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THE HINDU ORGAN.

JAFFNA, WEDNESDAY, SEPTEMBER 4, 1901

The Proposed University in Ceylon.

The Report of the Director of Public Instruction for 1900 affords very interesting reading, especially the observations made with reference to the proposed Ceylon University. Viewed in the abstract, the establishment of a University is no doubt desirable. But judging by the manner in which the Council of Legal Education in Ceylon is doing its work, we cannot be sanguine of success in the case of a Ceylon University. The Council of Legal Education is composed of some of the highest officials in Ceylon and the leading members of the Ceylon Bar. It is both a teaching and an examining body. Both these functions it has entirely delegated to briefless advocates, the vast majority of whom are juniors, whose knowledge of law and practice is not, in most cases, superior to that of the examinees. The faculty of law in a Ceylon University will be the present Council of Legal Education. Is there any guarantee that the Council of Legal Education will devote more attention to its work if it is made part and parcel of a University?

There are only three or four first rate Colleges in the Island—those situated in Colombo. It cannot be said that in these Colleges there are more than half a dozen professors who are qualified to serve as Examiners or Fellows or to form the senate or syndicate of a University. The Civil Service in Ceylon is not composed of such able and distinguished public servants as that of India. In fact men of scholarly attainments in the Civil Service of Ceylon can be counted on one's fingers' ends. The fact that a man has graduated from Oxford, Cambridge, or any other University does not necessarily qualify him for membership in a University. The Civil Service and the Educational and Scientific Departments in India attract better men than the same departments in our Island on account of the higher pay the Indian Government offers.

The educational authorities in Ceylon condemn the system of education in vogue in India, though it is chiefly by Englishmen the Indian Universities are manned and managed. While such is the fate of Indian Universities, how much worse will be that of a University in Ceylon, which can only be officered and controlled by men who are much inferior in mental calibre to the governing bodies of Indian Universities?

We should not be understood to oppose the establishment of a University in Ceylon. Our remarks must be taken in the spirit in which they are offered. We only wish to bring to the notice of the Public Instruction Department and the Government the difficulties they have to encounter and overcome if they mean to start a University in Ceylon and work it with any degree of success. We extract as follows from the Report of the Director.

This difficult question still awaits a final solution. The problem may be briefly stated thus. As education progresses and prosperity continues, an increasing number of parents desire something more for their sons than our present system contains; something in the shape of a degree, without the necessity of going to England for it. It is a most laudable ambition, to be cautiously but firmly encouraged. At present our system may be said to stop short at the "Senior Cambridge;" and, for want of any better course to pursue, boys are reduced to the necessity of going in for this two and even three times, which is meaningless and was never intended. At the same time we have several separate examinations for separate objects, such as the Clerical, the Scholarship, the Law Examinations, &c., and it would be a great saving of time and effort if we could hit upon a single examination, which would be at least an obligatory test for all candidates for the Clerical Service, the Law, and so on. Several schemes have been under consideration. The Examinations of the University of London promised at one time to supply the want, and their quality finds most favour in the eyes of our principal educational authorities in Colombo. But we have been warned that it is exceedingly doubtful, now that that University has been reconstituted, whether the Colonial Examinations will be continued; and we are still awaiting a final answer from the new Senate. Till that point is settled every other alternative must be considered. During the year an effort was made to see whether it was possible to start something in the shape of a Colonial University Examination, to be managed by a body of examiners in England on much the same lines as the London University Examinations of the past, to carry with it degrees, and to apply to all such Colonies as have not University facilities of their own. Letters were written to seventeen Colonies, but the replies were on the whole unfavourable to the project.

Letters were also written to Durham and Victoria Universities to ascertain whether they had, or had in contemplation, any scheme for Colonial examinations implying degrees without residence, to take the place of the London Examinations (should they be given up). Durham replied in the negative; Victoria answered that at present their statutes forbade it, but that the matter should be laid before the Council of the University.

There remain the alternatives of selecting some of the Indian University courses, or of starting an examination or examinations of our own to meet the requirements above stated. For the present we await the final answer of the London University.

LOCAL & GENERAL

Weather—The sun is intensely hot. If no rain falls in a day or two, all vegetation will be parched up and both man and beast will suffer much. Owing to excessive heat the people are attacked here and there with fever and diarrhoea.

The New Kac'cherri Mudaliyar—Mr. Chit: Kailasapillai has arrived and assumed duties.

The Northern Railway—Mr. Kretseley, who has been appointed Foreman of the Locomotive Engines, has arrived in Jaffna, and taken his residence at Kangesanturai.

Railway Materials—A Steamer is to arrive at Kangesanturai, this week, with a consignment of Railway materials.

The Death of a Tamil Lady—It is with the deepest regret we have to record the death on the 3rd instant of Viyalarchippillai, the beloved wife of Mr. R. Kantaiyah, the well-known Secretary of the District Court of Jaffna. She was not in the best of health for some months past; last week, high fever set in, which resulted in coma. All that medical aid could do was done, but the disease baffled all human skill and she passed away peacefully at noon yesterday, surrounded by her numerous relations and amidst the regrets of all. The funeral which took place today was very imposing and largely attended. The officers of the Kachcherri, the Courts, and other public offices, the members of the legal profession, merchants and land owners, all attended the funeral and thereby testified to the high esteem in which Mr. Kantaiyah and his brothers who are the chief mourners are held by the public. We express our sincere condolences with Mr. Kantaiyah and others who bemoan the loss of the deceased lady, and hope that Divine Providence will comfort them in the calamity which has befallen them.

Personal—Dr. Kandiah the well known retired Medical Officer and the Head Registrar of Births and Deaths for the town of Jaffna who was indisposed for a few weeks past is well again.

—Mr. A. J. Arianayakampillai, the youngest son of the late Mr. Arianayakampillai who was for several years a Puisne Justice of the Chief Court of Travancore is on a visit to his friends and relations at Jaffna. Mr. Justice Arianayakampillai was a distinguished Jaffnese who took service under the Government of Travancore.

A Serious Assault—We hear that a man at Urumpurai severely assaulted his brother and his brother-in-law on the night of the 2nd Inst. He put up his brother very early in the morning and took him to the garden to water the plants. When they and a young boy who accompanied them reached the garden they found it was too early to commence watering and went to sleep by the side of the well. In the meantime the man seeing that his brother was half asleep took a big stone and threw at him which hit him on his shoulder and head. While the injured man still lay on the ground being unable to get up, the assailant kicked him on his abdomen and leaving the injured man there went to the house of his brother-in-law and beat him with a cudgel while he was on bed. After doing all this, the assailant jumped into a well, but he was taken out and given in charge of the Police Vidhan.

Obituary—Mr. Gnanapiragasam, for many years an Overseer in the Public Works' Department, died at Jaffna on the 24th August last. His funeral was largely attended. He was an honest and unassuming man.

Another Death—Dr. K. Muttu Coomarn, L. C. M. C. of Manipay succumbed to diabetes on the 20th August last. He was employed under the Government of Perak for many years. We express our condolences with the bereaved widow and children.

The Supreme Court Bench—The Hon: Mr. A. C. Lawrie, Acting Chief Justice of Ceylon, left Ceylon on the 29th August last, on leave of absence, preparatory to retirement. Mr. Justice Moncreiff, who is now the Senior Puisne Justice, has been appointed Acting Chief Justice.

Mr. H. L. Wendt, Advocate, acts as a Puisne Justice, so that the Supreme Court is now constituted of one permanent Judge, Mr. Moncreiff and two acting Judges, Mr. Browne, and Mr. Wendt. The vacancy caused by Mr. Lawrie's departure will have to be permanently filled up. It has not yet transpired who the permanent Judge will be. An Ordinance will soon be enacted creating a Fourth Judge so that, before the end of the year, two seats will have to be filled up—the vacancy caused by Mr. Lawrie and the Fourth Judgeship. The Chief Justice Sir Winfield Bonser will return to Ceylon in November, but it is not likely that he will long remain in the Island. In that case, at no distant date the Supreme Court will be entirely re-constituted, Mr. Justice Moncreiff's appointment itself being a recent one. One thing that strikes us in connection with the legal appointments made of late is, that the minds of "the powers that be" are very much swayed by racial and religious prejudices.

—Mr. Carbry, Assistant Collector of Customs, and Master Attendant, Trincomalee, has been appointed Additional District Judge of Trincomalee.

Indian Coolies—We understand that a large labour force from India is being secured for the Railway extension between Anuradhapura and Kurunegalla. Indian Coolies may be employed with advantage in the line to the North of Anuradhapura also.

THE DEAF HEAR.—No. 463 of *The Illustrated World* of 626, Chiswick High Road, London, W. England, contains a description of a Remarkable Cure for Deafness and Head Noises which may be carried out at the patient's home, and which is said to be a certain cure. This number will be sent free to any deaf person sending their address to the Editor.

CORRESPONDENCE.

"WHY IS A MAN BORN BLIND OR LAME?"

The above question is, no doubt, a pertinent one. But how does Mr. Hunt answer it? Let me refer to the "Morning Star" of the 22nd August 1901.

He answers for the Hindus as follows:—

"Hindus explain the question by referring to a former birth and sin committed there. Now suppose the blind man is exceptionally good and pious. They will say, he will be rewarded in the next birth. Thus they explain certain things by reference to a past birth, certain other things by referring to a future birth or existence."

And for Christians, he answers as follows:—

"Christians explain all things by reference to future existence, namely, to the rewards of hell or heaven. Suppose there are two men equally good in everything, but one is blind and the other not. Both of them will go to heaven, but the blind saint with sight then, will be happier than the other who had sight on earth also. Again suppose that they both are equally bad and wicked; they both will go to hell. The blind sinner now with sight will have less suffering. If so, is not the matter fully explained?"

I shall leave the reader to say whether the matter is fully explained or not. The logic is so very extraordinary that I am not in a position to furnish an answer to Mr. Hunt's query. He speaks as one with a certain amount of experience of heaven and hell! Can it be that Swedenborg has re-incarnated in Jaffna? This is the age of Kalipurusha, and that might be some explanation!

The following conversation is based on Mr. Hunt's logic as contained in the above quotations:—

QUERY

Why is a murderer hanged?

ANSWER ACCORDING TO COMMON SENSE.

Because he was guilty of killing another man,

ANSWER ACCORDING TO MR. HUNT.

Because he will not commit any murder in future!

ARENA

SELECTIONS.

EDUCATION AND RELIGION.

AN ADDRESS BY BISHOP WHITEHEAD.

The following is the full text of the address delivered by The Right Reverend Bishop Whitehead

at the Mayo Hall Bangalore on the 31st ultimo, with Mr. Justice T. Narahari Rao M. L. in the chair:—

A few years ago, I was led by circumstances to make a study of the system of education pursued in the old Sanskrit Tols of Bengal which may, perhaps, be called the ancient Universities of that part of India. Many of them still exist in different parts of the Province and give some faint idea of what they were in the days when they were centres of light and leading. They are certainly an interesting study, and what struck me most about them at the time was the curious and complete contrast they presented in almost every point to the Indian Universities in modern days. They were open only to a single caste. Only Brahmins were allowed to study there; while the modern University is open to all castes and all creeds. The course of study lasted normally about 15 years, and might be continued for a good deal longer; whereas the course of a modern University is hurried through in four or five at the most. The students were all educated free and supported by their teachers, whereas the students of a modern University have to pay fees and support their Professors. The course of study was confined to the sacred books of Hinduism and consisted entirely of Philosophy, Logic and Grammar; whereas the course in a modern University includes a comprehensive study of the facts and laws of nature and human history. The method of study, too, consisted very largely of discussions and disputations, which apparently led to fierce quarrels and factions and occasionally, I believe, even ended in blows. When I was engaged in educational work in Calcutta I used often to wish that a little of this excessive zeal for truth could have been infused into the modern Indian student. I am afraid that in this respect he compares somewhat unfavourably with his ancestor in the Sanskrit Tols, and I think it would be a very hopeful sign if we heard one morning that there had been a riot in Calcutta or Madras owing to a dispute among the students of the University over the subject of the freedom of the will or the nature of the Absolute. And then the most striking difference of all was that in the old Sanskrit Tols there was an entire absence of the spirit of utilitarianism. So far as I could gather, the course of study from a worldly point of view seemed to be of no practical use whatever. The object of the students in going through it was not to get a post under Government or further their worldly interests, but to save their souls. I need hardly remark that the object with which a modern Indian student wishes for a B. A. degree has very little connection with his spiritual and religious state in the future. Now there can be no doubt that, looking at the two systems of education, the modern University is infinitely superior to the Sanskrit Tol. The object of education in the former is to prepare the young for the work, life, and responsibilities of manhood or womanhood. But the course of study in a Sanskrit Tol is entirely out of touch with practical life. It leads the student into a region of abstract thought and involves him in a maze of verbal controversies and hair-splitting disputes which have no relation to man's practical duties and responsibilities in the present world, and its exclusiveness is fatal to its freedom. The mere fact that the Tol is limited rigidly to a single caste is quite enough to rob it of that atmosphere of freedom which is essential for the true development of thought. At the same time, with all its narrowness and pedantry I cannot help feeling a lurking regard for these old-fashioned institutions. There is something very refreshing in the thought of those keen, eager discussions, even though they may have been about verbal trifles and abstract principles, and one cannot restrain a sigh of regret for the days when students were so zealous in their pursuit of truth that they actually fought over their rival theories. And then the Sanskrit Tol, with all its defects and failings, thoroughly grasped one great truth, which unhappily our modern Universities under the stress of circumstances have abandoned. They assumed as a matter of course that man is a religious being, that religion is the most important part of human life, and that every true system of education must be based and grounded upon religion. And however much they may have exaggerated and perverted this truth in applying it to their system of education, still, the principle itself is sound and cannot be abandoned without great injury to education.

In the first place, religion is undoubtedly one of the most powerful instruments for forming and elevating character. And education can ill-afford to lose any help that it can get in this most difficult part of its work. The universal experience of the race is that naturally, left to itself, the moral tone of every society tends to degenerate. Ancient literature both of East and West is on this point uniformly pessimistic. The succession of the ages is never from the iron to the golden, but always from the golden to the iron. And every one who has had any practical experience of education will bear me out in saying that by far the most difficult part of a school-master's work is the effort to influence for good the lives and characters of his pupils. I can only say for myself that during the twenty years that I was engaged in education the mere teaching was by far the easiest and least anxious part of my work. The work that beyond all comparison was the most difficult, caused the deepest anxiety and often, I must add, the most bitter disappointment, was the constant effort to impart to my students a high moral tone and make them honest, pure

temperate, truthful and unselfish. And if I had not been able to use to the full the vast moral forces that Christianity put into my hands, I must confess frankly that I should have given the task up in despair. With all the help that the Christian religion could give me, the effort to fight against the enormous powers that make for evil in the lives and characters of the young was difficult and at times discouraging. Without that help, to me it would have been impossible. For that reason, then, alone I feel that it is difficult to over-estimate the loss to the higher education of India that arises from the simple fact that it is compelled to ignore religion.

But there is another reason besides this why the non-religious characters of our higher education in India is greatly to be deplored. After all, religion is a great part of life; it is indeed by far the most important part of life. Of course if a man does not believe in God, or in the possibility of knowing God: if he holds that, even if God exists, man can, come into no personal relations with Him: if he looks upon religion, therefore, as a mere parasite of human life, a noxious weed to be rooted out, or a delusion to be exposed and banished—then naturally he will take a very different view of the value of religion and the part it ought to play in education. But if God exists, if He may be known, if He has revealed Himself to man, if He really rules and governs the Universe, if our duty to Him is the highest and most binding of all our duties and obligations; if the life we now live on earth is the preparation for a fuller, richer and more enduring life in the world beyond the grave; if time is but the ante-chamber of eternity, and if our relation to God now will vitally affect our happiness or misery throughout eternity—then there can surely be no doubt or question but that the knowledge of God is the one form of knowledge which man cannot afford to be without; that man's duty to God is the one form of duty which it is of supreme importance for him to know and fulfil and that the reverence, fear and love of God are the highest and noblest qualities of the human character. And if that is so, then an education which ignores religion is ignoring the chief part of life. It may prepare young men to be clerks, magistrates, lawyers and doctors, but it does not in the highest and truest sense prepare them for the responsibilities of life. And I would venture to maintain, what perhaps may seem rather paradoxical, that life without religion is a different thing from life with religion. Human life is essentially an organic whole. The higher principles are not added on the lower, like the top stories of a house to the lower stories: but they enter into them, take them up and transform them into something higher. A man does not differ from one of the lower animals simply from the fact that he has reason and conscience *plus* the passions, desires and faculties of animal nature. No, the passions, desires and lower faculties in man are themselves so transformed and transfigured by reason and conscience that they are raised up to a higher level and become something widely different to what they are in the ape or the dog. Man eats, and a monkey eats. But in the monkey it is a mere instinctive act prompted by desire. In man it is essentially a rational and moral act. In human life it becomes an opportunity for self-restraint, a discipline of the will, a symbol of friendship, a bond of social life, and its highest phase of evolution, even a sacrament of religion. In one sense, therefore, eating and drinking in a man are the same things as eating and drinking in the monkey. But in another sense they are widely different, they have a higher meaning, a more spiritual purpose and a nobler motive. Now, what is true of the animal desires and activities in the lower animals, as compared with the same desires and activities in man, is true also to a large extent of the powers and activities of man when exercised without religion and the same powers and activities when transformed and transfigured by religion. In one sense they are the same. In another sense they are not the same. Religion, if only it is itself true and real, takes them up and makes them a part of itself, inspires into them a new spirit and new motives, and lifts them up into a higher sphere. Now, if this is true, it is not the same thing to educate the young for the work and responsibilities of a life apart from religion and to educate them for the work and responsibilities of a life regulated and inspired by religion. Outwardly the two forms of education may be very similar, but in their main purpose, spirit and motive they must be widely different.

But it is not the absence of religion from the higher education of India that constitutes the most serious fact in the present situation. It would be quite possible for religion to make its influence felt in other ways than through the school or College. As a matter of fact, for a variety of reasons, if religious teaching is not given in school and College, in the vast majority of cases it is not given at all. Still, after all, education is something wider than the teaching given in the class room. And it would be possible that an education taken as a whole should be thoroughly and in the best sense of the word religious, even though religion was never taught or mentioned within the walls of the College. But in India religion is not only ignored in the higher education of our Universities, but to a very large extent it is weakened or even destroyed. The Bishop of Calcutta, Dr. Weldon, has been sharply criticised in some quarters for having stated recently at Magdalen College, Oxford, that not a single student, Hindu or

Mahomedan, goes through his University course in India without having his religious belief destroyed or seriously impaired. That was perhaps rather too sweeping a statement. And in Calcutta itself it would be possible to name several leading members of the University of whom it would not be true. But at the same time, no one, I think, would seriously challenge the statement that the general result of University education in India has been to produce a very widespread unsettlement in matters of religious belief and a vast amount of religious indifference. I cannot speak from personal experience of students in South India; but certainly in Calcutta it was the rare exception to meet with any University student who could give any intelligent account of what he believed in matters of religion. And without discussing exactly the extent to which this unsettlement goes, the fact that it exists is sufficient ground why thoughtful Hindus should view the present situation with considerable anxiety. Both morality and society in India, as elsewhere, rest upon the foundations of religion. And if these foundations are weakened or destroyed, on what will morality and society rest in the future?

But now let me pass on to say a few words, first as to the causes of this antagonism between education and religion in India and then as to the possible remedy. First, then, what are the causes of it? Partly perhaps it may be ascribed to the mere fact of a sudden increase of knowledge. It was said long ago that "knowledge puffeth up." And unfortunately in every age and every country one effect of higher education is to produce a revolt against traditional ideas and hereditary customs. A little knowledge is proverbially a dangerous thing; and in India as elsewhere a little knowledge often leads to an intellectual pride which is decidedly opposed to the spirit of reverence. An English clergyman tells a humorous story of his experience of trying to teach some elementary truths of science to the poorer boys and girls of an English parish. He began with physiology and tried to teach his class some simple facts with regard to the structure of the human body. After a few weeks he had a letter from the mother of one of the girls to this effect:—"Reverend Sir,—Please do not teach our Susan anything more about her inside. It makes her so proud." I am afraid that many other people besides "Our Susan," when they learn a little about their insides, or about anything else, are made so proud that they are apt to despise the instinctive beliefs of the human race in favour of their own immature judgments. But in India I do not think that mere intellectual pride is at the root of the antagonism that at present exists between education and religion. The true source of the antagonism is, I believe, to be found in the critical spirit which modern education necessarily fosters. The modern education of the West is largely based on physical science history and philosophy; and all three are essentially critical in their methods and their general spirit. Their one object is truth, and their methods are carefully adapted for sifting evidence; examining first principles, testing authorities and cross-examining witnesses. No body of men, therefore, can study these branches of learning without being strongly imbued with the critical spirit and accustomed to critical methods. But in India, religion is essentially uncritical. I am speaking of the ordinary popular religion of the Hindus and I think that anyone who has studied the history of the popular religion of Hinduism would agree with me in saying that it has grown up in the course of centuries under the influence of feeling and emotion rather than under the influence of reason. And now for the first time in its history it finds itself face to face with the critical spirit and critical methods. It is called upon at every point to justify its beliefs and practices at the bar of a keen and rational criticism. And so far it has made no serious attempt to do so. The result is that the University students, trained in the modern critical school of thought, have largely fallen away from the popular religion and either lapsed into indifferentism or fallen back on Hindu philosophy as a substitute for religion. But here again the critical spirit asserts itself and presses for an answer to the question. Which of the six systems of Hindu philosophy is to be accepted as authoritative and on what grounds?

And philosophy does not at present give a sure and certain answer to the question. This then, I imagine, stated broadly and generally, is the main cause of the divorce between Education and Religion. Education has necessarily led to the asking of questions which as yet Religion has not attempted to answer. And if this is the case it is plain and obvious where the only remedy lies. —The Hindu.

NOTICE.

IN THE DISTRICT COURT OF JAFFNA

ORDER NISI

Testamentary }
Jurisdiction } No. 1179

In the Matter of the Estate of the late Kanaganma wife of Sabaratnam of Kockuvil

Deceased
Sapapati Sabaratnam of Kockuvil
Petitioner.

Vs

Achchimuttu widow of Ponnampalam of Kockuvil
Respondents.

This matter of the Petition of Sapapati Sabaratnam of Kockuvil praying for Letters of Administration to the estate of the abovenamed deceased Kanaganma wife of Sabaratnam coming on for disposal before W. R. B. Sanders Esquire, District Judge, on the 13th day of August 1901 in the presence of Messrs Casipillai & Cathiravelu Proctors on the part of the Petitioner and affidavit of the petitioner dated the 12th day of August 1901 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 the 20th day of September 1901 show sufficient cause to the satisfaction of this Court to the contrary.

Signed this 13th day of August 1901
Sigd/ W. R. B. SANDERS
District Judge.

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