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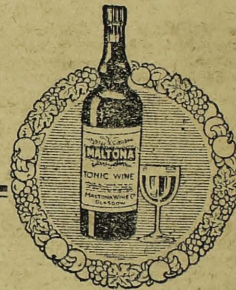
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NOTICE.

NOTICE OF SALE OF LAND.

IN THE DISTRICT COURT OF JAFFNA.
 Murugasar Kanagasabai of Tholpuram
 Plaintiff.
 Vs.
 1. Thampiappillai Ramasampillai and wife
 2. Ponnachechi of Moolai
 Defendants.

Notice is hereby given that, under and by virtue of the Decree in the above-mentioned case, the undermentioned land will be sold by public auction on the spot, on Monday the 7th August 1916, commencing from 3 P.M., for the recovery of sum of Rs. 2437/08 with further interest on Rs. 1500/- at 10 per cent per annum from 24th February 1914, until the date of payment (provided suit interest does not exceed Rs. 562/32) and costs of suit Rs. 173/44 cents.

LAND REFERRED TO:—

Land situated at Tholpuram called "Marivaiyal and Vannanvayal" in extent 45 1/2 Lms. P. C. with well and bounded on the East by the property of Sionatambu Chelliah and his brother Sittampalem and others. North by the village limit of Chulipuram and the property of Velauthar Ampulavanar and his brother, West by the property of Marimuttu wife of Nannitaambu, Kanagasabai and South by the property belonging to the temple of Ampulavanaswamiar.

For further particulars Apply to:
 MR. C. R. TAMBIAH,
 Proctor, JAFFNA.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 3259.
 In the Matter of the estate of the late Thangamuttu wife of Kanapathipillai Suppiramaniam of Moolai late of Singapore
 Deceased.
 Kanapathipillai Suppiramaniam of Moolai
 Petitioner.
 Vs.
 1. Theivanaipillai daughter of Suppiramaniam of Moolai
 2. Perampalam Kanapathipillai of do. The 1st Respondent is a minor by her Guardian ad litem the 2nd Respondent
 Respondents.

This matter of the petition of Kanapathipillai Suppiramaniam of Moolai, praying for Letters of Administration to the estate of the above-named deceased, Thangamuttu wife of Kanapathipillai Suppiramaniam of Moolai, coming on for disposal before P. E. Pieris Esqr., District Judge, on July 18, 1916, in the presence of Mr. E. Murgasampillai, Proctor, on the part of the Petitioner; and the affidavit of the Petitioner dated June 27, 1916, having been read: It is declared that the Petitioner is the lawful husband of the said intestate, and is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the Respondents or any other person shall, on or before August 8, 1916, show sufficient cause to the satisfaction of this Court to the contrary.

P. E. Pieris,
 District Judge.

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NOTICE OF SALE OF LAND.

IN THE DISTRICT COURT OF JAFFNA.

Notice is hereby given that, under and by virtue of an order of the District Court Jaffna dated the 27th July 1916, in Testamentary Case No. 3143, the undermentioned land will be sold by public auction on the spot on Saturday the 5th August 1916 commencing from 9 A. M.

LAND REFERRED TO:—

A piece of land situated at Vaddukoddai East and made up of two parcels viz:—(1) Nedunkerny in extent 7 1/2 Lms. P. C. and (2) Araliyanthai in extent 2 1/2 Lms. V. C. This land made up of the aforesaid two parcels contain an aggregate extent of 9 1/2 Lms. P. C. and V. C. with its appurtenances, and bounded on the East by the property of Vairamuttu Nakesu and others on the North by the property of Sittampalam Manikkam and shareholders and lane, on the West by the property of Valliammai wife of Murguesu and other and on the South by the property of Arunugam Thillaiyampalam and another.

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The Hindu Organ.

JAFFNA, THURSDAY, AUGUST 3, 1916.

THE KATRAGAMA PILGRIMAGE.

The Hindu Shrine at Katragama is not only one of the most ancient Shrines in

Ceylon but also one which is held in the highest veneration by the Hindus of India and Ceylon. There was a time when thousands of devotees from the Hymalya to the Dondrahead, without any restriction, attended the annual festivals and also went there at non-festival times and perform their vows. It was a time when cholera and other infectious and contagious diseases were prevalent in most parts of the Island in an endemic form. Sanitary laws were not then so well understood as they are now and the Government also did not enforce them as they are now doing. Owing to outbreak of cholera at Katragama, during almost every time of festival, our Government was obliged, about half a century ago to safeguard the sanitary condition of the inhabitants of Ceylon at large, to introduce legislation restricting the number of pilgrims attending the Festivals and the period of their stay there. Though it was a measure unheard of in regard to Shrines, Temples, or Churches in India and Ceylon, yet the then circumstances and the sanitary condition of the Island justified that special legislation.

Times have changed since then. Owing to the strict enforcement of sanitary measures by our Government, cholera or small-pox, even when they are once introduced, has been for several years past promptly stamped out, without being allowed to assume an epidemic form. This is one of the great blessings of British rule over us. These diseases never failed to occur periodically in the Jaffna District and carry off thousands of victims, as was the case in the forties, fifties and sixties of the last century, not to refer to anterior dates. For the last one-third of a century or so, Jaffna, as is the case all over the Island, has enjoyed an immunity from such outbreaks of cholera or small-pox as had occurred in the days above referred to, although malaria is now on the increase in several parts of the Island.

We state these facts to show that however reasonable and necessary the precautionary measures adopted in the seventies in regard to Katragama might have been, they are utterly unnecessary now and their continuance after that necessity has ceased is a source of grave dissatisfaction and annoyance to the Hindus. It has been for some years past a matter of complaint that hundreds of applicants for permits to proceed to Katragama on the occasion of annual Festivals have been refused permission to do so, the number of tickets allowed by Government to be issued from the several Kacheries being of a very limited number. One can imagine the disappointment and vexation caused to devotees when their ardent desire to perform their religious vows in the Shrine is thus frustrated. To an eminent religious people like the Hindus, the restriction imposed on pilgrimage to their most sacred Shrine in Ceylon, when all other religious persuasions are free to do whatever they like without any restriction or control in regard to pilgrimage to their Shrines, is indeed, a great injustice which should be remedied without further delay. We have no doubt that His Excellency Sir John Anderson will readily redress this grievance of the Hindus, if it is brought to his notice.

There are no cleaner people than the Hindus, especially so when they attend their Temples and go on pilgrimage. It is essentially their religious duty that when they attend Temples and are engaged in performing religious vows they should be absolutely clean by bathing themselves and wearing clean clothes unsoiled by previous use. Why should such people alone in Ceylon be subject to special and invidious treatment in regard to their pilgrimage to Katragama, when larger congregations of pilgrims are allowed to attend Buddhist and Roman Catholic Shrines without detriment to public health? Not only are these pilgrimages free and unfettered but they are also encouraged by the authorities by affording railway facilities by means of cheap tickets. It is but just and proper that restrictions on Katragama pilgrimage should be removed and that the Government should on the occasion of the annual Festival adopt the same sanitary and precautionary measures as they do at Madu and other places of great religious gatherings, without having recourse to the drastic measures adopted in regard to this Hindu Shrine alone. The Government may on such occasions prevent persons from infected areas attending these gatherings, though to all other Shrines in Ceylon pilgrims are allowed to go even from infected areas. To Katragama, however, beyond the limited number, even persons from noninfected places cannot go. We earnestly hope that this anomaly and injustice will be soon removed.

We understand that the Vivekananda Society of Manipay are preparing a Me-

morial to His Excellency the Governor praying for the removal of the restriction imposed on pilgrimage to Katragama.

THE RELIGION OF THE ANCIENT TAMILS.

(By S. Sabaratna Mudaliyar)

PART SECOND.

Chapter IX.

ANIMAL WORSHIP.

Animal worship is supposed to be one of the earlier stages in the evolution of Religion according to modern science; and this view is made use of by the critics of the Hindu Religion in attacking that Religion. This view I should think, is wholly unsound. Animal worship can only be said to be one of the very later stages of Religion, and not one of its earlier stages. If the question is properly investigated into, I think it may be safely asserted that Animal worship devolved from Religious Worship instead of Religious worship having evolved out of Animal worship. VOL. 2, P. 10

The idea of worship, I must say, emanated originally from Religion, and in course of time, it was misapplied to worldly objects as well, by a process of corruption. Worship is invariably associated with the idea that the object worshipped is fully sensitive of the worship, and that it is pleased with that worship. When a man worships an object, the idea that is most prominent in his view is that the object is not only sensitive of and pleased with the worship, but that it will, as a result, reward him therefor. Man is fully aware of the fact that animals are not at all capable of realizing the value of worship—and it cannot therefore be maintained that he worshipped animals in the belief that he will be benefited thereby. He always expects a reward for his worship, and when he knows perfectly well that the animals worshipped by him cannot reward him at all—cannot even appreciate his worship—and, what is worse, cannot even know that they are being worshipped—he cannot be said to have thought of worshipping them. It is therefore plain that by worshipping these objects, he expected a reward from some other source—and in fact, the worship was intended to that source through these objects. Worship was originally intended to God alone, and it was performed at objects where He was supposed to manifest His influence more perceptibly than elsewhere—and this worship, in course of time, devolved into the worship of the objects themselves. Such in short is the history of the devolution of Animal Worship from the worship of the true God. The idea of worship owes its origin to the idea of God, and in formulating the method of that worship, worldly objects happened to be reckoned as the mediums or the means of that worship—and the means were ultimately mistaken for the goal. (3. 08 1916. H.O.)

Our ancient sages had amply realized the truth that every atom of this universe is charged with the Grace of God—some perceptibly and others imperceptibly—according to the needs and demands of the souls who are placed in the universe. They therefore worshipped this Grace wherever it was perceptible. The Hindus, even now, are more susceptible of the spiritual influence over this material plane than other nations, and they will not dismiss all material objects out of their consideration as altogether devoid of spirituality. They realize to a large extent the solemn truth that there is spirituality in every material object, and when they find the least sign of the manifestation of Grace in any object, they rush forward to worship that object. Materialists have not of course the eye to have a vision of this truth, and they therefore attack the Hindus who are gifted with that vision. The reason why a certain object has been preferred for the worship of God more than another may not be known to all, still they are dictated by their instinct to worship that object, and the materialists who have not this instinct find fault with the practice in their ignorance of its real merit. The subjects of a dominion submit themselves loyally to the laws of their country, although they do not know the utility of many of them—and no politician will find fault with them for their submission to those laws. The ancient seers of truth discovered a great many spiritual phenomena in the material plane and communicated these truths to their progeny, who preserved them most sacredly and introduced them into their practical life. But of course with the march of time, many of the truths embodied in various practices were forgotten and only the externals were retained. And when these practices were conveyed to distant

