

THE
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(FOR INTERNAL AND PRIVATE CIRCULATION ONLY.)

“To Thine Own Self Be True”



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Capital Punishment Should be Abolished

I. KATHIRASAR,
Inter - Arts.

Capital Punishment is the most extreme punishment that could be inflicted on a person. It is not the best form of punishment, because, when the person is executed, especially by seating him in the electric chair, he frees himself from all worldly troubles, in the most comfortable manner possible. None will shrink from murdering when they think of the above easy way of escaping from worldly troubles.

In my opinion, the modern way of executing murderers does not serve as a deterrent. The primitive mode of executing the murderer may serve as a deterrent. Then the murderer was tortured in a barbarous manner by cruelly severing his limbs from his body. Even if executions were to be carried on in the primitive manner, it would not serve as a deterrent. Men do not murder intentionally, but these are only acts of temporary insanity.

Sometimes wrong persons are charged with murder. These mistakes are so injurious to the freedom of the land, that they should not be easily tolerated. Such miscarriage of justice should be dealt with severely, because compensation is

impossible, when the punishment is once inflicted.

The jury sometimes acquit guilty men on false grounds. Sometimes even by pitying the criminal, who has got to undergo death, which he does not deserve, they acquit him without sentencing him at least to imprisonment. Thus, in trying to lessen the punishment, they acquit the criminal altogether.

Capital punishment does no good but only serves as an advertisement of the murder. It attracts the attention of all, and is talked about throughout the land. Newspapers speak about the murderer and the capital punishment imposed on him. Much space is devoted in newspapers to the publishing of this. All read these columns with a scorn of superiority and pity the accused.

There is no use of avenging the death of the deceased by imposing capital punishment on the murderer, without doing any good to the relatives of the deceased. The murder of the deceased may be compensated for in a better manner than the present one. The better method is that the murderer should meet the expenses of the deceased's family till their death. On failing to do the above the murderer should be imprisoned.

To impose capital punishment on a man is contrary to our belief in the sanctity of human life. The person of a man is sacred and it cannot suffer execution. Therefore capital punishment should be abolished and a better and more civilised form of punishment should be imposed on the criminal.

Air Traffic.

T. SOMASEKARAM,
Matric A.

A cursory glance of a monthly magazine informed me that, "however much we may try to catch up with the West we will not be able to do so, until we become a nation of bird-men". This, I believe, is true to a certain extent. Hence it is not surprising to see that Ceylon is anxious to have air ports wherever necessary.

About six-hundred acres of land have been bought for the establishment of an aerodrome at Ratmalana. The lakhs of rupees spent on purchasing it is, I believe, the greatest investment Ceylon has made so far for the advancement of civilisation. Likewise, some money has been spent on the erection of an air-port at Trincomalie. In Colombo an aero-club has come into existence which, in my opinion, is quite essential. Some weeks ago the total number of members was about fifty. Membership is of two types. There are silent members as well as flying members. Each member has to pay an entrance fee of twenty-five rupees and some other subscriptions regularly. Members are granted certain concessions. For example, a member can use a plane for flying about for one hour on payment of an extra sum of twenty-five rupees; and for five minutes on payment of Five rupees. On the other hand, a non-member is entitled to use a plane for about an hour, if only he pockets out sixty rupees. Again a non-member has to pay a sum of ten rupees to have an aerial view of Colombo which occupies about five full minutes. Hence it pays to be a member. Another great advantage is that the members can learn to man the plane.

Very recently an emergency air-port was opened in Puttalam, where visitors were given joy rides. I wish that some of us had been present on that occasion! There now runs a strong rumour of estab-

lishing an aerodrome in Jaffna itself. But I have my doubts because of the financial state of Ceylon. However, we can hope for it in the near future.

Air traffic will, I am sure, revolutionize the civilization of Ceylon. Even now, when air traffic is a little costly, people are sailing on the air to imbibe foreign, yet good, manners and customs. Therefore there cannot be a ghost of a doubt to predict advancement for Ceylon.

As air traffic increases, Ceylon will get nearer and nearer the West and ultimately will form part of the west, which is a desirable state of affairs.

Hence chances are likely to turn favourable to Ceylon. Once she holds friendship with the West, she will gain the love of all. She will learn more things in the matter of industry, agriculture, commerce and what not. She will distribute her surplus products to different countries easily and without much obligation, and in like manner import the necessary commodities. If air traffic is advantageous to Ceylon, why can it not prove successful in the case of other countries as well?

THE NEW ASST. EDITOR

Mas. M. SIVATHASAN of the Matric C. class has been elected Asst. Editor of this Magazine in place of Mas. S. Veeravagu who left us recently. In this connection we should like to express our appreciation of the services rendered by the latter towards the improvement of this magazine. We wish him the best of luck for the future.

We offer our felicitations to our New Asst. Editor, and hope his abilities as a writer will be a source of benefit to our readers.

Who's who of the Athletic Team.

BY T. SANMUGA RAJAH,
J. S. C., C.

The Inter-Collegiate Sports Meet begins tomorrow and our athletes have been in constant practice, thanks to the effort of the sports master and some of our enthusiastic teachers. In the eyes of one and all, our Inter-House Meet was a grand affair with a high standard of Sport.

I give below my impressions of the various athletes of our College. I do this with the best of intentions and I hope I shall be pardoned for any adverse criticism.

SENIORS

V. Jeevaratnam:—

The back-bone of the team. He is regular in practice and his recent achievements at the Inter-House Meet has impressed the crowd very much. His stamina leaves little to be desired. If only his stature were a little bigger he could even go up to accomplish greater feats.

C. Yogaretnam:

The present "Jesse Owens" of Jaffna. This is his first appearance in the Senior Group. He runs with a classical style and leaps magnificently in the Long Jump. We expect much from him.

M. Selvaretnam:—

He has the gift of a natural athlete. He sprints in the approved style and, in the sprinting events, he comes a close second to C. Yogaretnam. He has another year before him, in which time he is certain to improve by leaps and bounds.

S. Kathirgamathamby:—

Another of our long distance runners. He came 3rd in the Shot-put at last year's

Inter-College Sports Meet, and we expect him to come out first this year in this event.

P. Kannapar:—

A very good long distance runner with a lot of stamina in him. He should be able to do much better with systematic training.

K. Elangarajah:—

A good sprinter. Can do much in the High Jump, if he cares to. He is of great use to us in the Relay events. Has two years before him.

V. Balasubramaniam:—

He is our hurdler and he is very keen about his practice. His keenness should carry him far.

S. Sabaretnam.

A very recent discovery. He is participating only in the Hop, Step and Jump. His first acquaintance with this event was only about a fortnight ago. With the little amount of practice he has taken he has done well, and, with some more practice, may manage to get a place in the Meet.

T. Sivasithambaram:—

With his magnificent build should be able to putt the shot better than he is doing now.

S. Nadarajah:—

With his short stature and excellent stamina expects to do well in the long distances.

T. Senathirajah & K. Pathmanathan are in the reserve list for the relay teams.

INTERMEDIATES.

A. Ramalingam:—

Winner of last year's Intermediate High Jump. He created a great impression on the crowd last year when he cleared 4 ft. 11½ ins. This year too we expect much from him.

T. Kulagnanam:—

A good hurdler. His style over the hurdles is impressive. He has been in regular training and by the eve of the Meet his improvement would be greater.

C. K. Thurairetnam:—

Is our only Pole-vaulter. He is also taking part in the High Jump. He does his High Jump in the Eastern cut-off style. With some more training he will do better.

M. Sabanayagam:—

Sprinter in the making. Has great talents in the field events. He comes a close second to Ramalingam in the sprinting events.

T. Packyarajah:—

Has been a "find" in the team this year. His forte is the Hurdles. The enthusiasm he has been showing recently to get the style in hurdling should help a lot.

A. Parameswaran:—

The best quarter-miler among the intermediates. With a little bit of training he should be able to do much better.

Sri Skandarajah, Nagarajah and Linganathan are reserves for the relay team in the Intermediate Group.

JUNIORS**R. Mahendran:—**

The junior champion of the College. He has the style in sprinting. We expect much from him.

P. Ehamparam:—

He is a good Long Jumper. Comes a close second to Mahendran in the sprinting events.

K. Anandarajah:—

Has been another "find" in the team. His performance at the Inter-House Meet has marked him as an able High Jumper. With an Eastern cut-off style.

Balachandran, Nadarajah, Rajasunderam & Muthurajasingam are running for the relay.

துப்பாக்கியின் மர்மமா அல்லது நண்பனின் சாதுரியமா.

BY விமானக்குருவி
Inter Arts.

இராவு சுமார் பத்துமணியிருக்கும். இராஜ சேகரன் சற்று முன்பாகத்தான் தனது அறையில் தன் நண்பன் சுந்தரனோடு இவ்வளவுநேரமாக அளவளாவிவிட்டு, அவனை வழியனுப்பிவிட்டு வந்து தனது சாய்வுநாற்காலியிற் சாய்ந்தபடியே 'இராமநாதன் அல்லது கோலார் கொலைக் கள்ளன்' என்னும் இனியதோர் துப்பறியும் நாவல் ஒன்றை வாசித்துக் கொண்டிருந்தான். அப்பொழுது காப்பாற்றுங்கள்! கொலை! கொலை! காப்பாற்றுங்கள்! என்ற ஓர் சத்தம் மெல்லிய குரலில் அவனது காதுள் நுழைந்தது. சட்டென்று எழுந்தான் இராஜசேகரன். தனது சுழ்ந்துப்பாக்கியைக் கையில் பிடித்தபடி தனது மேல்மாடியைவிட்டுச் சணப்பொழுதில் கீழிறங்கி அக்குரல் வந்த திக்கை நோக்கி விரைவாய் நடந்தான்; சம்பவம் நிகழ்ந்த இடத்திற்குச் சிறிது நெருங்கினதும் திணுக்குற்றான்; அப்படியவன் திடுக்கிடும்படியாகச் செய்தது யாதெனில் அவ்விடத்தில் அழகே உருவெடுத்த வந்தது போன்ற ஓர் இன மங்கை சிலமுடர்களின் கையில் அகப்பட்டு வேடர் வலையில் அகப்பட்ட மான்போல் அவ்வழைப்படுவது தான். அப்பொழுது அந்நகையை யிரட்டாநிற்கும் ஓர் மனிதன் ஆமெணி! நீ எங்காவது இனித் தப்பி ஒடிவிடலாமென்ற எண்ணத்தைக் கைவிட்டுவிடு; சந்திர சூரியர்தான் ஒருவேளை திசைமாறி உலவி வரினும், யாங்கள் எங்கள் எசமானாகிய இரா... ..னிடம் கொண்டுபோகாமல் விடமாட்டோம். ஒருவேளை உனது தமையனைப்பற்றித்தான் யோசிக்கின்றாய்போலும். அவன் தான் ஒருவேளை உன்னைக் காக்க முன்வரினும் இதோ கதாயுதம் தாங்கி நிற்கும் எனது நண்பர்களின் கையில் எமலோகஞ் செல்வான். "ஆகையால் சீக்கிரம் என்று சொல்லியபடியே அவனது கரத்தைப் பற்றி இழுத்துச் செல்ல எத்தனிக்கையில், மறைந்திருந்த இடத்தைவிட்டு கைத்துப்பாக்கியை அவர்களது நெஞ்சிற்கே இலக்காகப் பிடித்துக்கொண்டு அடே சண்டா னப் பயல்களே! என்ன செய்யத் துணிந்தீர்கள்; இப்பொழுதே இந்த மாதை விட்டுவிடாதிருந்தால், இப்பொழுது மறுவுலகத்திற்கு "நீங்கள்"

போவதற்கு மாத்திரம் ரிக்கத் தந்துவிடுகிறேன். என்றதும் எதுவிதமோ எவ்வழியோ அவர்கள் மறைந்துபோய் விட்டார்கள். இதுகாறும் கண்ணிருகுத்து நின்று காரிகை இப்போது முகமலர்ச்சி யடைந்து இச்சந்தர்ப்புடன் யாராயிருக்குமென யோசித்தபடியே நாணத்தினால் லை குனிந்து நின்று, இப்பொழுது தான் சந்திரயிம்பத்தில் அம்மங்கை தன் ஆருயிர் நண்பன் சுந்தரனின் சகோதரி 'மணி' என அறிந்தான்; எனினும் தன்னை இன்னுள் என வெழிக்காட்டாதபடி அவளை கோக்கி "தங்கையே! எப்படி இம்முடாடர்களின் கைவசப்பட்டீர்கள். அவர்கள் மிகவும் பொல்லாதவர்கள். அன்றியும் 'வைந் பேய்கள்' என்றதும் பெண்மணி "எனக்குயிர்ப்பிச்சையைளித்த பெருமாமே, இவர்கள் எனது தமையனார் இல்லாத சமயம் பார்த்து என்னை வலோற்காரமாகத் தூக்கி வந்தார்கள், எனக் கூறி அழ சேகரன் "எப்படியாயினும் முடிந்தது முடிந்தாய்விட்டது, இனி அதைப்பற்றிக் கவலை கொள்ளலாகாது; எமக்கு உமதில்லத் தெரியும், ஆனதினால் இப்பொழுதே வருவீராயின் உமது வீட்டிற் சுகமாகச் சேர்த்துவிடுகிறேன் எனலும், இருவரும் முன்னும் பின்னுமாகச் சுந்தரனது வீட்டை நோக்கிச் செல்கின்றனர்; சேகரனின் கால்களோ நடையில் ஈடுபட்டிருந்தபோதிலும் அவனது மனமோ, வேறு யாராவது தக்களை அந்நோய் காண நேரிடின் தங்கன்மேல் அபாரமான பழி சுமத்து வார்களென யோசித்தபடியே சென்று அவனது இல்லத்தின் வாயிலில் அவளை விட்டு விட்டு அம்மணி! நான் போய்வருகிறேன் என்றதும், தங்கன் நாமகரணம் யாதோ என ஓர் கேள்வி பிறத்தலும், அவன் அதற்கு, இப்பொழுது தங்கட்கு எனது நாமகரணம் தேவையில்லை. சிறிது காலத்தில் என்னை அறிய நேரிடும். ஆனதினால் என்னை மன்னியுங்கள் எனப் புகன்றுவிட்டு விரைவில் தன் மாளிகை யடைந்தான். ஆனால் இச்சம்பவம் முதலியன எதுவிதமோ சுந்தரனின் காதில் மாறுபாடாக அவனது சிந்தை நென நடிக்கும் இராஜனால் சொல்லப்பட்டது. என்ன உலகம்! இராஜன் இராஜசேகரனின் வவலிஒற்றான் இச்சூழ்ச்சி நடந்ததெனச் சுந்தரனின் மனதிற்படும்படி உரைத்தான். அதற்கிடையில் மணியும் அங்கு வந்து, நடந்தவைகளை யெல்லாம் சொல்லி, இராஜ..... என்றவனிடம் தன்னைச் சேர்ப்பதற்காகவே கொண்டு சென்றனர் என்று அம்முடாடர்கள் கூறியதையும், எப்படி ஓர் அழகுடைய புருடனால் மீட்கப்பட்டதையும் அறிவித்தான். இதனால் இராஜன் சது இராஜ... என்றிருந்தவிலால் அது இராஜ

சேகரன்தான் என சுந்தரனிடம் புகார் செய்து விட்டான், உடனே ஈருடலும் ஓருயிருமென இருந்த ஆருயிர் நண்பர்க்கிடையில் மனஸ்தாபம் ஏற்பட்டுவிட்டது. பின் சுந்தரன் சேகரனை வெறுக்கத் தொடங்கி விட்டான்; ஆனால் சேகரனே தன்மேல் தன்நண்பன் கொண்ட விபரீதமான எண்ணத்தை நினைத்து நினைத்து மனம் நொந்தான் இப்படித் தன்மீது சிறிதளவு குற்றமில்லாதிருந்த போதிலும் இப்படிப் பழிப்புக்கிடமானதும் தனது ஆருயிர் நண்பனால் கைவிடப்பட்டதுமாகிய நிலைமையில் அவன் மேலும் வாழ நினைக்கவில்லை. தன்னையே தியாகஞ்செய்ய எண்ணினானே ஒழிய சுந்தரனிடம் ஒரு கதையாவது கதைத்திலன்.

ஓர் வெள்ளிக்கிழமை—ஆம் அன்று தான் அமாவாசை—சுந்தரன் ஆழ்ந்த நித்திரையிற் கிடந்தவன் திடுக்கென விழித்தான். அவனது கண்களில் ஜலம் சொட்டிற்று! சேகரா: உன்னை அவமதித்துவிட்டேன்! என்னை மன்னி! யெனக் கூறிக்கொண்டே சேகரன் வீடு சென்றான். இரு கிழமையாய்மிதிக்காத உவனது சேகரனின் இல்லத்தின் படிசளில் ஏற அவனது கால்கள் கூசின. கண்கள் துடிதுடித்தன ஏது இவ்வளவு சந்தோஷகரமன்மை எனச் சிந்தித்தபடியே நேரே சேகரனின் அறைக்குச் சென்றான். அங்கு அவன் இல்லை. அவனது மேசையில் இரு காதிசக்கள் கிடந்தன. ஒன்று பொலிஸ் அதிகாரிக்கு வரையப்பட்டிருந்தது. மற்றொன்று சுந்தரனுக்கு எழுதப்பட்டிருந்தது. உடனே தனக்கெழுதியிருப்பதை வாசித்தான். அதில் உண்மையாய் நடந்தவை எல்லாம் வரையப்பட்டிருந்ததோடு இறுதி மூன்று வரிகளில் "இப்பொழுதாவது நான் நிரபராதியென நீர் நினைப்பீரென என்னுகிறேன்; இனியாவது அம்முடாடர்கள் சொல்லிய இராஜ...யாரென்பதை யூகித்தறிந்துகொள்க. எனினும் வஞ்சனை, சூது, களவு முதலியன நிரம்பிய இக்கொடிய பூவுலகில் என்னொற்றிததிருக்க முடியாது. ஆகையால் யான் என்னை இதுகாறும் பாதுகாத்து வந்த சமூற்றுப்பாக்கியினது உதவியைக்கொண்டு மறு உலகம் சேர்கிறேன்.— இங்கனம், தங்கள் அபாரமான பழிக்குள்ளாகியிருக்கும் ஆருயிர் நண்பன் இராஜசேகரன். என எழுதியிருந்தது. சுந்தரனின் கைகள் பதறின. தனது தனது உண்மையாகவே நடந்தவற்றைத் தனக்கு அறிவித்ததைப்பற்றி அதிசயித்தான்; அவனது கண்கள் சேகரனைத் தேடத் தொடங்கின. அவன் அங்கு காணப்படவில்லை; ஆனால் அதே மேஜையில் சேகரனின் சமூற்றுப்பாக்கியைக் கண்ணுற்றதும் இன்னும் தற்கொலை நடைபெற

வில்லையென விளங்கிற்று. அவன் அதைக் கையிலெடுத்தான். அதைத் திறந்தான் அதில் மூன்று சன்னங்களிடப்பட்டு ஆயத்தமா யிருப்பதைடம் அறிந்தான். பின்னும் அப்படியே மூடி முன்னிருந்த இடத்திலேயே வைத்துவிட்டு ஓர் திரையின்பின்னால் மறைந்து நின்றுகொண்டிருந்தான்.

ஐந்து நிமிடங்களானதும் சேகரன் உந்துழைந்தான். சுழல்துப்பாக்கியை எடுத்தான். தன் மார்பின் நேராகப் பிடித்தான். பிடித்துக் கொண்டு “மாசற்றவர்கட்குத் துன்பமும் பயவற்சுகர்கட்கு இன்பமும் பயக்கும் இக்கொடிய உலகில் இனி ஒரு நிமிடமேனும் தரித்திரேன்”—ஆனால் இரு கண்கள் மறைவிலிருந்து புன்முறுவலுடன் அவனை நோக்குவது தெரியாது—“சுந்தரம்! போய்வருகிறேன்” எனக் கூறியபடியே துவக்கின் வில்லை (trigger) இழுத்தான். டப், டப், டப் என மும்முறை இழுத்தும் துப்பாக்கி வெடிக்கமறுத்துவிட்டது. ஆனால், கிளுக் என்ற சிரிப்புடனும், என்னை மன்னி சேகரா! என்ற வசனத்துடனும், வெளிவந்தான் சுந்தரன். இருவர்களும் முன்போல் கருடலும் ஓருயிரும் போற் சிகேகராயினார்கள். இராஜனின் சூழ்ச்சியை அறிந்தார்கள். ஆனால் சேகரனுக்கோ பின் அவன் சாகுமளவும் ஏன் துப்பாக்கி வெடிக்கவில்லை யென ஓர் யோசனை. ஆனால் சுந்தரம் எடுத்துப் பார்க்கும்பொழுது இருந்த சன்னங்கள் பின் வைக்கும்போது இருந்தாற்றானே அவை வெடிக்கும்.

An Accident at Sea

BY T. THURAI RETNAM,
3rd Form B.

It was the Easter vacation and I had come home to my village to spend the holidays. Many of my village friends had also arrived home and we all were finding it rather dull. There being still four days for re-opening of school, we proposed to undertake a boat trip. Accordingly a boat was hired and a day was fixed for our departure.

On the appointed day my five friends and myself put on our respective suits and started for the river bank, which

was very near our village. On arriving at the place we found that our boat was ready. That boat was a little over with one helmsman and one oarsman. It was early morning and the day promised to be bright. A fine breeze was blowing and as soon as we were all on board, the boat was loosened from its moorings. The sail receiving full breeze, the boat cut the water rapidly and the rippling sound of the river was heard all around. All this time, it was the helmsman who was very busy, the oarsman having not even a single bit of work.

The soft breeze, which was blowing, fell all of a sudden. There was absolute silence and the silence was the sign of thunderstorm. Nature really assumed a threatening attitude. Small patches of dark clouds appeared in the sky. The clouds slowly increased in proportion till the whole sky was dark. The flashes were simultaneously followed by roars of thunder, sometimes low and sometimes so loud as to be deafening. The winds blew and the rain fell. The lightning and thunder continued without stopping.

The boat was tossed by the big heaving billows. Our hearts were beating. We asked the boatmen to ply on as fast as they could. Having uttered these, we said “O, God, help us in our dangers” but before we had finished, one of my friends accidentally slipped into the water.

The oarsman diving in time brought him half dead. We all rendered first aid—and he was saved.

The rain slowly ceased and we started homeward journey in the evening. After some time we reached home and related the detailed story of our journey to our parents.

Our "Light Fitter"

By P. K. S., *Matric. C.*

With his mouth always uttering something or other, his slightly protruding sets of teeth constantly chewing, with his historic pair of shorts, and with a quick movement, Perera, our "light fitter" and mechanic, must have attracted your attention several times. A good sight attracts a person even as a bad sight does; and *vice-versa!* This wonderful Perera is seen to do all sorts of jobs in our College—all concerned with electricity and mechanism. In the morning he carries a piece of wire; in the noon he takes an electric bulb with him; in the afternoon he carries a screw-driver and keeps himself busy near the well; (incidentally, he tightens the screws of those who approach him while he is at work.) He is permanently employed at Hindu College!

Perera's "all-round" bulky lieutenant, Peter, *alias* Charlie, is not to be seen here now-a-days. For some time they moved like David and Jonathan "Loose" is the best title Perera has conferred upon his mighty assistant, Peter. The recipient of that title was not in the least moved by the evil nature of the honours heaped upon him by his graceful master. Mr. "Loose" had a funny way of laughing, both with his master and at his master. Peter, according to Perera's information, visits the Regal Theatre at least four times a week, not to appreciate the picture as a whole, but to laugh at those "gormandisers" of his type who are found in Tamil pictures. Anyhow Peter was considered to be a jolly good companion of Mr. Perera. He was a "heavy weight" champion and would carry anything, of any weight, at any time of the day. This was his chief characteristic.

To proceed with Mr. Perera. Perera's unflinching devotion to duty is much to be praised. He is neither terrified

by the threatening weather nor is he perturbed by the Sinhalese-Tamil bickerings now rife in Ceylon. "Coolness in action" is his motto. Suppose in fun we say something not complimentary to the Sinhalese; he will not take it to heart and show it by adding more to the joke.

Mr. Perera is a diplomat in the art of getting round his so called "Machchan", Mr. Eliathamby, our veteran cook. When he enters the dining hall a little before lunch time, he will address Mr. Eliathamby as "Adei, Machchan, Loose", the which form of address will infuriate our cook so much that he will chase him out of dining hall with lightning speed. Perera will return to the place after two minutes and try to "get round" Eliathamby addressing him with all the sweet words at his command. How dare you call me 'Machchan'. I am a Tamil and you are a Sinhalese." This is how our cook's anger breaks out. This statement proves that our old cook, Mr. Eliathamby, is out and out a strong communalist! But Perera is a strict nationalist; he likes to work under the Tamils and to please them in all ways possible so as to bring about a close understanding between the Sinhalese and the Tamils, the two most permanent peoples of the Island. This spirit is the one that is required at present, the "bridge-building" spirit, which is the only means of achieving the long desired Sinhalese Tamil Unity

Tit-Bits.

- I. Hot weather causes foot troubles—Its *sole* disadvantage.
- II. Some men are cut out to be uncles—By *sharp* nephews and nices.
- III. A horse attended his master's wedding—Accompanied the *groom*.
- IV. Amateur actors usually rise to the occasion—Think they are *rising stars*.
- V. Wealth goes to some people's heads—They buy expensive hats.

Our Pepys' Diary

4/7/39.

Mas A proves with all his might that R. L. Stevenson "discovered" the steam engine and says that the battle of Waterloo took place on the sea because the battle is named "Waterloo." A real prodigy!

5/7/39.

A slight shower of rain at 8 P. M. Fortunately Mas X, the hosteller, gets wet. The only bath for this term.

6/7/39.

Our Veteran cook Eliathamby says that the picture-goers are deceived at the Regal Theatre. According to his profound knowledge, the Manager of the Regal Theatre flashes a torch (light) in the direction of the big "white cloth" (screen) and the ticket-seller sings and talks behind the "white cloth."

7/7/39.

Mas X. talks loud in the Chemistry Laboratory. The science-teacher asks him to tie up his gas-bag immediately (not to talk). X. replies "Sir, there is no use in my doing it, because there are many gas bags in the laboratory."

8/7/39.

Our "Metropolitan" friend goes to the milk bar and there tries to purchase a copy of Bunyan's "Pilgrim's Progress." The Manager of the Milk-bar advises him him to go to Angoda University. Poor friend, he does not understand why.

9/7/39.

Mas A, the hosteller, says that some of his friends in the hostel are seven feet in height. To which Mas B replies, "Oh that is the height of fashion."

Rather Funny

Hitler's Decision!

A child was looking at the map of Europe at study time.

Father:—What are you doing there? Have you no home work?

Child:—Daddy, I have got to draw a map of Europe, but I am waiting for Hitler's Decision.

* * *

Excellent Pronunciation!

An Indian Professor who pronounces B for P and P for B in conducting a meeting said:—Ladies and gentlemen, now that we have a *pig* congregation, we will all stand up and *bray*.

* * *

Wife is Paradise!

The English Teacher addresses the First Form Class:—Now that you have studied the life history and the works of Milton, I want to ask questions:—What made Milton write Paradise Lost and Paradise Regained?

Shrewd Student:—Sir, at the death of his first wife he wrote Paradise Lost and after the marriage of a second wife he wrote Paradise Regained.

Football

Sir,

May I, through the medium of your valuable journal, suggest that an "under-sixteen" Football Competition among the various Houses be introduced. Much enthusiasm will prevail especially if a Challenge Cup is offered. Such a competition will help the College Sports Authorities in improving the standard of football and in building up teams of footballers. Thanking you for the space,

Yours etc.

"GOALIE"

J. S. C., C.

EDITOR:

P. KATHIRAVELOE,
MATRIC C.

ASST. EDITOR:

M. SIVATHASAN,
MATRIC C.

THE YOUNG HINDU

Wednesday, July 19, 1939.

EDITORIAL NOTES

The Matriculation Application Test is almost over. Perhaps, those of our friends who have, according to their own satisfaction, done well in the Test, are awaiting their results with impatient eagerness. We fear a good many of us have not adequately satisfied our examiner in English, but from a general point of view, we conscientiously think, that our standard of work this year, is much better than that of yesteryear. Therefore, there is no gainsaying the fact that at least seventy five percent of those of us who sat for the Application Test, will satisfy our examiners. Anyhow everything will be announced next week. Let us see how we have fared.

We are glad to be able to mention that we had a friendly Sports Meet with Jaffna Central College on the 5th, 6th and 7th of this month on the latter's ground. In this connection, we offer our sincere thanks to Mr. J. S. Selvaratnam, the Sports-Master of Central College, and his excellent team of athletes, for having arranged such a practice meet and to have thus enabled to intensify the close understanding that exists between two Colleges.

We congratulate the Central College sportsmen and our band of athletes on their very creditable performance in the above Meet.

The All-Ceylon Mango Show held in our college premises on Friday and Saturday last, was indeed an invaluable treat to our eyes. The variegated illuminations, the perfect order of exhibits shown, and the healthy manner in which transactions were conducted in the different stalls around the college quadrangle, indeed added much glamour to the occasion. Crowds of people, both males and females, were pouring in an endless stream till the night of Saturday when the crowd was largest and thus the premises of our college were accommodated with spectators beyond capacity. Really, we cannot easily forget the fun and frolic of this show.

Harijan Temple Entry.

It is gratifying to note that a great progressive step has been taken at Madura in the admission of a few Harijans into the Historic temple of Sri Meenakshi. The stumbling block that had from time immemorial obstructed the social and religious progress in India has been at last removed. This is indeed a historic event. It was but a year ago that such a noble undertaking was launched in the state of Travancore by His Highness the Maharajah. There cannot be any objection to the fact that it was the Maharajah's successful endeavour which paved the path for the very recent, humanitarian measures adopted at Madura.

This is all due to the agitation set on foot by Mahatma Gandhi, whose unflinching devotion to this noble cause has inspired the hearts of all well-intentioned

Indians both high and low to spread this movement all over India and to reap its wholesome fruits. The Mahatma's sacrifice towards the uplift of the Harijans is well-known. And his endeavours in this direction have never failed. This is ample proof that his cause is justifiable. What more?

The Premier of Madras, Mr. C. Rajagopalachariar, is much to be praised in this connection, for it was he, who as a powerful lieutenant of Mahatma Gandhi, was chiefly responsible for the removal of this canker from the Hindu Religion. His Indemnity Bill gives a legitimate right for all Harijans to enter Hindu Temples.

LETTER TO THE EDITOR.

Athletic Forecast!

SIR,—Last year one "Prognosticator" failed rather badly in his forecast of our success in the Inter-collegiate Athletic Meet. I give below a forecast for this year, which I hope you will be good enough to publish. I feel my predictions will come true.

<i>Events.</i>	<i>Points</i>
Senior 100 Yards	5
" 220 "	5
" 440 "	1
" Long Jump	1
" 4×110 Relay	5
" 4×440 Relay	3
" Putting the Shot	5
Intermediate High Jump	1
" Hurdles	3
Junior 100 Yards	5
" 220 "	3
	—
Total ...	37

I also predict that we shall get the 3rd place in the final ranking.

Yours truly,

"SHOCKER"

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"The Pessimist's A. B. C."

- A stands for Adolf, whose aims are aggressive;
- B are the British, who fined them excessive;
- C were the Czechs, who were Collared so Cooly;
- D stands for Deutschland, expanding unduly;
- E is Europa, so soon to be Mittle;
- F is the Fuhrer, whose pledges are brittle;
- G stands for Goering, whose gr'n is beguiling;
- H is for Holland, which soon will be 'Heil'ing;
- I's for Intransigence totalitarian;
- J is the Jew who is Jugged by the Aryan;
- K is the Kampf which the Leader is waging;
- L is his Language, so far from assuaging
- M are the Methods he used with Moravia;
- N is the Nazi of Noxious behaviour;
- O is the Outlet demanded—Uganda;
- P is the Power of Press Propaganda;
- Q is the Question, or Whither Germania?
- R's the Reply to it, that is, Rumania;
- S is the Speech that is spoken on Sunday;
- T is the Tension which follows on Monday;
- U's the Ukraine, which is booked for attention;
- V is Versaillers, or the bone of contention;
- W's the Welcoming Way they took Memel in;
- X is that mystery factoa—the Kermlin;
- Y's our Yearning for peace still frustrated;
- And Z is the Zero at which we are rated.

—'ANON' in the *World Review*

At the Mango Show

BY "SO AND SO",

Matric C.

The All-Ceylon Mango Show to be held at Jaffna Hindu College—this idea stood upper-most in my mind from the day our Principal gave information about it. Since then, I managed to form an imaginary picture of a mango-show, wherein I saw the exhibition of different varieties of mango-fruits, the display of various kinds of grafted mango trees, the exhibition of dried mangoes, pickles and the like. I never extended my imagination a little further to embellish my picture with paintings, on the border, of weaving-shows, products of cottage industries, articles of food from the Premier Café, the Ceylon Marketing Department's Kurrakkan diet, a Broadcasting Station, a Jewellery Department, an Advertisement Bureau, Old Hadjir's Milk Bar, A Hoopla Stall, A Shooting Gallery, An Aunt Sally Stall, The Uduvil Village Reconstruction Society's Bar, Nithianantha Bhavan Coffee Club, a Tea Kiosk run by the Ceylon Tea Propaganda Board etc., etc. These little embellishments didn't strike my mind at first, but when Friday dawned, all these appeared in the realm of reality.

At 9 a. m. on Friday the whole of Jaffna Hindu College presented a spectacular scene. A scene so full of interest and throbbing activity had never been portrayed in the annals of the College. Tasteful decorations increased the glamour of the occasion. Previously to this occasion I had thought that only a handful of mango-growers would be attracted by this show: but, strange to my belief, there were

thousands of people of both the sexes present. The whole town, nay, even people from distant parts, were there at some-time or other. When the show was declared open, all the people went in to see the exhibits. Mr. Rodrigo, who in his speech explained that the mango was a symbol of Sinhalese-Tamil unity, and Adigar A. Naganather, who, in his usual tone waxed eloquent on the potentialities of mango-growing, were weaving their path towards the weaving machines in the downstairs hall and moralised upon the foolishness of people in not resorting to the much productive industry of mango-growing. But when they came to the upper floor of the hall where the mangoes were exhibited, the two (who were walking arm in arm) expatiated on the several advantages we derive by adopting the weaving industry as our permanent occupation!

In the evening I found to my great satisfaction that our amusement stalls attracted many people.

Some of our wrestlers displayed three or four wrestling bouts which were greatly appreciated by all the spectators. This was followed by Kandyan dances' This novel item, besides providing much entertainment to many who saw it for the first time, enabled us to see how far it tallied in certain respects with our "Barathanaddiam".

Illuminations in the night converted our College and premises into a happy something which cannot be adequately portrayed here, for want of space.

On Saturday at 6-30 p. m. there was much stir and bustle in the College premises. Under the multi-coloured illuminations, there was seen an ocean of heads. It was really a delightful scene,

The Origin of Civilization

BY MAS. C. MURUGANANTHAM,
Matric B.

What do you mean by civilization? It is the progress made by men from savagery. If you could name all the differences between a man like Charles Dickens or Thomas Carlyle and a savage in Africa or in Australia, you could have a list of many things which go to make up civilization. Another measure may be had by looking back over the many years during which our race has attained all that we now enjoy. It is at least three thousand years since man began to be civilized.

One of the first places in the world to become highly civilized was Greece. In this little country men early excelled in the use of tools and weapons, and built cities and sailed ships and established themselves in comfort and freedom with just laws. Their civilization flourished; men grew wise, skilful and humane, and learnt to do many things as well as or better than they have ever been done since. The Greeks did not know the uses of steam and electricity, and their science was in most respects less than ours. But they were the first to build buildings, carve statues and write poems and plays.

The results of the Greek civilization in art, philosophy, oratory, government and literature served indeed as a guide and model for other people. For many centuries men from other countries have been going to Greece in order to learn the art of architecture. In literature there is no better way to attain a high standard of classics than to study what was written thousands of years ago.

In reading about the Greeks, however, we must remember that their civilization was different from ours. They called all people, other than themselves, barbarous; and the rest of the world was in fact much less civilized than they. But the Greeks themselves had many ideas and did many things which seem strange and even childish to us. They believed that the world was full of spirits, some good, some evil, some of lesser powers and some able to control the actions of men. So the forces of Earth, Ocean, Sun and Moon became for them powerful Gods to whom they offered prayer and sacrifice.

The religion of all primitive people abound in stories about these mysterious gods of the unknown world. But the myths about the Greek Gods and the legends about their heroes are more imaginative and better told and therefore more interesting than those of any other people. These myths and stories have also a moral for those of us of this later day who are much advanced in the study of science. The Greeks were always seeking to penetrate and understand what was unknown. So their ships sailed bravely on untracked seas; their philosophers reasoned about the beginning and end of things. They loved stories of heroism of something living in a world of barbarians. Conscious that their knowledge was only a small mite of what might be learnt, these Greeks were fired by the desire to learn to discover and advance.

Perhaps the noblest virtue of civilization is the desire for perfection. Whatever we are, we must improve. The Greeks were the first nation to feel this desire intensely and to follow it bravely.

These are sufficient proofs to show that civilization first originated in Greece.

யாழ்நாடு பாழ்நாடாகிறதா?

‘கோகிலம்’ Matric A.

சீனர் தங்கள் உயர்ந்த மதிப்பற்றிப் பெருமைகொள்ளுவர். ரோமாபுரியோர் தங்கள் கட்டிடங்களைப்பற்றிப் பெருமை கொள்ளுவர். இந்தியர் தமக்கு வர இருக்கும் சுதந்திரத்தைப்பற்றிப் பெருமையடிப்பர். ஆனால் யாம் யாழ்நாட்டுமக்கள் எதைக்குறித்துப் பெருமைகொள்வது? இங்கிருக்கும் மணத்திடர்களைப்பற்றிப் பெருமை கொள்ளுவோமா? இல்லையே இங்கு மலிந்திருக்கும் காரைப்பற்றை சூரைப்பற்றையைப்பற்றிப் பெருமை கொள்ளுவோமா? இஃதும் கூடாதாகில் திரு. பொன்னம்பலமவர்களின் பிரசங்கங்களைப் பல்லைக்கடித்துக்கொண்டிருந்து கேட்போமா? நாம் என் செய்வது?

சகோதரிகளே!

யாழ்நாடு வீணநாடல்ல. பரராசசேகரன் பரிந்தாண்ட நாடு இது. சங்கிலி பங்கமில்லாது ஆண்ட நாடிது. இன்று அல்லலுறுகிறது. யாழ்நாடு பண்டொருகால் பல செல்வங்களையும் வைத்திருந்தது. செல்வம் மலிந்திருந்தது. கலை மிகுந்திருந்தது. ஒற்றுமையின் பலத்தைச் சொல்லத் தேவையில்லை. அரசியல் ஞானம்படைத்த மேதாவினைப்பற்றிக்கூறத்தேவையில்லை. இலங்கைச்சிங்கம் சேர். பொன். இராமநாதன் அவதரித்ததும் இன்னாட்டிலன்றோ? முதன் முதல் இலங்கைத்தேசிய மகாசபைகூட்டிய பெரியார் சேர். அருணைசலந்துரை அவர்கள் பிறந்துவளர்ந்தது யாழ்நாட்டிலன்றோ. நம் தமிழ்ச்சகோதரர் அரசியல் உத்தியோகங்களைப்பெரிதும் வைத்திருந்தனர். மலாயா சென்று அங்கு உத்தியோகம்பார்த்து யாழ்நாட்டைப் பொன்னாடாக்கினர். யாழ்நாட்டில் ‘சேர்’ பட்டம் பெற்றோர் ஒருவரல்ல இருவரல்ல நால்வர் பண்டு இருந்தனர். ஆனால் தற்போது நம் கதியென்ன?

திரைகடல் கடந்து திரவியத்திரட்டச்சென்ற நம்மனோர் படும் பாடுதானென்ன? மலாயாவை நாம் மறக்கவிவண்டியிருக்கிறது. அந்தப் பேச்சே பேசத் தேவையில்லை. மலாயாவில் பிறந்து வளர்ந்தோர்க்குத்தான் அங்கு செல்வாக்குண்டு.

நாம் பிறந்தநாட்டில் பிழைப்பதற்குவழியில்லாது அலைகிறோம். கண்டி, கொழும்பு, காலிமுதலிய இடங்களில்வசிக்கும் நம் சகோதரர் கதியென்ன? சிங்கள அப்காமிகள் இவர்களை விரட்டிக்கலைக்கிரார்கள். கல்வெறி முதலியனவும் பிரயோகிக்கிறார்களாம். இந்தியத்துவேஷம் அவர்கள் தலையில் நின்று குமுற அவர்கள் வெறிகொண்டவர் போல் யாழ் மக்களைக்கண்டதும் துஷிக்கிரார்களாம். என்னே இந்த விபரீதம்? நாம் ஒதுங்குமிடந்தானெங்கே? ‘பொன்னம்பலமிருந்தால் என்னம்பலத்தையும் பெறலாம்’ என்பது ஒரு நாடோடிப்பழமொழி. நாங்களும் ஒரு பொன்னம்பலத்தை வைத்திருக்கிறோம் ஆனால் அப்பழமொழிக்கு எதிராகவே நமக்கு எல்லாம் வந்து சந்திக்கிறது. பொன்னம்பலமவர்களின் நீண்ட பிரசங்கங்கள்தானும் சிங்களவர்க்கு ஆத்திரமூட்டுவது. சிங்களவர்தானும் ஆராயாது ஒருவர் பேச்சால் அவருடைய சாகியத்தாரைவெறுப்பது விரும்பத்தக்கதல்ல நமது இந்தியச்சகோதரரின் கண்மூடித்தனத்திற்கு என்ன பரிசாரத்தான் செய்வது? நாம் இலங்கைவாழ் இந்தியர்க்குச்செய்யும் உதவியை நமது இந்தியச்சகோதரர் நினைக்கிறார்களில்லைப்போலும்

இந்தியரை ஆதரிக்கிறோம் என்ற கொள்கையால் நம்மை சிங்களவர் வெறுக்கின்றனர். இதை நமது இந்தியச்சகோதரர் அறிந்தும் நமதுயாழ்ப்பாணப்புகையிலே முதலியனவற்றைப் பகிள்கரிக்கவேண்டும் என்று கூட்டங்கள் கூடுகிறார்களாம். நமது சக்கிரதிசையைப் பார்த்தீர்களா? கைமேற்பலன். நன்மைசெய்கிறவர்க்குத் தீமை இது தற்கால இயல்பு. பிழை ஒருவரிலுமில்லை ‘உரலுக்கு ஒருபக்கத்திலிடி, மத்தளத்திற்கு இரண்டுபக்கத்திலுமிடி ஆனால் யாழ்நாட்டிற்கோ நாலாபக்கத்தாலுமிடிதான். இந்தக் கலவரங்கள் இவ்விதம் தாண்டவமாடுகையில் நகரசபை (Municipality) ப்பிரச்சினையு மொன்று கிழம்பியிருக்கிறது. ‘அதிதி பெறுவது பெண்பிள்ளை அதிலும் வெள்ளி பூராடம்’ என்ற பழமொழிதான் தற்போது நாமிருக்கும் நிலைக்குத்தகுந்ததாக இருக்கிறது.

சகோதரிகளே!

தற்போதிருக்கும் நகரவேதனை காணதென்று ஒரு நகரசபையும் வேண்டுமாம். ஆ! நம்மவர் மணப்போக்குத்தானென்ன? ஆடம்பர வாழ்க்கை

யை விரும்புகிறார்களே யொழிய ஆரோக்கிய வாழ்க்கையை நாடுகிறார்களில்லை. தம்பிக்குச் சிறு வருவாய் இருந்தால் ஒருசிறு 'கார்' வைக்கவேண்டும். காருக்குள்ளிருந்தால் சிகரெட்டுதான்புகைக்கவேண்டும். அதுதான் நாகரீகம். சீலை உடுக்கிறோம். ஒருமட்டுக்கு உடுந்தால் அது நாகரீகமில்லை. நிலத்தில் இரண்டாண்டு அழுந்த உடுந்தால் அது நாகரீகம். இந்தக் கண்டெட்ட நாகரீகம் யாழ்நாட்டு மக்களை நிரம்பவும் பாதிக்கிறது. நகர்ப்புறத்தைத்தான் இவை பாதிக்கிறார்களென்றவோ என்றால். இல்லை நாட்டுப்புறத்தையும் ஒரே அள்ளாய் அள்ளிவிட்டது. உடைதான் நாம் மற்றவர்களுடன் போவதென்று அலங்காரமாக உடுக்கிறோம். அதைப்பற்றிக்காரியமில்லை. நம்மவர் உணவைக்கவனிப்போம். நமது யாழ்நாட்டில் விளையும் எத்தப்பொருளை ஆதரிக்கிறோம் சாமை, குரக்கன் உண்போர் தொகை அருகிவிட்டது. கைக்குற்றிசிச்சோறு தின்போர் மிகவும் சிலர். பின்னை? மூட்டை அரிசிபிடித்து தவிட்டுப்பற்றெல்லாம் நீங்க கழுவிவிட்டு, பின்னர் கஞ்சியை வடித்துச் சாக்கடையில் ஊற்றிவிட்டு வெறும் சக்கையையே உண்கிறோம். பணம்பண்டத்தின் பேச்சை நாகரீக நாவால் நவீனரூபேவெட்கம். 'பளுட்டு' என்றால் அதென்ன? ஒருபோத்தல் என்ன விலை யென்றும் கேட்பார்கள்.

சுற்றில் நமது நிலையை நினைக்கக் கண்ணீர் வருகிறது. பணம் குறைந்துவிட்டது. கல்வி கற்போர் தொகையும் குறைந்து வருகிறது. நமது பலம் குறைந்து உடல் நலம் குன்றி வருகின்றோம். இதற்குள் எத்தனைவாதங்கள்? எத்தனை உயர்வு தாழ்வு.

யாழ்நாட்டு மக்கள் என்னதொழில்செய்து பிழைப்பாரோ?

All contributions to 'The Young Hindu' should reach the Editor at least one week before the date of publication, i. e., before noon on the Wednesday of the week previous to the Wednesday of publication.

The Editor reserves the right to accept, modify or reject any article submitted for publication.

Murder and Murderers.

By ASST. EDITOR.

Although murder is a grim crime, it seems to have a peculiar fascination for the general public. No Court room is ever so crowded as when a murder trial is on, while in many countries many newspapers have very large circulations because they cater this particular and peculiar fancy of the public.

Many a man is often forced to ask another how to tell a murderer. How to find out that the raging fire which will one day compel an absolutely sane and moral person stoop to this crime of depriving a person of that which no power on earth can replace—life—is slowly but surely burning towards the dreaded task.

Persons who have studied many different types of heads and faces of many criminals who have been convicted of murder, have come to the definite conclusion that one cannot tell a would-be-murderer from one who will never commit a murder.

There is a born, low type of criminal with a short neck, a broad face and a crooked nose, who naturally seems to be wickedly inclined from his very birth. This is no guarantee that he will decidedly stoop to murder; and most of my readers who take a keen interest in murders and murderers, will at once agree with me that a very large number of murderers whose photographs appear in the Press are pretty good specimens of humanity, most of them even handsome with no abnormality whatsoever apparent in the face or any other sign displaying brutality, anger or an entire lack of sympathy.

It is, therefore, much safer to assume that any sane man of normal habits is likely to commit murder, and occasions have been known where even sweet tempered men of very mild nature have stooped to this ghastly crime. For this

reason alone it is most difficult to know and tell a murderer from a non-murderer.

Why people commit murder is a most interesting point. Just as the absolute cessation of faith, hope and courage leads a man to commit murder fits of temper, cruelty in nature, an uncontestable anger, are also incentives. Fear and apprehension may often lead an otherwise timid man to commit murder.

A case of this sort took place in India where a well-balanced young clerk on the Railway came home from an outstation and was served with food by his young wife. Perhaps his acute hunger and the delay in getting something to eat roused his temper. Over a slight altercation with his wife he let fly a heavy brass glass which hit his wife on the forehead and she fell unconscious. The falling of the young girl in an apparent death faint frightened the young man so much that, instead of calling for the doctor, he made matters worse by setting about bury his "dead" wife, who was in fact only unconscious. The disposal of the remains is a task which the murderers find even more disturbing than committing the murder itself. Finding that to hide the whole body was impossible in a very small countryard, our young men severed the neck, the hands and the feet from the trunk and thus completed a ghastly murder, which began as an unimportant case of causing hurt. The murder was unintentional actually and developed from a small innocent act of not much seriousness. The part played by fear and apprehension is quite obvious.

In the above case it can very well be assumed that, had conditions been normal smoother and easier and the environment not so heavily laden with tense moments, this young man would be today as innocent as any of us.

The reaction of fear is most peculiar; it becomes an obsession with a man, and finally ends itself by giving place to courage, anger, and action.

It will be seen that two helpless forces, apparently powerless forces, fear and desperation, or absolute hopelessness can affect a man to such an extent that he commits suicide, just because he is unable to go on fighting any more; and the same forces can create and develop so much power in a man that he becomes a murderer and kills.

Character-Building

By T. S. S., *Matric A*

The very subject ought to suggest character is a great force by itself. It may be considered as an institution also. Hence there arises the inevitable need for a firm foundation. "We are our own architects of our characters." Even as a strong building which is to serve as a monument for posterity requires a firm foundation, character-building too requires one. Whom should you invite to lay the foundation stone? His Excellency or His Lordship or His Majesty? None but your father and mother! As a child your actions are mostly guided by instincts and the rest by your parents' advice and example.

Admittedly the greater part of the moulding process of your character is done at school and by your teachers. You may not believe me but take it from me that this is true. I can enumerate examples but I refrain from doing so for want of space. Several men say that they owe all their weaknesses to their school masters alone. If, for instance, a boy who has an atural liking to Science is persuaded to choose the Arts course he fails to become a great man. Why? The reason is the frustration of his ambition. He cannot do things as others like. It is because of this that teachers take special care to encourage boys to apply themselves to the study of subjects which they choose.

If you have read the life of Pope Pius the Twelfth, you have probably observed

that his religious character was due mainly to his mother. She wished and designed him to be a Pope and her wish was realised. Most specially the character of petted children are determined by the teacher and teacher alone. It is he who can inculcate in him a sense of discipline both mental and moral, a high sense of duty and reverence.

But as you grow older you can read the biographies of great men and accordingly follow their examples. Take, for instance, Mahatma Gandhi, Swami Vivekananda, or Harichandra. I am sure every life will teach you at least one aspect of the good ways of life—as truth, berevolence, charity and purity.

According to Emerson 'character is a reserved force which acts directly by presence, and without means! It is an ingenious mixture of all the good virtues of man.

Further it is not an absolute quantity or quality. You cannot exactly say "your magnitude of character is 40° C or 540 calories. You may only speak about it as a relative term as "so and so possesses a better and more agreeable character than Mr. X." and so on

(To be continued)

விடுகதை.

28—6—39லன்று வந்தவற்றிற்கு விடை,

3. அம்மிக்குழவி.

4. கருவாடு.

5. நீரிலே நிலலேன் நிலம்திரவேளுன்றேன், பூத்துமலர்ந்தனென்று மன்னர்கொன்றை சூடார்கள், அலைந்தேன் உலைந்தேனென்றயல் வீடும் போகாமல், வழியிலே நிற்குமென்னை வம்பு சொல்லி யேசுவோனேன்.

6. காணுவதிற்கண்ணிற்படான் அறைந்து போவான் கண்புதமனிதரிடஞ் சஞ்சரிப்பான், பூணுகின்ற வஸ்திரமுந்தனைப்பறிப்பான்புவனி யெங்கும் போர்புரிந்து கோஷ்டங்கொள்வான், கோணமடமேருவையும் வேர்பறிப்பான் கொடி பலத்த தருக்கையுமொடியச்செய்வான், வேணுவோர்க்கானந்தம் வினையச்செய்வான் விளம்புவாயிக்கதையின் பயனைத்தானே.

THE CULTURED MIND

The most distinctive mark of a cultured mind is the ability to take another's point of view.

To be willing to test a new idea; to be able to live on the edge of difference in all matters intellectual; to examine without heat the burning questions of the day; to have imagnate sympathy, openness and flexibility of mind, steadiness and poise of feeling, cool calmness of judgment, is to have culture.

A. H. R. FAIRCHILD
in the *Psychologist*.

CHAMBERLAIN AND HITLER

Have you heard the episode narrated by PETERBOROUGH in the *Daily Telegraph*?

An American yesterday asked me the difference between Mr. Chamberlain and Herr Hitler. He explained it in a nutshell.

"Chamberlain" he said, "takes his week-ends in the country. Hitler takes his countries in the week-end.

FELLOW LODGERS

Mrs. John: Is everything shut up for the night?"

Mr. John: "All but you, darling"

HER MOTHER

1st Golfer: "See that girl; she looks just a man! Why on earth do her parents let her dress like that?"

2nd Golfer: "Oh but...She is my daughter"

1st Golfer: "Oh sorry, I'd no idea you were her father"

2nd Golfer: "But I am not. I am her mother"

SAIVA PRAKASA PRESS, JAFFNA.

