# The Landu Organ.

"Arise! Awakel and stop not till the goal is reached."

THE ONLY NEWSPAPER IN CEYLON FOR THE HINDUS

HAS THE WIDEST CIRCULATION

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JAFFNA, MONDAY, MARCH 26, 1928.

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of the skin, lose of sensation in joints, black spors over the skin, swelling of the ears and nose, patterns and weakness of the body, dropsy, sesies, over the skin of the body, leprosy, ringworm and other skin diseases, offensive smell anroughout the body, duliness of spirits, tastelessness, iteming sensation of the skin etc. Our Haktha Suddhi is a potent remedy to remove the poison from the system. It purifies the blood, curse synyline eruptions, imparts tone and vigour to the weak system, revives lost appotite and permanently removes all affections narrated above due to impure blood; improve complexion and invigorates has nervous system. Pride Bs. 2 per box covering medicine for 20 days. V. P. P. charges for lost 2 boxes As. 8 only extra.

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Y. 62

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JAFFNA, MONDAY, MARCH 26, 1928

CIVIL SERVICE EXAMINATION. F 201

THE ANNOUNCEMENT MADE BY THE Hon. the Colonial Secretary in reply to the motion of the Hon. Mr. Rejaratnam that the Secretary of State for the Colonies has agreed to sanction the holding of the Civil Service Examination simultaneously in England and Ceylon will be welcomed by the Ceylon public-Sometime back on the recommendation of the Public Services Commission the distinction between the local division of the Civil Service and the Civil Service proper was done away with and certain number of posts in the Civil Service was reserved for the Ceylonese. Since this alteration only one examination was held in Ceylon and that was about six years ago. During this period the Secretary of State for the Colonies appointed from time to time candidates who either passed the Civil Service Examination there or who took up the Examination but failed to secure a pass. Thus it happened that candidates who would never have had a chance in a fair competition were selected merely because they had the means to remain in England for a couple of years.

The Civil Service is the highest public service in the Island. There should be equal opportunities for all to enter this Service provided that they possess the necessary educational qualifications. The present system of limiting the recruitment to those who go to England had debarred many a deserving candidate from entering this Service and made it a preserve for monied mediocrities. If training in England is considered essential the successful candidates may be sent there at State expense as it is done in India or after some years of service they may be en-couraged to go to England under the free passage system.

We are glad that Mr. Rajaratnam invited the attention of the Government to this piece of injustice and that the Government has agreed to remove by consenting to hold the Civil Service Examination in Ceylon as well.

## HINDU BOARD OF EDUCATION.

We invite the attention of our readers to the appeal for funds of the Manager of the Hindu Board schools published elsewhere. From the list of donations and subscriptions it is evident that the Hindu Board received the support of the public last year. But with the expansion of its work its financial responsibilities are increasing year by year. Forty schools have to be kept in a state of efficiency and more new schools have to be opened in areas where they are needed. This the Board cannot be expected to do without the assistance of the public. We need not emphasise the great work the Board is doing for the propagation of the light of Saiva edu-cation and for the revival of the Saiva religion. We are sure that no Hindu who reads the appeal of the Hon. Mr. Rejaratnam will fail to realise his own duty to the Board. Let no Hindu wait to render his assistance until he is approached by a representative of the is a great virtue. We appeal on behalf of the Board to every Hindu who reads this paper to give something, a worthy something, for the promotion of this noble cause. Any amount that will be sent to the Board will be acknowledged by the Treasurer or the Manager in these columns.

#### EDITORIAL NOTE.

Karanagar, H. E. Schoon:—The above School is one of the olders institutions in the is lands. It represents to us the heroic sacrifive which its founder and the Hindu pub is of Karainagar made to promote Saiva education in this island. Under the management of the Board of Directors of the Jeffor Hindu College this School has grown in numbers and efficiency. A new Vernacular school has been opened as a feeder school to the English branch. Luck of land and accommodation bandiceps the further expansion of this School. We hope that the people of Karainagar will regard this School as their own and will come forward to render financial assistance, so as to increase its usefulness to the people.

#### LOCAL & GENERAL.

Weather: - The sky is overcast at times but there is seems to be no prospect of rain

CHANGE OF SCHOOL MANAGEMENT — Mr. C. Thampish has been appointed Manager of the Moolai Angio Vernscular School in place of Mr. S. Sinoathamby.

ATTEMPTING TO SNATCH A FEZ CAUSES LIFE ATTEMPTING TO SNATCH A FEZ CAURES LIFE:

—A young Sinhalese cricketer met with his
untimely death on Friday last at Darley
Road, Colombo. It appears a party of eight
was travelling in a five stater to witcess a
cricket match. The occupants of the ear
were not seated in a rational manner.
Two were on the front seat, two on the
back two on either doors and the remaining
two on the hood. While the ear was in
motion the deceased who was seated on one
of the doors attempted to snatch a fer from motion the deceased who was seased of one of the doors attempted to snatoh a fez from a Moor man who was just out of his reach. In doing so he lost his balance, fell off the car and frashtred his skull. He was removed to the General Hospital where he died.

OFFICIAL:—Mr. W C. D Pentelow has assumed duties as Office Assistant to the Govt. Agent, N. P., Jaffna from the 16th inst., in succession to Mr. L A Northeroft.

:— Mr. S. Balasingham, Inspector of Excise, Jaffon, is to act as Assistant Superin-tendent of Excise, Battlealon circle, vice Mr. R. Casle Chetty, transferred.

:-Mr G de Soyza of the Jaffna Kachcheri is to be Office Assistant, Kegalia with effect from March 16, 1928 until further orders.

CODE OF REGULATIONS FOR GOVT. SCHOOLS: Lost Friday's Gazatie publishes certain amendments to the Oode of Ragulations for Governmet schools which have been passed by the Board of Education and confined by H. E. the Governor in Executive Council.

TRAINING CLASS FOR SANITARY INSPECTORS: Training Class for Sawrary Inspectors:

—The same Gazetie notifies with the necessary particulars that applications will be received till April 5, 1928 by the D rector of Medical and Santiary Services from candidates desirons for admission to the Training Class for Santiary Inspectors to be started on May 1, 1928.

Leave to Teachess in Assisted Schools:

—The same Gezette publishes certain regulations regarding leave to teachers in Assisted English Schools.

A PUBLIC LECTURE:—The next meeting of the Ceylon Psychological Society will be held at 5 p m on Monday the 26th instant (today) at Jaffos Contral College when Dr. O. W. Miller of Madura will lecture on "The Common Foundations of Religious Education" Education.

THE LOST PROPERTY:-That gold obsin with a stone set pendant found on the College Road, Vannarpounai, on Sunday the 11th inet, information about which was published in bases columns on the 12th inst. was claimed by Mrs. A Ponnampaiam, a ledy-teacher at the Saivaprakasa Vidyasalat, (Naralit's Sobool), Vaonarponnal, and on being identified was restored to her.

MOTOR DRIVER'S LACENCE FOUND:-MOTOR DRIVER'S HORNOR FOUND:—A MONOR Driver's Life nee was found on the Jaffan.—Point Pedro Road adjoining the Nallur market ("Muthiraichantai"). The owner can claim is from the Manager of the "Hindu Organ" and on giving the perticulars contained in the licence and on identification of the person, it will be restored to him.

the licence and on identification of the person, it will be restored to him.

Magiettate's Finding in Rain Dibabter.—
In his finding delivered in the Kalutara Police Court today (Saturday) Mr. R. Y. Daniel, who held the magisterial inquiry into the Coast line railway disaster, considered that the officers responsible for the non observance of the regulations, as a result of which the collision took place, were Driver Bennett (dead), Head Guard Edgar David Emith, H. W. S. Peirls, Officer in Charge, Kalutara South, and O. M. S. P. Jayawardene, Parce's Clerk, Kalutara South. Mr. Daniel death with various theories which had been put forward and stated that they were not founded on facts or supported by corroborative evidence when he was to be disaster on the night in question. Finally, the Magistrate made some useful suggestions to the Rallway Department with regard to starting signals, head-lights, telegraphiats and medical beards, "It is obvious," he added, "that Guard Smith should not have been re employed in the O. G. R. after baving conce been found to be of uncound mind and units for duty." — "Times."

# Letter To ' are

LUE BINDO ONGAN

#### MR HENSMAN'S MISAPPREHENSION.

Sir,

I have always thought it strange that Christianity—a religiou demonstrated both by science and sobolarship alike to be not work the salt—should pretend to predominate over all the religions and profess to be the only brue religion, ignoring the fact that it is backed up by wealth, infleence and temporal power for its very propagation. Now, Mr. Hestman, who seems to be giddy with his own misapprohension that he has attained salvation by heliaving the teachings of the "Holy Bible" which is full of fables and statements which are all the outcome of hopeiess ignorance and also of lives of persons who are expounded as friends and devotees of Jahova, one of the tribal gods of the Oid Testament, now tries to deery Hiddiusm of which evidently he known nothing. nothing.

Many of the things that are prohibited in Hinduism are deliberately taught in the Bible; and its teachings are quite contradic tory to all the sciences of the day. The-Bible tends to defile infallibly the minds of its victims.

I confide that I can demonstrate my statements should Mr. Hensman so desire and express himself through the medium of this paper. In the meantime I will advise him to study the two hooks that have been published in Tamil viz:—

"மறபிறப்புத் அஷண பரிகாகம்" and "மற பிறப்புத் அஷண பரிகாகக் கிலிகோவபஞ்ச

which I am sure will render him perfect passe of mind and will get him rid of the present state of ignorance of religious truths as they have done in the case of a turbulent priest. They are sure to help Mr. Heneman to realize "Christ a Myth and Obristianity a misery". If, however, he minde buying these books I will arrange to send him a copy of each, free of charge, in case he could let me know his address through the medium of this paper.

Dehiowits, Yours etc., 95-2-28. S. Raynam.

25-3-28

S. RATNAM.

## Karainagar H. E. School.

LACK OF FUNDS IMPEDES PROGRESS

APPEAL FOR A NOBLE CAUSE.

Mr. A. Saravanamuttu, Head-master of the above School writes:—

Karainagar Hindu English School is the only Hindu English Institution at Karainagar. It has on the roll 150 boys and 4 girls. Its strength is increasing every year. This year, the number of the pupils has increased from 120 to 154. This is an institution of long standing which has become the oberighing mother of many worthy sons. of Rarainagar, who are doing well in the Federated Malay States. During its early existence the School was conducted efficiently without Government and for twenty years in the teeth of opposition of the Obristian without Government aid for twenty years in the teeth of opposition of the Christian Missionaries by Mr. Riampu, the founder and the then proprietor of the Sohool. The psopie of Karsinagar should be grateful to the great benefactor who has sacrificed and is still sacrificing his life time in moulding the character of the young men of Karsinagar. The School also owes its debt of gratitude to the Karal Union of Malaya for the financial help and interest in promoting its welfare during the years of its struggle.

STATUS OF A SECONDARY SCHOOL.

STATUS OF A SECONDARY SCHOOL.

The School at present has classes up to the E. S. L. C. It is very efficiently managed by the Board of Directors of the Jeffae Hindu College. A Tamil feeder school has been opened and there are about 50 pupils studying in it. It is under the charge of Mr. Ambalam, a First Class Trained Teacher of long experience who has been the Tamil Pundit in the English School for many years. He is sessised by two teachers, one of whom is a lady teacher. According to the new scheme of studies, Elementary Science, Mathematics and Oriental Music have been incided in the curricula of the English School from the sixth standard upwards. Handwork too forms part of the School work. The same education as in a secondary school is imparted here. There is no accessity for a boy to go to a distant college before he passes his E. S. L. C. examination.

Lack of Accommonation.

LACK OF ACCOMMODATION.

LACK OF ACCOMMODATION.

The staff consists of a First Class trained teacher, a Second Class certificated teacher, three provisional certificated teacher, and dwo uncertificated teacher, all of vast experience. The appointment of a teacher qualified to teach Music, Drawing and Handwork is very necessary. The staff is adequate but the accommodation in the buildings is not sufficient for the growing strength of the School. A higher grade Hindu Esglish school teaching up to the senior classes is a necessity at farainnant. If the perpies of Karainagar and the members of the Krai Union of Malaya render financial help, as they did in the past, a new set of class rooms can be built and the School can be easily converted into a higher grade school, teaching up to the London Matriculation class.

Words of wisdom from far&near

(SPECIAL TO THE "HINDU ORGAN")

"Be greatest as the heavens, but stoop like the neavens to the level of common carbi and never, in your orghest triumphs, discain the struggler still extangled in the under growth of petty things."

-Mr. J. Krishnamurti; in Brama-

MANUEL 20, 1925.

"Man possesses no greater gift than the power to say: I will. But nothing in the machinery of the human mind paralyses this gift more effectively than the habit of thicking: I am afraid."

-An emicent Psychologist in "Indian Daily Mail."

"The tragedy of foreign Government, even when benevolent and ellicises, is this, that it remains foreign. It cannot be assimilated. It continues merely as something external. So it tends to come to grief, when it deals with internal affairs."

with internal affairs."

— Mr. O. F. Audrews, in "People."

"Smoothness and sharpness are excellent qualities in an sel or a razor edge. But they do not adorn a mind or add excellence to a character. Physically they suggest the creatures that orawl or prowl, the deadly fang and claw."

—Editor, "Geylon Observer,"

"Aria may work cut Science from Religion,
Beroge may build up Religion from Science.
Bus the processes, when complete, will be
identical."

"Modern Review."

"I do not mind bareb truth, but I do object to epicad truth. Spicy language is as foreign to truth as hot chillies to a besithy stomach."

-Mahatma Gandhi in "Young India." "The greatest successes in life are the leteries a man wins over himself. No one but himself will ever know; the world will have no pleudits for his ears. And if a man can conquer himself, there is nothing that he cannot achieve" oabuct achieve"
—Prof. Thompson in "John Bull."

—Prof. Thompson in "John Bull."

"The world is talking about peace, and about three parts of the world seems to be getting ready for another war. I do not re member any kind when the nations were binking and acting at cross-purposes more than just now. The truth is we are all nervous and suspicious. All the ententes and combinations, treaties and alliances, now being negotiated between nations, indicate that there is had blood comewhere, though the outstomary allegation of all is that these agreements are for defence, not defiance."

—Sir John. F Fraser, in "Its Bits."

"Curb desire and cultivate contentment;

—Sir John. F. Fraser, in "Tit Bita."

"Curb desire and oultivate contentment; let your wants be few and simple, and your amounts for progress and usefumess rather than for possessions; and you will find that you have eliminated one of the most frustul and potent causes of misery."

—From "The Hidden Side of Things."

—From "The Hinden Side of Things."

"The Drink Evit is one of the cancerous germs which eats away at the foundations of our international life, prosperity and well-being. None other can say claim to so much success, none can so readly be proved to be the basis, or an important factor in a great deal that prevents the materialization of the plan of God for man."

—Editor, "Service" of Lindon.

"When a community is decreased it is not a proving the community in decreased.

"When a community is depressed it is easy for one with some degree of education to get nominated to represent them. But it is difficult to think and act for them when education and prosperity have divided you from them."

from them."

—Mr. O. Rajegopalchar in "Swarsjya."

Englis! —Mr. U. Rajagopaionar in "Gwarajya.
"I am myseif an admirer of some English
manners and so is Mahatma Gandhi. But it
is quite a different thing to be slaves so
fasaion. If required one ought to be able to
live quite bappiny on four annas a day or
even perhaps less."

—Lala Lajpat Rai in "People."

# Health maxims.

Cold is the greatest enemy (of old age.

Lean people culline the fax.

That man lives the longest who wisely divides the occupations of his between brain at musage.

The height of a man is equal to the measure of his extended arms from his or the measure of his extended arms from his or the measure of his extended arms from his or the major.

Excelose to the extent of garing intigue does more harm than good.

To sleep well a man must work hard,
An encouraging word or a cheerful feek often does the patient more good than pull, powder or lotton.

To sleep well a man must work man.

An encouraging word or a cheerical took often does the patical univer good man pul, powder or lotion.

The almost universal cause of dyspepsia is esting too fast, too often and too muen.

Those who have survived an attack of smallpox are notably examps from ordinary maisdiserand usually live to a good old age.

To eat long ast slow: rapid excers die early.

The first rooth appears about the tirth month, in three years all the first set are out; are second, netween 7 and 21.

A cheerful disposition is the sunshine of the soul.

Presence of mind is often the best life preserver.

Never toke a cold bath white physically thred, not less than awe hours site a regular meal.

Farmers do not live to long as paniceophers, because they have too findle brain work, too much body work and pay too intile brain work, too much body work and pay too intile attenuen so the laws of beside and life.

If you want to live happy, be busy in that which is remunerative, useful and good.

A light heart ensures a good digestion.

The moral, mental and physical consecter of a man to largely influences of wheat he habitually este and cruzze.—Homeopathy.

# The Hindu Board of Education

# MANAGER'S APPEAU FOR FUNDS.

The Hon. Mr. S. Rajaratnam, Manager Be Hod, at the Hada Bard of Bacaosica makes in appeal for mades.—
"The Hada Bard for the Promotion

"The Hadu Board for the Promotion of Education thanks those who helped is by giving money during last year. More money wanted this year if it is to manage me existing 40 schools efficiently not to speak of starting schools in new areas. The following is a list of those who helped the Board during last year".

# HINDU BOARD COLLECTION.

(From 1-3-1927 To 1-8-1928.)

Hon, Messrs: W Duraiswamy, 50; S Rajaratnam, 150; T M Baba Kutnam, 50; and A Canagaratnam, 50.

W Duraiswamy, 50; S Rajarahnam, 50.

Baba Rubam, 50; and A Canagarahnam, 50.

Dr. C Candian,
Messie,
S Sivapathasundram, 50; A Sellamuttu,
100; U Artsnayagam, 100; C Moundrumaru,
50; V S S Rumanaswamy, 50; A Cathiravene, 10;
K Mohukumaru, 50; U M Undilappah, 50; S
Naderapiliai, 50; V Sambugalingam, 50; A Sithamparanthapiliai, 16; S s Swamiosanam, 50; A Althamparanthapiliai, 16; S s Swamiosanam, 50; A Magaantha Mudic, 200; V Ramaingam, 50; S Kandayya, 35; C K Swamiosanam, 50; W M Nagaingam,
435; S Kaodian, 50; M S Rassesmam, 50; S Kandayya, 35; C K Swamiosanam, 50; W M Nagaingam,
435; S Kaodian, 50; M S Rassesmam, 50; S Sangaingam,
60; V Fasupathipiliai, 50; K Ayasunai, 50; A Sangangam, 20; M Karthiseae, 27 50; K Sivaprassam, 45; J A Mendia, 20; M Sangarapiliai, 20; A Calmare-wamy, 50; A Kangaraban, 20; C T
Armaconlaim, 40; A K Fonoampasiam, 8; S Sivapragasam, 20; M Karthiseae, 27 50; K Sivapragasam, 20; A K Elayasamoy, 20; V M Yeyagi-um 11 50; N Ramachandram, 9; V Thiliainadeapiliai, 4; T Thambipilia, 4; S F Rassab, 7;
K S Subramaniam, 10; K Namaskapa, 5;
K S Subramaniam, 10; K Namaskapa, 5;
V T Sathasivam, 9; K Thambiranaman, 10; K R
Nallian, 50; V Ramalingam, 30; T R Nallian, 40;
C R Trambyah, 20; F V Suliningam, 76;
B Sangacanabher, 16; S Appadurel, 7;
K R Subramaniam, 5; F B Subramaniam, 40;
B Ranagasabal, 15; A B Subramaniam, 40;
C R Trambonibal, 160; W K Oumarasamy, 20; N
Mutilan, 20; C Rasanayaga hundir, 115, o ampikajagar, 7 50; S Guoramaniam, 175; V Kandiah,
10; S Ponnusamy, 20; I M Velopilai, 30; K S
Ponnamaniam, 5; K M-n kasan, 20; W Rambasan, 30;
T Vyasamingam, 16; A rumungampilia, 30; K Ar
nasasam, 50; V at Velaubampilia, 30; C Ara
nasasam, 50; V at Velaubampilia, 30; C Ara
nasasam, 50; V at Velaubampilia, 10; S Tanibanaman, 5; K M-n kasan, 20; V Rambasan, 10;
S Nanamaniam, 5; K C F Sanubapapa, 12; S Adoha
nogam, 10; N Aspaingam, 10; W M Chilampiliam,
5; K Kasippilia, 10; C F Fanubapapan, 12; S Adoha
nogam, 10; N Aspaingam, 10; T Outoman, 10;
S Kasinsupan, 10; K Sanu Dr. C Candlab,

N. B.—The above list does not include money concessed by 'Lo.a. Committees attached to the schools under the Board.

#### Publications Received.

#### BLY. CO OPERATIVE SOCIETY.

MDY, OU OPERATIVE SOCIETY.

The Report of the Commission appointed by H. E she Governor to inquire into and report on the management of the Railway Co operative Society, whether any and what misconduct has taken piace in connection with the management of the Society, and by woom," is printed and published as bestonat Fapar III—1928 Copies of the Report can be purchased as the Government Record Office, Octomor, as 35 cents each.

#### TAXATION COMMISSION.

The third interim Report of the Commission appointed to consider generally the question of tazation and its incidence is printed and published as Sessional Paper IV-1928. The price of a copy is 5 cents.

This report deals solely with the question of Iteome Tax. At the meeting held on the Tith inst the following resonation was shopted with The Commissioners are of opinion. ted vis. The Commissioners are of opinion "that at this stage an expert should be obtained to investigate the question whether condutons to Deyron are suitable to the introduction of an Lucome Tax, and, if so, a trame a soheme which, in his opinion, would be best suited to this Cotopy."

#### LAND COMMISSION.

EAND COMMISSION.

Sessional Paper V—1928 is the publication of the fourth interim Report of the Land Commission. In this Report the Commissioners have submitted their recommendations with regard to (1) Applications for Crown Land, (2) Propagations under Ordinator No. 8 of 1927 and (3) Government Circular of September 19, 1927, which conveyed to all the Government officers concerned general the Government officers concerned general interrotions regarding the operation of the above Ordinator. A copy of the Report is priced at apply 15.

# atma, s Autobiography.

DIETETIO EXPERIMENTS IN LONDON.

DIETENIO EXPERIMENTS IN LONDON.
Thus is another installment of Gandhijt's Autolingsteps as appearing in "Young India":—
The persistence of the picutisty caused some
anxisty, but I knew that the curs lay not in
taking medicine internally but in dietatic changes
assisted by external remedies.
I called in Dr. Alliman, of vegetables fame,
who scented diseases by dietatic modifications
and whom I had mot in 1850. He thereughly
overhanded me. I explained to him how I had
pleaded myself not take milk. He cheered
me up and said: "You need not take milk. In
fact I want you to do without any fat for some
days". He then sidvised me to live on plain
torwa bread, raw vegetables such as beet, radias,
omion and other tucers and greens, and also fresh
frait, manly oranges. The vegetables were not
to be cooked but merely granted fine, if I could
not maxiteate them.
I adopted this for about three days, but raw

nos masticate them. I adopted this for about three days, but raw vegetables did not quite suit me. Ally body was not in a condition to enable me to do full justice to the experiment. I was nervous about taking raw vegetables.

w vegetables.

Dr. Allinson also advised me to keep all win-ows of my room open for the whole twenty-Dr. Alineon also advised the to reco-dows of my room open for the whole twenty-four hours, babe in tipid water, have an oil mas-sage on the affected parts and a walk in the open for fitteen to thirty minutes. I liked all these

for breeze to many suggestions.

My room had French windows which if kept wide open would to in the rain. The famignt could not be opened, I sherefore got the glass broken, so as to let in fresh air and I partially opened the windows in a manner not to let in

opened the windows in a manner not to let in rain.

All these measures somewhat improved my beath, but did not completely cure me.

Lidy Ceclin Roberts occasionally called on me. We became theres. She wented very much to parausid me to take milk. But as I was unyielding, she huned about for a substitute for milk. Some friends suggested to her malted milk, assuring ner quite unanowingly that it was a schement preparation with all the properties of milk. Lady Ceclis, I knew, had a great regard for my religious excuptes, and so I implicitly treated her. I dissolved the proverties of milk. Lady Ceclis, I knew, had a great regard for my religious excuptes, and so I implicitly treated her. I dissolved the proverties of milk. Lady Ceclis, I knew, had a great regard for my religious excuptes, and so I implicitly treated her. I dissolved the proverties the late is a proparation of milk. So I gave it up.

Informed Lady Ceclis about the discovery, asking her not to worry over it. She came post hasts to me to say how sorry she was. Her friend and not read the isbel at ait. I togged her not to be anxious and expressed my regret that I could not said first upset or guilty over having taken milk under a mesupprehension.

I must skip over many other awast reminisences of my contact with Lady Ceclis. I could

I must skip over many other sweet reminise-eaces of my contact with Lady Cecilia. I could think of many friends wao have been a cource of great comfort to me in the midst of trials and dis-appointments. One who has fatte reads in them the merciful providence of God who thus sweetens

sorrow itself.

Dr. Ailineon, when he next called, relaxed his restrictions and permitted me to have groundout, outer or cive oil for the sake of fat, and to take the vegetables cooked if I chose, with rice. These changes were quite welcome, but they were far item giving me a complete cure. Very careful mixeting was shill necessary and I was obliged to keep meanly in bed.

Dr. Management

been mostly in bed.

Dr. Mehis occasionally looked in to examine me, and beld out a standing offer to cure me if I would only leave to his advice.

Whils things were going on in this way, Mr. Roberts one day came to see me and urged me very exemply to go home. "You cannot possibly go so Nesiey. In this condition. There is suil exerce cold anead of us, I would strongly advise you can be completely cured. If, after your recovery, you should not the War stall going en, you will have many opportunities there of readering help. As it is, I do not regard what you have already once as by an eneans a mean contribution."

I accepted his advice and began to make preparations for returning to India.

### MALARIA'S YEARLY TOLL.

Maiaria remains the most destructive soll of 2,000,000 people.

#### FORTUNE UNDER WATER.

It is estimated that there is £80,000,000 in gold and jawers at the bostom of the sea on the route between England and India.

# THE SWIFTEST BIRD.

There are several species of birds that can travel much faster than any aeroplane. The fasters is the "frigate bird," which has its nome in the tropies. This bird is remarkable for its long wings, and is ead to be espable of flying 300 miles an hour.

Lawyer: "When I am boy my highest ambinion was to be a pirate."

Chient: "You're to luck. It isn't over man who can realize the dreams of voush.

Magistrate: "Did you have an assistant in the robber;"

Prisoner: "No. I'ad one once, but I'ad to diamies 'um—be was dishonces!"

Ductor: "Pit have to charge you ten guinose for improving your hearing."

Patient: "What?"

"I say, your bill is ton guir eas"

Onn's bear, you,'

"Then I won't charge you a farthing,"

#### Pension to Teachers.

PLEA FOR LATER LIFE MAINTENANCE. The following is a report of the speech of the Hon Mr. 8 Rajaratasm made in the Legislative Council on the 8th March, 1928, re Pension to Teachers who retired before October 1, 1926.—

1928, re Pension to Teachers who retired before October 1, 1926.—

If there is any necessity to lower bustranchise in Caylon, I shink the last speaker (referring to the Hon. Mr. A. Mahadevs) has given up proof of it. Perhaps he was returned by a censtituency which is rich and could stand on its own legs. Perhaps, too, he does not know that in all civilized countries there is such a thing as Old Age Pensions which are given to people who have not even contributed towards them. Here is a class of people—one of them might even have haught him—who did not get the high pay that teachers are getting to day. They are a class of people who have interto not been cared for by us. The last speaker appears to be getting into an abstude of changing his views in the revolution of a minute. In Committee I believe he recommended that these teachers should get pensions. I cannot understand what has transpired between that date when he signed the Seject Committee report and now to justify his conduct in condemning the resolution of my honourable friend. I whish he would explain what has made him change his mind; I also wish he will admit he has had made a missake and sympathizs with teachers who worked on low pay and worked to train the present citizens.

Foorny Paid Teachess present citizens

#### POORLY PAID TRACHERS

POORLY PAID TEACHERS

There is another matter too to which I should like to refer. We have atmost unanimously recommended that, not only during the contributory period, but even before shat too the amount to be paid out should be 1/720 for every month of service, but, unicrtunately, Government has accepted the recommendation of the Director of Estoation and made the figure 1/960. I feet that the Director and others are not in sympathy with the teachers of Ceylon. In the past teachers drew very low easieries, some of them Es 40/ or Rs. 50/ going up to Rs 120/-alter many years of service. And, are they not to have a pension?

I say that in this matter the additional

I say that in this matter the additional cost will be about Rs 5000/- to Rs 10000/; and I thought that Government would have and I stought that Government would have generously agreed to give those beachers pensions. That point has not been raised by the moticn. I think that the figures will show that the amount involved will not be more than Rs 10000/. So far as I can see, and speaking of Jaffica, I think that there are only five teachers who retired before October. 11996 and who are still alies It will and speaking of same, I will couly five teachers who retired before. October, 1, 1926, and who, are still alive. It will practically be the same in other part of Ceylon too, and the number will not exceed the figures of 1923. In the old days when teachers seceived very low pay they could not save anything. They had to work till they died in harness. It must have been only those who were prevented from working owing to lines who must have retired before ing to illness who must have retired befor 1926; and their number must be very small.

1926; and their number must be very small.

The Honourable Member for the Western Province, Ceylon Tamils, said that there would be difficulty with regard to finding out the genuine teachers. I think that section 19 provides for all cases. If there is a fear that my honourable friend entertains, namely, that anybody and everybody will apply and flood the Director's Office with applications, I say that there is this very useful rule which will enable the Director to say "I cannot recommend you for a pension because I am not sayisfied." There need be no fear that people will come forward and falsely olaim a pension. The applicant will have to satisfy people will come forward and raises plasm a people on The applicant will have to satisfy the Director as to the salary he drew last, and he will also have to get some sort of written proof, and this will be found in the account books of Managers or in some returns sent to the Department. Therefore, there will be no difficulty is finding who have been teachers. And their number I say will be so small that I hope the Government will be gracious enough to accede to the unani-mous wish of the Unofficials—with the ex-ception of one who perhaps does not feel for the poor.

#### NOTICE.

Tenders are hereby invited for transporting said from the pane, Chiviyatern, to the General Stores, Karaur, Jafina, by belleck carts, all the salt to be collected at Chiviyatern during 1928,

2º All tenders should be in daplicate and scaled, and should be addressed to (a) the Govern-ment Agent, Northern Province, Jaffas, (original tenders): (b) the Controller of Rovenue, Colombo (aupticate tenders).

duplicate tendere).

8. Tendere should be marked "Tender for Transporting Sait, Chiviyaleru," in the left hand op comer of the envelope, and should reach the offices of the Government Agent, Northern Province, Jaffra, and the Controller of Revenue, not lates than initiate on Tenders, and the controller of Revenue, and lates than initiate, and the Controller of Revenue, not lates than initiate, and the controller and province and the supplied upon application at the Jaffra Kachchen upon deposit of Ra. 60/ and no sender will be considered unless it is on the recognized form. Alterations must be initialed, contorwise sine tenders may be treated as informal and rejected.

6. guill patients.

suil pa ticulars may be obtained at this office.

The Kachcheri,
Jaffas, March 9, 1928,
G, 880,

#### MATRIMONIAL.

## RAJAGOPAL - NAVARATNAMM

The or gagement is announced and the riago will take place shortly of Mr. R. Rajlas, Olerk, Jaffin Kashoheri and second of Gase, Muoshiyar a. B. Ramailingam, R. Kashoheri Midaliyar and Maniagar, Jawish Brimathy Navaratnammsi, second danker of Mr. W. Kandiah, the well known Aylvedic Physician, of Vannarponnai.

A New Proctor — Mr. J. M. Tharmanayagam Cooke, son of Mr. Chouliah H. Cooke, J.F.,
took his oaths on Thursday as a Process
of the Supreme Court before Mesers. Justices
Datton and Garvin. Mr. Justice Garvin
congratulated the new Proctor on behalf of
the Banch and wished him success in his
profession. Mr. Cooke intends practising
in Jatlos.

in Jaffas, Pessonal:—Mr. S. Ponnudorai, Tamil Interpreter, Courte, Segamat, F. M. S. has come on three months leave and is staying at his residence at Changanai.

ORIBNIAL MUSICAL CONCERT:- The orients musical concert organised by the Ceyion Tamil Dramatic Society, under the direction of Prot. O. R. MadaRajah, coded in a grand success when the members of the Society success when the members of the Society appeared on the stage, on Saurday the 17th inestant before a large and an interested audience. The Concert was divided into four divisione:—(1) Violin: Varnes and Kerthanas by Mr. N. Visuvanatha Bahavathar of Kollangod; (2) Voos: Alaparanams, Thevarams and selected recities from Tritoppukal by Mr. W. Sathasivam, Proctor S. O. of Colombo; (3) Voesi: Varnas, Keerthanas, Javasees etc. to the socompaniment of the Veens by Srimashy Kanakakakshimi Devi Ma. (Oxon) and Varnas, Keerthanas etc. to the Javases etc. to the accompaniment of the Venns by Srimstly Kanakaskshim Devist a. (Oxon) and Varuas, Keerthanas etc. to the accompaniment of Vinim by Mrs. K. Karala-singham; [4] Jaiatharangam by Mr. Muruga-nathan Piliai of Thrichundoor.

#### Opituary

#### MBS. N. RAMALINGAM.

Mrs. N. RAMALINGAM,
We regret to record the death of Thaiyaimutto, reliet of the late Mr. Raminingam
of Kandermadam, Vannarponnai (popuraly
known as "Neervell Mappillai") and mother
of Mr. R. M. Veiuppillai, Landed Proprisior
and Merchant, on the morning of Saurday
last after a brief liness. The deceased lady
was 95 years of age at the time of her death,
the leaves to bemoan her loss besides has
son several grand children and great grand
children. The funcral took place the same
evening and was largely attended, the remains being oremated at the Kombayanmanal cromatorium. We extend our condelence to the members of the bereaved family.

#### THE MAILS.

#### (G P O Colombo.) DESPATCHES.

London Mails per the P&O "Kaahmir" will close on Thursday, March 29; per a P&O Steamer leaving from Bombay will close on Tuesday, April 3 and per the R L. "Sibajak" on Wednesday, April 4.

Straits and China Mails per the P & O "Kashgar" will close on Saturday, March 31 and per the R L "Pabaran" on Sunday, April 1.

#### RECEIPTS.

London Maile per the P & O "Naidera" will arrive on Saturday, March 31 and per a P & O Steamer calling at Bombay will arrive on Monday, April 9.

on monay, April 9.

Straits and China Mails per the M. M.
"Sphinx" will arrive on Tuesday, March 27;
per the P&O "Kashmir" on Wednesday,
March 28 and per see S. M. N. "Jan Pieter
Ozo Ocen" on Thursday, March 29.

#### Jaffna Hindu College

Will the Old Boys pleass help to bring the list up-to-date by sending me their present addresses?

M. SABARATNASINGHE,

Acting Principal.

Hindu College, Jaffna, March 22, 1923. Mis. 1182.

#### NOTICE.

Notice is hereby given that it is proposed to close the following Toddy Taverns from 1st July 1939 and Arrack Tayern from 1st Ostober 1938.

I shall be prepared to receive any written representation up to 5th May 1938 and on that date at Mollainton between the hours of 10 a.m. to 22 poon 1 shall be prepared to receive any varbal representation that may be made to me for or against the proposal.

Mullainton Kachtchert.

P. Schavanamuttu.

17th March 1938.

Asst: Govt Agant.

Asst.

ARRSON TAYBEN.
Maukulam Arrack Tayern No. 8.
Toddy Tayens,
Alampij.

Alampili Putumattalan,

HIS YOUTH.

BY SWAMI ATULANANDA.

(Continued from our issue of 12.2-28.) Gradually, Sankara's reputation spread far and wise. He was held to be the greatest intellect of his time. Rumours of his fame, it is written, reached even livs loks. There the ancient sage Vysas (who, when he was on earth, had classified the Vedas and had himself written many Paranes) heard about it. Is was told him that at last a perfect commentary had been written on the Vedas as explusors, and that the Vedas were being expounded according to the highest interpretation aver wordsafed to man, and all this was being done by a boy, for Sankaracharya (Sankara the sacher, as he was now called), was then only sixteen years cid.

teacher, as he was now called), was then only sixteen years cld.

Vyasa had the desire to see and test that wonderful boy. He therefore, came to earth, and disquired as an old Brahmin, one day, entered Santarabarya's Ashrama. He saw the young proceptor seated under a shady tree, surrounded by his eager disciples, all dressed in the fire coloured robes of Hannyaloude with enthurisam, and shad yie as a pleasing sight. Sankara's face glowed with enthurisam, and so yies rang clear as he explained the subite meaning of one of ahe most difficult Upanishads. Vyasa drew near, Sankara riching from his seat received him with great kindness and coursely. Out offerspect for his old age, he offered the venerable visitor his own seat. Vyasa, however, declined the honour. He preferred to take his place amougst the disciples, and he begged Sankara to continue his discourse.

amongs and emergies, and he begged banasis to continue his discourse.

A Wall Balanced Debate.

Now, as Satkara proceeded, the old Brahmin began to ply him with perzing questions. So subtle were these questions, that it was pitched against an intellect in no way inferior to his own. It put him on his mettle, all his arguments were disputed. It turned into a hot debate. The Brahmin did not give in, neither did Bankara. It seemed they would never arrive at any conclusion. Bath, food, even time itself, were forgotten. The day passed, the night passed. Still the arguments went on, Sarkara was amazed, who was this old man with such a prodigous intellect? Would be, or Bankara himself be defeated in the dispute? It was a great strain on when they began.

gione intellect. But the Brahmin seemed as fresh as when they began.

Bankara's disciples exhausted physically and mentally, one after the other slipped away. Only Sanandan remained. Though the discussion often went beyond bis intellect he would not desert his behaved master. Slically be prayed that Sankara might come out victorious in the end.

Everacav or Guru-Bharri.

Then through the strength of his Guru-bhakti, the truth was revealed to him. He understood that the old Brahmin was no other than Yyasahimself, come in disguise to test his preceptor. It was God's play—God in the person of the Brahmin, God in the person of the Brahmin self addressed Backara, these discussions will not lead anywhere. You are Hari, and the Brahmin is Hara (both ames of God). Your disputes will never come to an end."

This opened Sankara's eyes. In a flash he now also understood which it all meant. Overjoyed, he bowed low before the Brahmin, and humbly took the dost of his feet.

FYINKION OF HIS LIPE-FERIOD.

Vyara also was transported with delight. He

per cower low cerefe the Brahmin, and humbly took the dust of his feet.

Frension of His Life-Ferion.

Vyara also was transported with delight. He was convinced that Sankars could never be defeated in argument, that he would be a great reformer, that he would preach religion in its purest form. 'My son,' he said, 'you have upheld the glory of Vedants. I blees you. When you were born, the life allotted you was only eight years. When you took Sannyasa, eight years were added to it. Now another sixteen years I allot to you, in these years you will establish your doctrine over the whole of I fadia. You will proclaim the highest truth, and thousands of men will profit by your preaching. As the lion conquers all other atimals, even so let the lion of Vedents conquer all inferior beliefs. Gird your loins, and reast not all your tasks is finished." Then Vyasa yanished from eight.

This mixenture incident inspired Sankara with new entinessen; and Vyasa's parting words filled his bears with conflicence and hope for the future. He felt that the time had come to extend his work. The country, he thought, was ready to hear him, and accept his new dispensation. But he also realized that only with the greatest effort would he accept his med dispensation. But he also realized that only with the greatest effort would he accept his new dispensation. But he also realized that only with the greatest effort would have to be succept his new dispensation. But he also realized with our over to his slick before he could hope to influence the masses. He, therefore, collect his duckles to the four corpers of India, challenging all comes to meet him in debate, that the would, however, make the condition that the would travel to the four corpers of India, challenging all comes to meet him in debate, that the would, however, make the condition that the one who loss in the contest should attach himself to the voterfous party.

Sankara would present his own firm conviction that the firm of the also.

shat the one who lost in the contest thould attach himself to the victorious party.

Gon is The ONLY Healthy.

Gon is The ONLY Healthy.

Sankara would present his own firm conviction that do is the only resisty in existence, that all size is Maya, or relative—a passing and ever changing state of consciousness; and that self-realization, or Atma Chansen, is the approximate to Mokuli or tecolom of the soul.

This being calided, Bankara and his disciples made ready for the Journey, a long journey that —as we shall see—coon, "ed the rect of Bankara"s life, and was crowned with Nerwellining success, For in the end all Bankara's opponents had to how down before his gigantic intellect and spiritual insight.

Dating their travels, Sankara and his party met with wonderful experiences. Ho one day they came to the Ashrams of one Kumavilla Bhatts, a man of vest crudition and impossible character. He was an advocate of the Rarma Kanda, the befief that soorficial offerings performed according a said exceptional color, and with a pure hearty, leads man to liberation.

The Good work of Kumarilla.

Keuswills had done much to put down the netarious practices of his time. He was a proception of wide Influency, honoured and respected by cord with a pure hearty, and with the second of the control of the control

all. He had a very large following, and had established many Ashramasticat were in charge of compatent disciples. Kumatilla was a bleesing for his time, for we must remember has the degraded Buddhits were then almost all powerful. The prices and monks wheided an enormous power over the ignorant measts who feared them. Through the exercise of black magle they could perform strange deeds that frightened the people. Their Ashramas were places of vice. Even homan life was not rospected, for the priests believed that by drinking the blood of healthy, sitoug boys, they could peology their lives. Young girls were taken from sheir homes, and unless they submitted to the lestful demands of the beastly monks, were cruelly tortured. Kumarilla had done a great and noble work in stamping out these wicked practices.

ted to the instill demands of the beastly monts, were croslly brauced. Komarilla had done a great and noble work in stamping out these wicked practices.

Thus the way had been prepared. It was now left to Sankara to build on the foundations laid by Kumarilla, and to introduce a higher interpretation of the Vedic scriptures.

Sankara was, therefore, very anxious to meet this great scholar and reformer, and to convince him of the superiority of Advaita Vedenta over the Karma Kanda. For should Kumarilla accept Sarkara's view, his numerous followers would carry fall in line. The victory would give Sankara prestige, and would greatly advance his cause.

Now a very strange thing happened. It was only in the nick of time that Sankara mak Kumarilla. When he reached his Ashrama a most astonishing scene met Sankara's sight. A terrible homen drama was being enacted. Let us see what took place.

SELF. SACRIFICING ATONEMENT.

Komarilla to accomplian his lite's mission had found in necessary to learn the secrets by which the Beddhitt leavers kept the masses under their control. As siready mentioned, they practised black magic, and they justified their criminal decade by subtle and cophisticated aurguments. Now, Komarilla in his youth had joined their rauks that he might learn their secret ways and thoir arguments. Alterwards he left them and defeated them with their own weapone. It was not a strictly honourable act, even though his motive was pure. Kumarills being a man of conscience and integrity was not blind to this fact. Therefore, when he had firmly established a better religious state of affairs, and he had made able disciples to carry on his work, he felt it his duty to atone for this fault in his conduct. He had acted like a hypocrite.

The stonement be planned was radiosl. Horrifying as it was, it certainly proved the sincertity and courage of the man. He reasoned that there was only one way to pay the debt of Karma he had incurred. He had to accrifice his body at the alter of Truth.

In the body he had committed th

altar of Truth.

In the body he had committed the sin of deciving the Buddhish; the destruction of the body was the price he had to pay. And that not in the quickest and easiest manner, but by a slow and

the price he had to pay. And that not in the quickest and esalest manner, but by a slow and painful process.

DUMPOTENTIAL ANNOUNCEMENT.

Gathering around him his most intimate disciples, Kumarila in soleme conclave revealed his ceners intention. The disciples were dumfounded. They could hardly believe their ears. In confusion they looked at each other. They look dather beloved master. His face was aerene; he was in dead earnest.

When the first shock of the sad news had somewhat subsided, the disciples recovered their speech. They protected that such a slight offence, for a good cause, by no means merited the severe punishment their master had planned, for himself. They surged that the master was strikening a point of honour beyond all reasonable measure. Their pleading was of no avail. They simplored, they wept.

Komarilla listened patiently to all they had to say, but he could not be shaken in his firm determination. At last he said, "My children, I know it is out of love that you try to put obstacles in my way. You have always trusted my tross in mrow me that truth mest truthen in the face, a power greater than my own prompts me. Learn mrow me that truth mest triumply not falsehood. I have sinued against truth. I must pay the debt. Do no longer oppose me. Help me to be brue, unto the end."

then the day was selected, the hour appointed.

Then the day was selected, the hour appointed. It was an auspicious day according to Hindu calculation, a day when the conjunction of heaven-ly bodies loomed propisious. It was the hour boding success in all undertakings. With sad hearts the disciples carried out their masser's last instructions. There were rites to be observed, and sanctlying occuments to be performed. The acriptures had been consulted, and now all was complete, in readiness for the morrow.

THE BAGESTOLA DAY.

Came early dawn. A crimeon eastern sky announced the coming of day—the day of reparation. Rumarilla had kept vigil all night. He had prayed and meditated. Now he rose for his early solutions. A blood red sun appeared on the horizon. With folded hands, for the last time, Kumarilla saluted the messenger of day, "O Puchan, O Jun, solls Traveller of the heavens, controller of all, collect thy golden rays and gather up by the burning effulgence, that I may behold thy true form. I am what thou art. I am Ho!.

The hour was drawing near, Kumarilla bade hig

gather up by the burning offulgence, that I may behold thy true form. I am what thou art. I am Ha!

The hour was drawing near. Kumarilla bade his disciples light a fire, a slow burning fire. "Use the dry drug of the secred cow," he said, "use no other fuel." Thus the ordes i was to be prolonged, The disciples obeyed, with trembling hands. All was ready.

"My sons," Kumarilla speke to his disciples, "long bave we lived together. Day and night you have been with me. If, perchance, we have ever effended each other, forgise me, as I forgive you, Faitifully you have served me, as I forgive you, Faitifully you have served me, as I forgive you, Faitifully you have served me, as Hongie you, Faitifully you have served me, a Romember my with you" The disciple weps.

Kumarilla tuveked the God of fire, "Agei, Lord of Fire, lead as to beattede. O Lord, thou knowest all things. Keep us in the path of righterousses. The body ends in a shes. Mind, remember thy deeds, Prans (life breath) to Prans. The soul to the Immortal. One Praise, O Lord, unto Thee. Ont Peace, peace, peace, "Komarilla checumanhulated the fire seven times, chanking the name of God. A last obeids aner, and with firm step be mounted the pyre. There was deed allence, broken only now and then by sobe eaceping from the effected disciples. Komarilla had easted himself in the midas of the smoot deriv gire, it you proved the fire the disciples of the smoot deriv gire, it you proved the fire the midas of the smoot deriv gire, it you go parter. He winds withdrawa from the body, was fixed on God. Like a statue he sat, erest, motherless, his eyes closed.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA. Testementary Jurisdiction No 6460.

In the Matter of the Estate of the I Theivanaipillal wife of Kanapahtipi Ampalayanar of Karaidiyu West

Deceased. Sithambarappillal Aramugam of Karaidiva Wasi

Vs.

1. Parupathippillal wife of Arumugam and
2. Kanapathippillal Ampalayanar of Do

This matter of the Petition of the Petitioner praying for Lester's of Administration to the obtained of the abovanamed decased, coming on for disposal before G. W. Woodhouse Enquire, District Judge, Jaflan on May 31, 1927, in the presence of Mr. A Atumagam, Fronter on the part of the Petitioner and the affidavit of the Petitioner and the affidavit of the Petitioner dated May 26, 1927, having been read; It is declared that the Petitioner is the father and an heir of the add intestate and is entitled to have Lutters of Administration to the estate of the said intestate is used to this unless the Respondents or any other presons intercosted shall appear before the Court on March 6, 1925, and shew sufficient cause to the contrary.

M. H. Kantawala.

M. H. Kantawala, Time extended to April 8, 1925.
O. 1481.

# Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6694.

In the matter of the satate of the late Sidnathaniam wife of Moothatamby Fonnampalam of Kondavil

Moothatamby Ponnampalam of Rondavil Petitioner.

Vs.

1. Kartigesar Saravanamutiu and
2. Saravanamutiu Ponniah, both of Kondavil

2, Baravanamutu Ponniah, both of Kondavil
Re-pondents
This matter of the Petition of Mootastamby
Ponnampaiam of Kondavil the abovenamed Potitioner, praying for Letters of Administration to
the estate of the abovenamed deceased, Sinnatiankum wite of Mootastamby Ponnampalam
of Kondavil, coming on for disposal before J. C.
W. Rock, Elequire, District Judge, on February
22, 1928, in the presence of Mr. P. K. Somasundram, Proctor, on the part of the Petitioner
and the affidevit of the Petitioner dated Sebruary
21, 1928, having been read, it is declared that the
Petitioner is the lawful husband of the said intertate and is contrict to have Letters of Adminitration to the estate of the said interface issued to
him, unless the Respondents or any other person
shall, on or before April 3, 1928, show sufficient
cause to the satisfaction of this Court to the contrary.

March & 1000.

March 2, 1928.

J. C. W. Rock, District Judge.

Continued.

The disciples chanted solity, with fear-cheked voices, bymns in praise of the Guru: "Salutation to the most excellent Guru who, by removing he darkness of ignorance, leads as to Konwleage and Teath. Sautation to the most excellent Guru who reveals to us the Almighty, the soul or of our souls, the one who pervades all cru-zon."

Then, there was a sudden commotion. A young Sampasin with his following of disciples came hastening towards the spot. It was Sankara. Arrived at the astrama, the steach of burning fiesh had guided him to the scene. The news of the great sacrifice had reached him. Now he book in the situation at a glance. Horrified he called to Kumarilla, "I have come to debate with you. Ocme from the fire. Together we shall preach the glorious truth of Vedanta."

glorious truth of Vedanta."

KUMARILLA'S DETERMINATION,

Bankara approached the Dyre. But Kumarills, roused from his meditation, motioned him back, "My days are over," he spoke unmoved. "I know who you are. Go to Mandao Miera and convince him. He is my foremost disciple. Take to him my blessings."

Kumarilla withdrew again within himself.

A clarity a sound came from the fire. Velponter

Kumarilla withdrew again within himself.
A sizzing sound came from the fire. Volumes of smoke enveloped Kumarilla's frame.
Eankars realized that it was too late. Ellendy he bowed his head to the earth, a last act of homego to the great reacher and reformer.

Blowly the flames cropt up, licking the living flesh, consuming the body, charring the boner. When the vital parts were reached, Kumarina collapsed. The body fell backwards. The one severing its connection with the mortal had entered into estrail Bline.

Backwara rose to his fees, and with vibrant voice and the great signm of thousands.

Sarkara rose to his feet, and with vibrant voice sang the groat flynn of Liboration:

"I am neither the body, nor the mind, nor the senses. I am seyond sin and virtue, seyond pleasure and path. I am Existence Absolute, Knowledge absolute, I am Existence Absolute, Knowledge absolute, Bliss Absolute, I am He, for me there is neither death, nor the fear of dauth. Never was I born. I am all pervading. I am Existence Absolute, I am He, I am He,

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