का होना तो अनिवार्य ही होगा, जैसे श्वासोच्छ्वास लेना अथवा खाना इत्यादि में। अनाज के प्रत्येक कण में जीव है। इसलिये यदि हम मांसाहार के बदले अन्नाहार करते हैं तो उससे हम हिंसामुक्त नहीं गिने जा सकते हैं, परन्तु अन्नाहार में होनेवाली हिंसा को अनिवार्य समझकर उसका आहार करते हैं और इसीलिये तो भोग के लिये आहार सर्वथा त्याज्य है। जीवित रहने के लिये खाना चाहिये और आत्मा की पहचान करने के लिये जीवित रहना चाहिये। इस पुरुषार्थ की साधना के लिये जो हिंसा अनिवार्य हो उसे हमें लाचार होकर करना चाहिये। अब हम यह समझ सकते कि प्रत्युत सवाल रहनेपर भी पानी में पड़े हुए जीव, खटमल इत्यादि के सम्बन्ध में जो बात हमें अपरिहार्य मालूम होती हो तो उसे हमें करना होगा। मैं यह मानता हूँ कि ऐसा निश्चय नियम नहीं हो सकता है कि अमुक स्थिति में प्रत्येक मनुष्य एक ही प्रकार की चाल चले दूसरी नहीं। अहिंसा हृदय का गुण है। हिंसा अहिंसा का निर्णय मनुष्य की भावना के आधार से हो सकता है।

* * *

जीव लेना हमेशा हिंसा नहीं है। यों कह दीजिये कि अनेक अवसरों पर जीव न लेने में अधिक हिंसा है।—— पागलपन या नशे में एक आदमी तलवार लेकर जो कोई नज़र आवे उसे काटता चला जाता है। उसे जिन्दा पकड़ लेने की शक्ति किसी में नहीं है। उसे जो आदमी मार सकेगा वह परोपकारी गिना जायेगा। अहिंसा की दृष्टि से उसे मारने का धर्म सभी किसी को प्राप्त है।……सच्ची बात तो यह है कि अहिंसा का धर्म केवल इतना ही नहीं है कि 'जीव न मारो'। क्रोध अथवा स्वार्थ के वश होकर किसी व्यक्ति का अनिष्ट करने के इरादे से उसे दुःख देने या उसकी देह का नाश करने का नाम हिंसा है। ऐसा न करना ही अहिंसा है।

—महात्मा गांधी

MAGAZINES RECEIVED FOR EXCHANGE

Ajmer— Government College Magazine. *Alleppy*— Sanathana Dharma College Magazine. *Alwaye*— Union Christian College Magazine. "Caritas" St. Joseph's Apostolic Seminary Magazine. *Bangalore*— "Blue & White" (St Joseph's College Magazine). *Bombay*—Sophia College Magazine. St. Xavier's College Magazine. *Calicut*— Farook College Magazine. Malabar Christian College Magazine. *Calcutta*— Scottish Church College Magazine. *Changanacherry*— "Excelsior" S. B. College Magazine. "Madhyasthan" *Chicago*— Scholastician Magazine. *Chingleput*— St. Joseph's H. S. Annual. *Chittur*— "Chronicle" Government College Magazine. *Ernakulam*— "Albertian" St. Albert's H. School Magazine. St. Albert's College Magazine. St. Teresa's Congregation Colleges & Schools Annual. Law College Magazine. Maharaja's College Magazine. *Glasgow*— Downhil College Magazine. *Kariakudi*— Dr. Alagappa Chettiar College Magazine. *Madras*— Christian College Magazine Loyola Hostel Magazine. Loyola College Magazine. University College Magazine. Stella Maris College Magazine. "Viveka" (Vivekananda College Magazine) "Presidencian" (Presidency College Magazine). Madras Christian College Magazine. Pachaiyappa's College Magazine. *Madura*— Madura College Magazine. *Mangalore*— Government College Miscellaney. St. Aloysius College Magazine. "Unitas" (St. Joseph's Seminary Annual). "Carmel" (Apostolic Carmel Annual). *Mysore*— St. Philomena's College Magazine. National Institute of Engineering Magazine. *Palaghat*— Government Victoria College Magazine. *Palamcottah*— St. Xavier's College Magazine. *Pandalam*— N. S. S. College Magazine. *Peringanam*— Peringanam H. School Magazine. *Pudukottai*— Pudukottai College Magazine. *Quilon*— Fatima Mata National College Annual. *Salem*— Salem College Magazine. *Switzerland*— Columbia Review, Fribourg University. *Sydney*— "Blue & Blue" Marist Brothers' A. School Darlinghurst. *Techny*— *Illinois*: "The Seminary Bulletin". *Tellicherry*— Government Brennen College Magazine. *Tinnevelly*— Madura D. T. Hindu College Magazine. *Trichinopoly*— St. Joseph's College Magazine. "Home Review" (St. Paul's Seminary Magazine). Holy Cross College Magazine. *Trichur*— "Marian Voice" (St. Mary's College Magazine). St. Thomas College Magazine. Sri. Kerala Varma College Miscellaney. *Trivandrum*— Travancore University College Magazine. Trvancore University Central Research Institute Magazine. Training College Magazine. Women's College Magazine *Vellore*— Woorhes College Magazine. *Virudhunagar*— Senthikumara Nadar College Magazine.

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