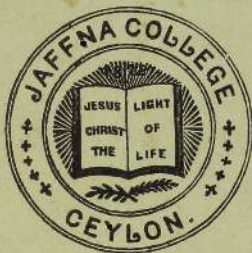


Jaffna College

MISCELLANY



Vol. XIX.

July 1909.

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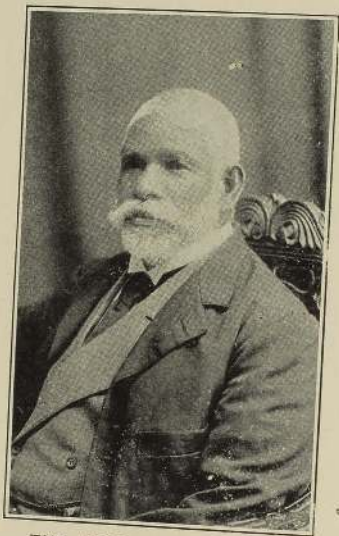
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THE LATE DR. ROCKWOOD.

Jaffna College

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Dr. W. G. Rockwood

By the Editor

A brief sketch of the life of Dr. Rockwood will be interesting to the readers of the Miscellany from more points of view than one. In addition to his eminence in the medical profession and his usefulness as the representative of his people in the Legislative Council, the fact of his founding the scholarship which bears his name in Jaffna College, makes a notice of him in these pages specially appropriate.

Dr. William Gabriel Rockwood was born in 1843 and was the son of Elisha Rockwood who was Sub-collector of Customs at Kankesan-turai and Point Pedro. The father was educated at the Batticotta Seminary and evidently received the name of Rockwood at baptism. He seems to have played a very important part in the brilliant career of his son. Young Rockwood received his early education in Jaffna and was sent to Madras to continue his studies at the University there. Although the son objected, the father insisted on his going there and thus afforded to him the splendid opportunity of receiving a first class education. After matriculating, he joined the Presidency College and pursued his studies for a time when his father decided to give him a medical education. Here again the son was unwilling and the father insisted.

He had to join the Madras Medical College, where he won a scholarship and continued his studies with such success and diligence that the Principal of the college wrote of him to a friend, that he knew of no student in London who understood his subjects so well as Rockwood. He graduated in due course in medicine and surgery and decided to join the Ceylon Medical service, while he could easily have obtained a higher and more lucrative appointment under the Madras Government. This was a very fortunate circumstance for Ceylon, as, owing to the greater inducements in India, some of our most brilliant men, having been educated there, have been lost to the Island. His first appointment was at Puttalam, where he had the opportunity of proving his abilities during an outbreak of cholera. Subsequently he served in Jaffna on cholera duty. It was during his service at Puttalam that he gained the M. D. degree of the Madras University, passing in the first class with special honours. One of his examiners wrote:—"I have lately had on behalf of the Madras University to examine a man of the name of Rockwood from Ceylon, for the degree of Doctor of Medicine and certainly was quite unprepared to meet a candidate for medical honours of this country so remarkably proficient. My fellow examiners concur with me that two thirds at least of the students at home do not come up to Dr. Rockwood in their attainments and I fully believe that in any English or Scotch University he would have carried the highest honours. The man is no ordinary one and I expect our Inspector-General will be glad to get hold of him for one of our posts in Southern India." But, as noted above, this was not to be; and what was India's loss was Ceylon's gain.

While at Puttalam he married Miss Muttunmaru, a native of that place. His next stations were Hambantota and Gampola and it was while serving at the latter station that he was called to succeed the eminent surgeon, Dr. Koch, the chief surgeon at the General Hospital, Colombo, who died suddenly owing to blood poisoning. His extraordinary success in this position is too well known to need any further comment here. He was appointed in 1878 and performed his arduous duties for 20 years.

He had a European reputation as a physician and surgeon. Two remarkable testimonies from two famous surgeons are worth repeating. Dr. Jonathan Hutchinson called him the greatest surgeon in the East. Sir Frederick Treves, the great specialist in Tropical diseases, in puzzling over a difficult case is said to have exclaimed: "I wish Dr. Rockwood of Ceylon were here." When the worthy doctor went to England for the coronation, he had the honour of being consulted about the king's illness. He visited England twice and while there, became a member of the Royal College of Surgeons, and member of the Royal College of Physicians. He met some of the most prominent members of the medical profession in England, who expressed their great admiration for him.

• It was destined that this great surgeon had to play another great part in his service to his countrymen. Shortly before he retired from his position at the General Hospital, the Doctor was called upon to preside over a meeting of the Tamils held to urge the re-election of Mr. Cumarasamy as Tamil representative. On that occasion, Mr. Ramanathan said of the president, "The Tamil community could think of no one who had so earned the esteem and the admiration, not of one community or two but of every community, and of men of all races and classes as Dr. Rockwood." Sir West Ridgeway, diplomat as he was, took the Tamil community at their word and appointed Dr. Rockwood to the vacant seat, the day after he retired from Government service. Not only was the doctor's professional knowledge of great use at the Council table, his varied experience, independence of thought, liberality and breadth of view was much in evidence there. His service to his countrymen in regard to the Jaffna Railway and his efforts on behalf of the Negombo Railway are matters of history. At the expiration of the first term, he was re-appointed to the Tamil seat but had to resign it, after a short tenure, owing to ill-health. Four years ago, he was struck down with paralysis and the end came on the 27th of March last. He left behind him his wife, four sons, of whom Drs. David and John Rockwood are in the Ceylon Medical service, and four daughters to mourn his loss.

I am a part of all that I have met ;
 Yet all experience is an arch where thro'
 Gleams the untravell'd world, whose margin fades
 For ever and for ever as I move"

And in a sense how true this is of all human experience. How little we know, and how great is the unknown. We live in an age of expansion and progress. The horizon of our sympathies and interests has been widened. The advancement of knowledge, the achievement of science, the facilities of modern travel have brought distant countries near. We are impressed on every hand with the vastness of life and of the forces that contribute to its well-being. We are but little children at play by the shore of time, picking pebbles, while the vast ocean of knowledge rolls in majesty before us.

Within recent years, much has been done to promote better understanding and relationship between various races and peoples. The old differences and dissensions are being forgotten. The things that separated are giving way to the things that unite. Increasingly is borne upon us the great fact of the solidarity of humanity, and the oneness of purpose and order in the economy of human development. "The things that are seen are temporal, but the things that are not seen are eternal."

From time to time we have been privileged to listen to the impressions travellers have given us of what they have seen and experienced in the West. We have been struck by the variety as well as the individuality of the narratives. The various aspects in which Western life has been studied and investigated, have left us a much truer picture of the West than was possible had we seen only one aspect of it. True, travellers have not been faithful to the truth of their descriptions. Most of them have allowed a wide play to their imagination and the true picture has often been blurred and distorted beyond recognition. The records of antiquity abound with many instances of this kind. As we read the descriptions of India left by Greek and Chinese travellers, we are struck by the amazing latitude they give to the truth of their narratives.

We need not seek the pages of antiquity to prove the prevalence of this weakness in human documents. The misunderstandings that arise out of petty jeal-

ousies and insular prejudices, between peoples who are habitually thrown together in countless relations of life are simply appalling. I once read an amusing story of a Frenchman who spent a few weeks in London and wrote a book embodying his observations of English life. Unhappily for him, his knowledge of English was very meagre and he soon got himself into trouble. One day, he went into a restaurant and ordered what he thought was a typical English dish. But the waiter misunderstood his English and instead of serving him potatoes with roast-beef, brought him buttered-toast (that was as near as he could understand the Frenchman say potatoes). The result can be imagined. The Frenchman went away with the impression that the English were bad cooks and that they had no idea of the fitness of things in providing a dish. Such instances of misunderstanding are but too common.

While on the one hand it becomes comparatively easy for us to understand Western ideals and tastes, we have been lamentably misunderstood and misrepresented by our Western brethren. During one's sojourn abroad one is painfully reminded of the misconceptions and misunderstandings created by missionaries and travellers concerning the ideals and customs of the Eastern people. I once heard a Missionary tell his audience that toe-rings were worn by Hindu women to attract the attention of the men as they pass by as an occasion of a mild flirtation. Such constructions put upon the motives of simple Indian folk are very misleading.

Another instance will illustrate the crude notions some Western people have of Eastern life and society. An English lady of noble blood was once listening to an impassioned appeal on behalf of the Indian famine sufferers. At the close of the address, she met the speaker and expressed how sorry she felt for the Indian farmer who did not have the means to provide himself with a pair of shoes. This lady could not realise that a pair of shoes so indispensable an article of covering in the cold and inhospitable regions of the north, becomes a burden and a source of discomfort in the warm and sunny South. Such instances can be multiplied.

Happily for us with the increased opportunities we have of studying and appreciating Western life, and

they ours, a better understanding and sympathy has been brought about. "The old order changeth, yielding place to new." The forces that are working among nations today are not the forces that divide but the forces that bind and unite. With the spread of Christianity and its unifying influence working its way into human life, with the determination of English civilisation and ideals, with the mingling of the new world forces with the old, we are being rapidly swept off the old land marks and have taken our place among the progressive forces of humanity. We no longer think of ourselves as a separate people, but as part of a mighty force that is working its way through life and leading the world to a better and higher goal of human endeavor.

There was a time when the West was glad to sit and learn at the feet of the East. The East was the home of philosophy, religion, and of the sciences. The East gave the great teacher of humanity. Poets sung of the light that shall come from the East. But the tide has turned. The great stream of life that has been moving from the East to the West has ceased to flow and the movement has now taken an opposite direction. The East is being flooded with Western life and institutions and the old is gradually yielding place to the new. The East has come into a new life and is rapidly absorbing the West into it. We cannot foresee what the outcome will be.

But the times are changing. A new spirit is at work in the world. The reign of conquest, plunder, greed and selfishness is giving way to one of peace and concord and brotherhood among nations. East and West have met and mingled and have become one in hope of achievement and purpose. He who sang,

"East is East and West is West
And never the twain shall meet,"

has also given us

"And there's neither East nor West
Border, or breed, or birth

When two strong men stand face to face
Tho' they come from the ends of the Earth."

The Etymology of Lanka

By S. W. Cumaraswamy.

Lanka the resplendent is an expression too familiar to arrest one's attention. But the explanation that the sense of resplendency lies in the word Lanka itself, cannot fail to awaken interest in this splendid name. The popular etymology that Lanka is of Aryan origin and means holy or resplendent has to our surprise been accepted as gospel truth by no less a Tamil scholar than the late Simon Casie Chetty, author of the *Ceylon Gazetteer*. The author of *Dakshina Kailasapuranam* (a Tamil poem on the ancient Hindu shrine at Trincomalie, composed at the instance of that illustrious prince of Jaffna, JagaRaja Sekharan) draws the long bow when he says that the glitter of bright gems of vast size existing everywhere called forth the name Lanka. Overdrawn as this picture is, it does not appear to be as false or fictitious as the account that traces Lanka to a Sanskrit source and assigns to it the meaning holy or resplendent. Lanka has no doubt a place in Sanskrit vocabularies; but this is no reason why it should be so confidently set down as a word of Sanskrit origin. As this name is found in both Sanskrit and Tamil, the two oldest cultivated languages of India, it is proper to enquire which of them has a prior claim on it. Leaving aside the argument founded on Lanka's geographical position which is in favour of the Tamil, let us look at the accounts of the word in both the languages. The only meaning given to Lanka in Dr. Mac Donnell's Sanskrit-English dictionary are (1) name of the capital of Ceylon (2) Ceylon (in epic the home of the Rakchasas under Ravana)

This Dictionary which professes to be etymological is perfectly silent as regards the etymology of this name. It is therefore to be inferred that this is one of the small number of Sanskrit words which, as stated in preface to this dictionary, defy analysis. And it is curious that neither the meaning resplendent nor holy finds a place here.

Under these circumstances, it is strange that the idea of tracing Lanka to a Tamil source, did not strike any of the numerous scholars who announce its derivation in historical accounts of Ceylon. I should not fail to mention here that Dr. G. U. Pope is, to our knowledge the only European scholar

who derives Lanka or the Tamil *Hankai* from the Tamil verb *Hanku*—to shine or appear conspicuous. Vide Dr. Pope's *Lexicon to Tiruvosagam*.

The Tamil *Hankai* means according to Winslow (1) an ait (2) Ceylon or (3) Ravana's fort. It has a fourth meaning 'pendant,' but in this sense it is evidently a corruption of the Sanskrit, *Lamba*, "pendant."

Hankai comes from the purely Tamil verb *Hanku* to shine, glimmer, appear conspicuous. It is a variation of *Vilanku* the root of which *Vil* or *Vel* means to crack, to be open or bright, to receive light, to understand and is met with in a multitude of Tamil words.

Hankai, a verbal noun with the suffix *ai* denotes radically a shimmering or conspicuous spot or sandbank in a river (an ait, eyot or islet). This was probably also the ancient Tamil name for an island. But a question may arise as to why it is not used, either in the ancient Tamil classics or in the current speech, in the sense of an island. The answer is quite simple. The use of *Hankai* to denote the island lying in close proximity to the Tamil settlement, would naturally lead to its obsolescence as an appellative, especially when the Sanskrit *dvipa* and its Tamil modifications had found a footing in the Tamil vocabulary. To add to this cause, is the mania for Sanskrit names which has seized Tamils ever since the advent of the Aryan *parppar* (seers, i. e., stargazers or episcopi) and *sreshthis* (chiefs of trade-guilds) or *Vanigas* (merchants) in Southern India. These Aryans introduced among the Tamils their religious tenets and ceremonies and social distinctions partly as a result of intermarriages; and consequently there has been a large influx of Sanskrit words into the sweet tongue of the Tamilians. This Aryan influence—particularly the Brahmanical supremacy—has created in the artless Tamilian a mad fancy for everything Aryan, and a considerable number of sweet and simple Tamil words have been altogether or partly given up for sonorous Sanskrit words. This deplorable mania for Aryan names has so far advanced in virulence that at present the average Tamilian thinks it rather derogatory to give his children simple old names of Tamil extraction. Considering then the above circumstances, the pathetic account given

in some old stanzas of the submersion under sea of Kapadapuram and Tenmadura, (a reputed seat of Tamil culture in olden days with numerous libraries abounding with the cream of TAMILIAN productions), the ravages of the Hindu temples and their libraries by the relentless Mahometan conquerors—the antipathy and indifferentism of the Aryan Brahman literati to the pure Tamil classics—the inveterate hatred towards Jains and their works which the bigoted Saivite of old cherished—the decay and destruction of old books caused by man's neglect and the ravages of book-lice and other insects—the immense loss which the ancient Tamil literature has thus sustained in religious, medical, dramatic, musical, and grammatical works, etc., their names even except in a few cases being lost to posterity—an impartial enquirer into the history of the Tamil language is bound to admit that Tamil must have irretrievably lost many ancient classics and with them a vast number of its national or native words, terms, and expressions.

Turning now to the Sanskrit form of *Hankai*, the disappearance of the initial *I*, calls for some explanation. It is a fact well-known to linguists that the spirit of the Aryan languages where, unlike in Tamil, words can begin with *L* or *R*, is generally to eliminate the initial short vowel preceding *L* or *R*, especially when foreign words are adopted into their vocabularies.

For the change of the *ai* in *Hankai* into *a* in Lanka, I have to refer again to the tendency of the Aryan languages not to end their borrowed words in diphthongs or diagraphs.

There is, however, such a strong bias among the natives of India and Ceylon in favour of the alleged divine origin and purity of the Sanskrit tongue that any attempt to derive a Sanskrit word from a foreign source would make the native pundits laugh in their sleeve. In the face of striking examples where Tamil affords a better etymological explanation, and ignoring the patent fact that, where two or more peoples have intercourse with one another for a sufficiently long period, they are all liable more or less to be affected by the manners, customs, and speech of one another, however removed they may be in the scale of civilization, the Indian Aryans have deliberately declined to trace any of their

words to a foreign source. The reasons for this willful error are not far to seek. The Sanskrit, the pride of the Aryans, was fondly believed to be of divine origin and its vocabulary incapable of enrichment by foreign words. With regard to indebtedness of the Sanskrit to other languages, the following remarks of Prof. Skeat, culled from a private correspondence with me, shew how artfully the Aryans of India derive foreign words from Sanskrit roots. "You can always find a Sanskrit root for a word adopted into Sanskrit. Thus when the Portuguese word *Varanda* (whence *Veranda*) was taken to India it became Sanskrit, *Varanda*; and was identified with a real Sanskrit word of the same spelling from the root *Vri* to cover."

I would now draw the attention of the readers to two or three other derivations of Lanka so that they might take their choice.

The author of the Tamil Ramayana, (*Uttarakandam*) says that from its inaccessibility the city built by the architect of the gods for *Maliyavan*, *Sumali* and *Mali* was one worthy to be called Lanka even by the Gods. The poet no doubt refers to some Sanskrit word containing the idea of inaccessibility. Probably he has in view the Sanskrit *Alanghya* from *A* not and *Langh*, collateral of root *Rangh*, which means to cross, approach, ascend, to enter or capture. But there is no historical proof whatever that Lanka was ever called *Alanghya*. Could Ravana, who had the brains of ten men, behold such a strong name—not knowing the significance of the initial *a*?

It would, however, appear from the above explanation in the Ramayana that the name Lanka was first applied to the city of Lanka, or what was since known as Ravana's fort, and then in a wider sense to the kingdom of Ceylon over which he ruled. Considering the legendary accounts and local traditions about Ravana's fortress, one may safely conjecture that its site was the now submerged Basses Rocks. This would accord well with the idea of *Ilankai* (*ait*).

If sound were to play the most important part in philological enquiries, *Ilankai* could be imagined to be a corrupted compound of *Ilam* (gold or Ceylon) and *Kai* (side or region) meaning the golden region or Ceylon region. The irregular sandhi in *Ilankai* (*recte*

Ilakkai) would receive support from such compounds as *Valankai* (from *valam* right and *Kai* hand) and *Idankai* (from *Idam*-left and *Kai*). The corruption of *D* into *L* would be similar to what takes place in the speech of the Jaffnese. But there is no historical evidence to shew that Lanka or Ilankai was ever known as Ilankai. The conjecture that *Ilam* and *Ka* (grove or garden) might have produced Ilankai or Lanka is equally ill-founded. Sound etymology can rarely be sound.

Major Forbes, in his "eleven years in Ceylon" disapproves of the popular etymology of Lanka and conjectures that *Laka*, the alleged Elu form of Lanka might primarily mean a *Laka* or *Laksha* (one hundred thousand or multitude). Says the Major, "The Singhalese traditions mention that thousands of isles, attached to the kingdom of Lanka were overwhelmed by the sea B. C. 2387 along with the splendid capital of Sri Lankapura which stood to the westward of the present island. The same name Lakadive which is that of the cluster of islands at no great distance from Ceylon, has always borne the same simple derivation that I now suggest."

Ingenious as the Major's conjecture is, it is sadly open to much doubt. His derivation hinges on (1) the alleged identicalness of the names in question and his derivation of Lakadive and (2) the assumption that *Laka* is older and more correct than Lanka and that Lanka was in its early years a group of thousands of islands!! The Major was not perhaps aware that different words might assume the same form; for when he says that Lakadive is the same name, he presumes that similarity of sound indicates relationship. It is a pity that the Major has not enlightened his readers as to how the Ceylon Lakadiva was in ancient times known from what are now called Laccadives and why the comprehensive name Lakkadive has since been confined to Ceylon and one cluster of islands to the exclusion of the Maldives.

It is absurd to assume that Elu possesses older forms than Sanscrit. The relationship between Sanscrit and Elu is similar to what exists between Latin and the Romance languages, or between Chentamil and Koduntamil.

The following places which are supposed to have been called after Lanka bear testimony to the anti-

quity of this name *Ma Honkai*—the Melange or Malanga of the Greeks. The *Aruvanadu* in Southern India was known by this name on account of its natural products being similar to those of Lanka or Ceylon. Lankapura is an island said to be situated between the rivers of Palenbang and Jambi in Sumatra, which the Malays suppose to be the first dry land that appeared after the flood. Lingga and Langani are islands in the Straits of Malacca. The last three names are probably the outcome of the intercourse which the Tamils in ancient times had with the Malays, Javanese and Sumatrans.

If any man has an itch for imaginary etymology, he might trace *Honkai* to the Tamil *Hankan* (Cluster) and claim much credit for his originality. The word *Hankam* is derived from the Sanskrit *Ranga* (Theatre) from root *rang*—to be brilliant. It means in Tamil an arena or stage, a swarm or cluster, swarm of ants. The formation of *Honkai* from *Hankan* would be similar to that of *Marwai* (wooden tray) from *maram*—wood, where *ai* is a noun suffix. One might also indulge in the imagination that Ceylon is a precious pendant (*Hankai*) on the sea-girdle of India or a pearl (*Hankai*, glistener) on her brow. Such fanciful accounts are no more reliable than Dr. Johnson's derivation of peacock from peak (tuft of pointed feathers) and cock.



Christianity and Hinduism in India

No thoughtful observer, whether Indian or European will deny that the main factor in producing the movement of thought and the recombination of beliefs in the country is Christianity. Many influences, indeed, are pressing in upon its ancient civilisation, some of them material and gross and degrading. But along with and behind even the unworthiest of these there is something of the Christian atmosphere, some hint of the Christian attitude. It is an attitude very different from that which views the universe as a dream and desires only the "great release." The Vedantist can strive no less truly than the Christian, but it is a strife that he may cease from strife. The two points of view could not be more antipodal, nor could he who adheres to the Hindu ideal be more completely a

stranger and an alien within the Christian civilisation. But whichever of the two we may consider to be higher, there is no question that the Christian civilisation is more widely prevailing. That it should have an influence upon its adversary is inevitable: its conceptions of religion as bearing fruit in conduct, and of the ideal character, which religion aims at producing, as directed towards the service of others are foreign to the old Indian faiths. Accordingly, what we see happening in India is not merely the remoulding of religious ideals in view of a higher standard of morality; it is, on the one hand, the conjunction for the first time of morality and religion—the transformation of religion into a sanction for conduct—and on the other, the interpretation of conduct as loving service.

A most interesting example of this new attitude is afforded by the movement begun by Swami Vivekananda, which has made its influence felt in America as well as in India, and which calls itself, significantly enough, "Practical Vedanta." The words seem almost a contradiction in terms. The founder of this new school, Ramkrishna Paramhansa, though himself a recluse of the old Indian type, seems to have foreseen the task that lay before his successors—a task which Vivekananda, by his eloquence and his magnetic personality, carried as near to accomplishment as perhaps is possible. The task was really the reconciliation of incompatible ideals, and Swami Vivekananda seems, by the report of those who knew him, to have been profoundly aware at times of their incompatibility. One who founded orphanages and industrial schools, who taught his disciples to relieve the famine-stricken and to nurse the sick, who is reported even to have claimed that if he had only "twenty million pounds" he could "set India on her feet"—such a one had certainly come under many of the ideals—and not all of them the highest—of that Western world which he sought to conquer for Vedantism. His eloquence and activity seem far enough from attaining the ancient goal that Bhava summed up to Vashkali in the words: "This Atman is silence." No wonder he said once, as his European disciple, Sister Nevedita, reports: "I have become entangled."

Not only does this modern Vedanta feel the need, under the influence of a new moral standard, of infusing the old ideal of release with the alien conceptions of service and of energy. The Indian who has breathed the spirit of the West feels likewise that his beliefs must aim at being reasonable and consistent. Swami Vivekananda would have been, as he was, a typical product of his time, had

he not been a patriot, passionately proud of his country's ancient past and possessed by ambition for her future greatness. "The queen of his adoration," says Sister Nivedita, "was his motherland." This spirit made him labour to demonstrate the unity and rationality of her various systems of religious and philosophical speculation in order that all schools might unite in the service of her future. But here he separated himself from the closely allied propaganda associated with the Theosophical Society, and especially with Mrs. Besant, which is exercising a still more powerful influence in the recombination and remoulding of Indian ideas. Swami Vivekananda pours the vials of his invective upon the popular religion. "Our god," he says, "is the cooking-pot, and our religion is 'Don't touch me, I am holy.'" For him there is nothing worthy in Indian thought that does not derive from the Vedas; his "universal religion" is the philosophy of the Upanishads. Mrs. Besant, foreigner though she is, is much less of an iconoclast and far more tender to popular superstition. The Puranas, rightly understood, have still their message which is precious. In this respect one cannot but be struck by the close parallel between the work of this modern interpreter of Hinduism and that of the neo-Platonists in the third and fourth centuries. Both are alike in their high moral tone and in seeking to purify and elevate the popular religion. But both are alike, we must also affirm, in "lending the forces of philosophy to deepen the superstition of the age."¹ Just as in the one case Saturn devouring his children was explained as intelligence returning upon itself, so in the other the churning of the sea of milk by the serpent Vasuki is an anticipation of Sir William Crooke's theory of the genesis of the elements, and the *lingam* of Shiva is glorified into "a pillar of fire, typifying creative energy." Just as Porphyry defended idolatry, so also does Mrs. Besant, but on the more modern ground that the image "forms a magnetic communication between the divine form and the worshipper."

These modern movements have somewhat overshadowed the older Theistic Samajes or Churches which have a most honourable record in India for consistent rejection of superstitious practices, and which are associated with some of the most distinguished names in modern India. The question is often asked why these societies have not proved more successful. While they undoubtedly still in-

1. Dill's *Roman Society in the Last Century of the Western Empire*, p. 106.

clude among them some of the most single-minded and earnest of educated Indians, it cannot be denied that their progress in numbers has been disappointing and that the early enthusiasm has in great measure grown cold.

Perhaps a large part of the explanation that is sought may be found in the fact that much of the truth those Theistic societies maintain has been of recent years so largely adopted into Hinduism that it seems to many that they can accept it without forsaking the faith of their fathers. The position occupied by the Brahma Samaj no longer appears as exalted as it seemed at first because considerable tracts of the popular religion have been levelled up towards it. Few, however as these Indian Theists may be, there is no question that the consistency of their faith and practice and their testimony in behalf of high religious ideals are exercising an important influence in the making of India. The name of Ram Mohun Roy especially will ever remain memorable as that of the man who first among his countrymen led the way towards "the dangers and the glories of blue water."

In all this the working, consciously or unconsciously, of Christian ideals is unmistakable. A Bengali writer combating in the *Hindustan Review* a few years ago the view that Christianity will become the religion of India, yet concludes with the emphatic statement that its work there has not been a failure. "It has given us Christ," he says, "and taught us noble, moral, and spiritual lessons which we have discovered anew in our own scriptures, and thereby satisfied our self-love and made them our very own. It has awakened a new spirit of enquiry in the drooping Hindu mind. It has made Hinduism conscious of its greatness. It has held up to view the baneful effects of certain soul-degrading customs which used to prevail and prevail still in Hindu society. In short, it has quickened it with a new life, the full fruition of which is not yet." That is unquestionably a true testimony. The only divergence of opinion will be as to its interpretation. What will this "full fruition" be which is not yet? That it may be and will be a fruition bearing within it much of the thought and experience of Hindu poets and rishis everyone will believe who holds by the Divine government and guidance of the nations. So long as it has at its heart the spirit and the power of Christ, the name it bears will matter not at all. Another able Bengali writer in a recently published historical work frankly faces the prospect of the disappearance of Hinduism before its younger rival, and refuses to regret such a result if Hin-

duism carries its message within Christianity and exercises thereon enduring and a far more widespread influence. We refuse, indeed, to believe Mrs. Besant when she affirms that "propaganda of the Vedanta in the West is far more successful than that of Christianity in the East." But we believe that the influence has not been altogether one-sided, and that the West might have learned more, and so has yet much to learn in this school so ancient and so meditative. We may not consider that under that influence the interpretation of Christian truth will be in the direction of the "New Theology" of Rev. R. J. Campbell, which already has been claimed in India as a product of the Vedanta; but if "Græcia capta" conquered her spiritual conquerors and imposed upon them many of her modes of thought, so that they rule to this hour, we need not be surprised if a similar triumph should await captive India.

It is true that there is not yet much token of this within the Indian Christian Church. Were it otherwise that Church would have rooted itself deeper than it has yet done in the soil of India. There have been and are still great and greatly devoted Indian Christians. Personally and as a Church they have been and are, on the whole, a rebuke and a stimulus to those who are of the old faith. Drawn from every class, but especially from the lowest and most downtrodden, they hold forth an example of unity and progressiveness and of the service of others which is widely acknowledged. Yet it has to be admitted that the prospect of the speedy coming of the Kingdom of God in India would be dim, were it not for the confidence on the part of those who watch for it that already within Hinduism the Church of Christ exists. There are certain special circumstances in India that tend to isolate the Christian from his countrymen and to preserve the Indian Church foreign and strange. And in the past little effort was made by the missionary to counteract this tendency. His people were to become Scotch Presbyterians, or his Church was to be the Church of England even in India. The typical product of Mission work was such a man as Dr. Narayan Sheshadri, who said of himself once, "I am just a black Scotchman." Splendid Christians he and such as he were and are, of whom their adopted nationality has reason to be proud, but unfitted by that fact from exercising as wide and as living an influence as by their abilities and their character they might, in the regeneration of their

people. "It was when Christianity appealed direct to the people," says Sir William Ramsay, "addressed them in their own language and made itself comprehensible to them on this plane of thought, that it met the needs and filled the hearts of the Roman world. It is in this direction certainly that the work of the future lies in the Christianisation of India and those who have set their hands to it are full of hope, recognising as they do that while they are going forth to meet the East, the East is drawing near to them with quickening step.

Hibbert Journal.



Educational Notes

The project of a new University for India originated by Mrs. Besant, in her capacity as the President of the Board of Trustees of the Central Hindu College at Benares, has apparently made some progress since it was noticed about a year ago. In the interviews Mrs. Besant had with Lord Morley and Lord Minto regarding her schemes, she met with a good deal of encouragement. A lengthy petition has since been drawn up to be submitted through the Government of India to his Majesty the King Emperor. "It is stated that the proposed University will have a field of activity distinct from that of existing Universities. First and foremost, it will affiliate no college in which religion and morality do not form an integral part of the education given: it will make no distinction between religions accepting equally Hindu, Buddhist, Parsi, Christian and Mahomedan, but it will not affiliate any purely secular institution. It is claimed on behalf of the proposed institution that it will supply a gap in the educational system of India, and will draw together all the elements which regard the training of youth in honor and virtue as the most essential part of education. It will be a nursery of good citizens, instead of a mint for hall-marking a certain standard of knowledge."

At the opening of the building of the Men's and Women's Union in connection with Manchester University, Lord Morley delivered an interesting speech on the value of University education. There are two opposing theories of University education. According to the one the glory of knowledge should be pursued for its own sake, and accord-

ing to the other only that kind of knowledge should be pursued which is likely to bring bread and butter. Lord Morley would give exclusive allegiance to neither of these views. He considered the social life as the most essential and possibly the most valuable part of University education. He declared that the most excellent and the most delightful of his friendships were those formed in his university days. Without reflection upon his Oxford masters, tutors and dons, he would certainly say that the walks and talks which under-graduates and friends had with one another of the same age with the same ambition the same hopes, and the same common end were far more valuable in after-life than lectures and verse-making or prose-making. All these things furnished a stimulation more valuable than the direct stimulation of the actual teaching. The universities formed nurseries of character in which men and women not only gained knowledge but also acquired the habit of thinking and a culture of mind which could be secured in no other way. The habit of living in a sort of collective bond with the other students is no doubt a thing of great value but we fear Lord Morley estimates too low the debt of the student to his professor. The inspiration which a student receives from a good teacher cannot be counter-balanced by anything else. The ends of education are the same from the kindergarten to the university, but the methods are different.

The fifth quinquennial review of the progress of education in India, prepared by the Director-General of Education, was recently issued. It deals with the period of the five years ended March 31 1907. The report tells us that whereas the increase in the number of students receiving instruction in the higher institutions continued at a rate lower than that in the preceding quinquennium, the vernacular education of the masses has expanded with remarkable rapidity. Though in the quinquennium 1897-1902 the arts, medical, and engineering colleges in the aggregate rose in number from 15,831 to 19,639, yet on March 31st 1907, the total had only increased to 29,785, while the total increase in the number of pupils in secondary schools was six thousand less in the quinquennium than in the preceding one. The educational expansion among the bulk of the people becomes clear by a comparison of the changes that have taken place in the five years 1902 to 1907 with those in the previous fifteen years. In several cases the increase in school attendance has been nearly as great in the later and shorter period as in the earlier and longer

and in some cases it has actually been greater. This progress is no doubt indicative of the beneficent results of British-rule in India.

Side by side with the change of government from absolute monarchy, Turkey seem to be going through a series of reforms in all directions. No better indication of a genuine attempt at social enlightenment and reform is to be found than in the proposal to start a new school at Constantinople. The aim of the school will be to provide a liberal and practical education for two hundred pupils who will be admitted between the ages of ten and thirteen. Civic instruction will form the chief subject with a view to teach the rising generation its rights and duties. English and Turkish will be the two media of instruction. Great stress will be laid upon the practical study of commerce and agriculture, and two additional languages will have to be chosen from among French, German and the Slavonic languages. The school is to be located on an estate of not less than one hundred acres, so that there will be plenty of room for practical instruction of all kinds. The annual fee for each pupil will be about £77 and the initial capital is to be obtained by the floating of a limited liability company.

In Japan, elementary education is compulsory, and every Japanese youth must attend school for six years, four of which are spent in the lower grades and two in the upper grades. The work in the high schools which are directly preparatory to that of the colleges and universities is divided into three main sections,—namely—(1) medicine, (2) law and literature, and (3) pharmacy, engineering, science, and agriculture; so that students can at a comparatively low age, begin to specialise in that branch which they intend to make their own afterwards. No fewer than six advanced technical schools are maintained by the Government. The courses in these schools are spread over three years and include such subjects as mechanics, applied chemistry, electricity, furnace work, metallurgy, naval architecture, and civil and mechanical engineering. There are three special training schools for the preparation of teachers for the advanced technical schools. There are four-thousand public and private schools giving instruction in business and commercial subjects. No wonder that Japan holds a high rank among the advanced nations of the world in industrial and commercial matters. We, in

India, are backward in educational enterprise. Is it that we have not enough faith in the primary importance of education, or is it that being subject to foreigners for centuries, we have lost all power of initiative?

The Educational Review.



College Notes

Enrolment:—The number of students in attendance this term has been 181.

Faculty additions:—Two more new teachers have been added to the Faculty: Mr. S. R. Rajaratnam, B. A., formerly Headmaster of the Vadukoddi English High School, and Mr. G. D. Thomas, a teacher in Chetty St. High School, Jaffna, both "old boys" of the College.

The Study Hall:—A large number of new seats and a re-arrangement of the whole room has been made necessary by the crowd of students. A complete set of large new maps and a fine clock have been hung upon the walls of the hall. The clock is the gift of S. Machado Esq., merchant in Jaffna.

Library Notes:—A number of valuable new books for the library have been received from America by the last shipment, chiefly books for the use of the theological students.

The work of cataloguing the library books by the Dewey system was pushed vigorously by Dr. York during the long vacation, and great progress was made. The task is a large one, and much remains to be done. Some important changes have been made in the rules governing the drawing of books and the use of the library in general. It is now available as a reference room.

Laboratories:—The chemical and physical laboratories have been given room in the large bungalow, thus vacating two more rooms for additional recitation rooms.

Examination Results:—Of our four Madras Matriculation candidates two passed. In the Cambridge examinations ten passed the Senior Local out of twenty candidates, while in the Junior Local eleven passed out of fifteen candidates.

Theological. Three new students have joined the Theological Class during the term.

Military Drill. A company for military drill has been organized consisting of forty-eight of the tallest young men in school. They are trained daily by Sergeant McInness and are now able to go through their manœuvres very creditably.

The section commanders are Wm. Cook, A. S. Chellappa, E. A. Williams and S. Sabaratnam. These act as guides and markers and drill the company themselves in turn.

The majority of the boys comprising this company have taken kindly to the military idea of real discipline and they make a fine appearance when going through their drill. They are handicapped by lack of arms and uniforms which could only be obtained by recognition by the Ceylon Government.

Visitors. In addition to the special lecturers for the Y. M. C. A. mentioned elsewhere, two visitors from India deserve special notice. Mr. S. Eddy and Mr. L. P. Larsen each spent sometime in the College speaking in the hall several times and receiving the boys for private conference. These men are both eminently qualified for helping students in their intellectual difficulties and spiritual struggles. We consider it a great privilege to have had these visits from them.



Alumni Notes

Mr. Samuel Somasundram B. A. of St. John's College, Chundicully, was ordained at St. James Church, Nellore, on June 29th. He assists, at present, in the services at Christ's Church and St. John's Church in addition to his work as Mathematical master in the college.

Mr. Adv. C. Balasingham has been appointed to act for some time as District Judge at Kaltura.

Mr. S. G. Lee M. A. formerly Principal of City College, Colombo has taken charge of the Manipay Memorial English school under the A. C. Mission.

The Rev C M Sanders has resigned his connection with the Chavagacherry Church and has accepted the Pastorate of the Islands under the Jaffna Native Evangelical Society of the A. C. M. Churches.

Mr R R Gunaratnam B A of the Central College, Jaffna has joined the teaching staff of the Central English school, Point Pedro.

Mr J. K. Sinnatamby B. A. was married to Miss. Susan Thangammah, the second daughter of Mr. John Kathiravepillai of Alavetty on the 29th of April in the Alaveddy Church.

Messrs. S. P. Lawton and T. S. Cooke Proctors District Court. have been enrolled as Supreme Court Proctors.

Mr. J. Navaratnam, has been appointed Master in the Wesleyan Mission English school Batticaloa.

At the Chundicully Church **Mr. Richard A Gnana-muttu** of the Jaffna Post office was married to Miss H. R. Adams the only daughter of Dr. Adams of Jaffna Town.

Mr. A. Chellappapillai Forest Ranger Cudappah has returned to Araly on sick leave.

Mr. S. H. T. Taylor, Head Master Tellipalai English school was married to Miss. R. S. Thaisnayagam on 5th June at the Tellipalai Church.

Mr. K. Kudditamby has come off successful in the Burmese Higher (Special Law) examination held in Rangoon.

The engagement is announced and the marriage will take place shortly of Mr. James N. Yesudason to Miss. Alice Augusta Anketell daughter of Rev. C. P. Anketell of Batticaloa.

We regret to record the death which took place on the 2nd of May of Mr. S. Nagalingam of East Araly. The deceased was employed in the F. M. S. and being ill returned to his native place-

We regret also to record the death of Mr. A. C. Hemphill which took place at Kadduvan on the 25th June.



In Memoriam

It is with deep regret that we have to record the death of two of our promising students.

V. Chelladurai, the 2nd son of Mr. Edward Venasitamby, well known as a catechist under the American Mission, was a member of the Senior Local class, having passed the Junior Local last year. He went to Colombo to appear at the Postal examination, and while there, contracted enteric fever to which he succumbed a few days after he returned to Jaffna. The news of his success at the examination came sometime after his death. Chelladurai was a lively young man and was popular among his fellow students. He was a member of the College Foot-ball and Cricket teams and his picture may be seen in the illustration published by us in the last number, where he is seated on the ground at the left. He was 18 years old at the time of his death which occurred on the 7th of April last.

The other student, P. Daniel, is the son of Mr. Periatamby of the Anaicottai Church. Although Daniel joined the College only a few weeks before his death, his intelligence and quiet behaviour were appreciated by his instructors. The cause of his death was pneumonia. We extend our heart-felt sympathy to the parents and relations of the deceased young men.

Miscellany Receipts

	Rs. cts.
Daniel Poor Esq.	50
A. C. Lawton Esq.	50
C. P. Gnanamuttu Esq.	50
A. E. Duraisamy Esq.	50
W. H. Bartlet Esq.	50
A. Chellappah Esq.	1.00
Mr, Gnanamuttu	50
An unknown subscriber	1.00

