

4.

CHRISTIAN EDUCATION FOR INDIA

IN

THE MOTHER TONGUE.

A STATEMENT

ON THE FORMATION OF A

CHRISTIAN VERNACULAR EDUCATION SOCIETY.

TO BE HAD AT

CHURCH MISSIONARY HOUSE, SALISBURY SQUARE ;
BAPTIST MISSION HOUSE, 33, MOORGATE STREET ;
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THE MOTHER TONGUE.

AFTER the proofs of the character of the Hindus brought to view by recent events, it is not to be supposed that any Christian can contentedly resign himself to see the next generation of that numerous people trained up in their old ways. Such a prospect would be not only painful, but dreadful, even to some who could unmoved see the present generation pass away as they are. Yet no provision is made against it. Had we restored all the means of giving young Hindus a Christian training which existed before the outbreak, nine hundred and ninety-seven out of every thousand must still grow up under the unmitigated influence of idolatry. Millions of grandfathers and grandmothers, almost entering upon a future life, are daily teaching their grandchildren, only entering upon this, to offer their first act of worship to serpents and bulls, kites and monkeys, images of frightful deformity, and ideal beings who impersonate the most depraved imaginations of man. The future men, the future mothers of India, are growing up by tens of millions; and if left to the training prepared for them by their own religion, the next generation of British subjects will count far more worshippers of the hideous Siva, than of the holy and redeeming God: for all other classes of her Majesty's subjects are outnumbered by the Hindus.

Philanthropy is of three kinds:—physical, which pities a suffering body; intellectual, which pities a vacant mind; spiritual, which pities a misled and erring soul. To the first we make no appeal, though it is deeply interested in our object; and the second is always included in the last: for he who loves

the soul, is most desirous to train and furnish the mind. Before this Christian philanthropy, wherever it exists, in our nation or others, we would place the spectacle of a population nearly as numerous as that of the whole continent of Europe, the children of which, intelligent and teachable as those of any race on earth, are certain, with exceptions distressingly rare, to be brought up in dark superstitions, prolific of miseries and gross immorality. Is this to be? By a strange providence, the whole of this multitudinous people are now under the government of England, and have a claim upon us for all the advantages we can confer; though themselves boasting a literature far more ancient than the name of Britain, are not only willing, but generally anxious, to place their children under instruction conducted by Europeans. Even the Brahmans, though the oldest and most exclusive priesthood in existence, claiming a Divine right, conferred in the very act of creation, to be the sole readers of the Veda and teachers of mankind, so far abate their pretensions as freely to send their sons to our schools. To those who have not habituated themselves to consider the vastness of India, it would probably appear a wild assertion, that were half a million zealous teachers placed in that country at once, it would not be more than was necessary to offer an opportunity of Christian education to all its rising youth. Yet this statement would be correct. Even the public returns, confessedly imperfect, give the population of India as one hundred and eighty millions; and if one in six be taken as the proportion within the school-going age, this is thirty millions, or sixty pupils each for half a million of teachers. Every one of these is at this day receiving his or her training for the present life, and that which is to follow; and alas, what a training!

Looking at the wonderful opening which the Lord has placed before His church, and at the fearful fact that unless some great and hitherto unattempted movement be made, the overwhelming majority of the Hindus must hereafter be formed to the same courses as in the past; some, who have long desired and prayed for the regeneration of India, have heard, in the shocks of the late crisis, a call to Christians to unite in some effort to bless that country generally with Christian light. Direct evangelistic labour can best be carried out by the various Mis-

sionary Societies, pursuing their own plans, and reinforcing their establishments. It therefore appeared, that the educational enterprise offered the most suitable field for a combined undertaking; and that a Society formed by Christians of different churches, joining hand in hand, in the humble resolve, by the help of their Blessed Head and Master, to forget all things, but the call to train the future millions of India in the knowledge of His glorious Gospel, would form the best and most lasting memorial of the sore chastisements and wondrous deliverances by which Providence has appealed to our nation in recent events.

On the distinct understanding, then, that it is a *memorial Work*, undertaken at the solemn moment when the unfaithfulness of England was so painfully brought to remembrance, and the horrors of a heathen and caste education so strikingly displayed; those into whose hearts the design has been put, would now affectionately call upon their fellow-Christians throughout the land to join in founding a Society, which shall, by God's blessing, benefit millions yet unborn. They would say, Let it be done while yet the blood of our murdered kinsfolk and of martyred native Christians is scarcely dry; and thus let us repay the heathen by a greater effort for the good of their children, and their children's children, than the people of one land ever made for those of another. In issuing this appeal the Provisional Committee would say a few words as to

I. Their Principles and their Plans.

II. The present State of Education in India.

III. The Insufficiency of all but Christian Education.

I. *In Principle they simply desire to be Christian.* They seek to train Hindu children as a Christian duty; they believe that the highest benefit they can confer on them, is the knowledge of Christian truth; they aim at leading them to understand and seek the great Christian salvation; and they pray for one thing, that God may make the Society's labours instrumental in bringing them as individuals to lead a Christian life, as communities to form a Christian nation. Less than this they do not aim at, and will not profess. They seek no co-operation among their fellow-countrymen, no access to the Hindus, of which this avowal would deprive them. They will rejoice

in the spread of all knowledge, will use their own influence to diffuse sound general education ; but their "heart's desire and prayer to God" is, that they may be honoured as fellow-labourers with Missionaries and others, in extending the kingdom of Christ over the people of India.

While they seek not the co-operation of any who cannot enter into this their chief design, they invite, ay, earnestly solicit and entreat, that of all who can. They hope to be joined by Christians of all denominations, who for this end can work together, and pray together. Believing that all their work ought to be carried on in a spirit of prayer, they cannot meet without united supplication. They trust to see persons of great varieties of opinion, and of many branches of the Christian church, brought together for this good work ; and in common invocation of the Blessed Trinity, common faith in the one atoning Redeemer and one Holy Spirit, and common labour to spread the glorious Gospel, learning to love one another, and advance Christian union at home. They would also carry out this catholic principle in selecting their agents, and in relating themselves to fellow-labourers. Choosing none of whose true piety, of whose steadfastness in the essentials of Christian truth, they were not persuaded, they would impose no restraints, but would rather leave each man unfettered to teach all he believed and valued, being satisfied that he would teach substantial Christianity, than endeavour to conform all to some general standard to which none would object.

As to their *Plans* : they propose to undertake those departments of educational labour which appear to be most open to a new and united body, and most directly conducive to large and pervasive results. Direct instruction in the English language, and also in the vernaculars, forms part of the work of nearly all Missionary Societies, and will continue to do so. With this, therefore, it is not proposed to interfere : they would not supersede one Mission school ; although, if blessed in their own sphere, they would hope that hereafter they may not only lighten the care of Missionaries as to education, but on many fields, by schools, prepare the way for them ; and in all things they look to them as their fellow-helpers. But their present design is not the establishment of schools simply for direct instruction.

Institutions for training masters to teach in their mother tongue, and the preparation of Christian books in the various languages of India, are the two great objects they propose. The profession of schoolmaster is honourable in every village; and wherever one appeared who had the advantages of a training by Europeans, with such books and apparatus as our educational systems can furnish, he would soon establish his claims in preference to untrained competitors. It might be difficult to induce those who had been educated through the medium of English thus to devote themselves to village teaching; but men raised above their neighbours by learning, which they could freely diffuse among them, and which did not offer the bait of public employment or European society, would naturally find both livelihood and respect by teaching. The Missionary and Government schools, the promptings of self-interest, and the energy of their masters, will combine to advance the knowledge of English among the Hindus. It may reasonably be expected to become to them what Greek, Latin, and French united are in Europe,—the language of theological and classic treasures, and of travel and polite life. Its advancement is desirable on many grounds; and good vernacular education will both stimulate a taste for the literature it contains, and train the mind so as to facilitate its acquisition. Experience has proved this in both Irish and Welsh schools. The knowledge of English opens the stores of Christian literature to the native mind; but it is only the use of the vernaculars that will give Christian thought the plastic power of the mother tongues. And mother tongues are the moulding instrument for all communities. No people has ever been Christianized through a foreign language. The miracle of Pentecost indicated for ever the duty of the Christian church to tell her blessed message to “every man in his own tongue wherein he was born.” In Wales the Reformation adopted the mother tongue, in Ireland it trusted to the English; and what a lesson does the difference of result teach! In all the Normal Institutions which the projected Society may be enabled to establish, it will be left to the Local Committee to decide whether the students shall be taught English or not; but the object in view is to supplant the ignorant

heathen teacher, in the ordinary schools of India, by one who has had a Christian training; and the corrupting school-books by such as will both give sound knowledge and Christian standards of thought and morals. Those who propose such an undertaking feel its boldness and magnitude. The bare thought of attempting to change the schoolmasters and school-books of a continent is one that the largest minds might long revolve, ever seeing new aspects of solemnity, new consequences and hopes.

India has thirteen cultivated languages, and many minor dialects. All of the former must be employed; some of the latter are too important to be overlooked. The work of preparing books for school purposes, and also for a popular literature, in thirteen languages, may seem interminable, as indeed at first do all undertakings for such a multitude of human beings as peoples India. Yet great facility exists for translating from one language into another; natives who could not prepare a work being quite capable of rendering one from some other Indian tongue into their own. A good book produced in any one language might, with funds at command, be made the common property of all India, in a comparatively short period.

The least that could be ultimately contemplated by such a Society as is now proposed, would be one Normal School, say for one hundred teachers, in each of the thirteen great languages. How inadequate this would be, will appear from the fact that some languages of India are spoken by as many as the French or English in Europe; several by more than the Spanish. Yet, each efficient Normal School will require great outlay for buildings, for a staff of able and well-trained European masters sufficient to provide against failure by illness, for apparatus and incidental expenses. Even thirteen such cannot be raised without an income which, on the present scale of our ideas, would be considered great. When to this is added the work of preparing, printing, and translating books, another large claim for outlay will arise; an outlay which might, with unspeakable advantage to India, be pushed to an immense extent.

As a commencement it would be desirable to establish one Normal School in each Presidency; and this object the Provisional Committee would set before the mind of those who are disposed to assist them, as one to be immediately aimed at. With regard to the preparation of books, the existence of the South India School Book Society offers great assistance. Support rendered to it would at once accomplish the object to a certain extent.

II. At present, education is found in India under three forms:—

NATIVE EDUCATION.

GOVERNMENT EDUCATION.

CHRISTIAN EDUCATION.

Native Education, such as it is, is withheld from one half of the population,—all the females. By immemorial usage, the knowledge of letters is denied to every woman, except the unhappy girls who are devoted to the temples and prostitution. This single custom enlists the finest feelings of the women against their own enlightenment, dooms every man in the country to be the son of a miserably ignorant mother, and thus insures a narrow-minded and superstitious posterity. To the women, we must add the whole body of the Outcastes, those who are considered as destitute of Caste, including the wild hill tribes, as well as those found mixed with the ordinary population. These, in all, are probably little less numerous than the people of the British Isles;* and though a few may manage to obtain some instruction from native sources, the rule that the millions of the Outcastes are utterly untaught is scarcely broken. We may further add the Ryots, the cotter population, who, though possessed of Caste, seldom learn even to read, though here and there one may be found who can do so. The educated natives chiefly belong to the three highest classes,—the Priests, Soldiers, and Traders, with some artisans. But a large proportion of the soldiers and traders are without even the elements of education.

* The settled Outcastes, if taken at one in ten of the people, make nearly twenty millions; and the hill and jungle tribes are computed at eight or ten millions.

From these facts it is obvious that, to a large majority of the Hindu people, in offering them the benefits of education, we appear only in the light of benefactors; for those of their own countrymen who held the key of knowledge have, in all past generations, concealed it from them. And even those who can obtain Native Education soon feel that its quality, methods, and apparatus, are very inferior to those of the instruction given by Englishmen.

Every native town, and most villages of much importance, have their schools; and at certain points exist superior institutions, conducted by teachers of repute, which may be considered as a kind of colleges. These "indigenous schools," as they are called by the authorities of the North-West Provinces, form the natural basis for any movement attempting a *national* education of the Hindus. Class education may be given in central stations, and in foreign tongues; but any effect upon the whole social organization of India must be produced by pervasive and popular instruction, including market towns and rural villages.

As to the Quality of Native Education, it generally consists in reading, writing, and some knowledge of arithmetic; but not one educated Hindu in a thousand can read, like a European, as fluently as he would speak. On the contrary, they proceed in a slow recitative, dwelling on the syllables, hesitating, turning back, and repeating. All their learning upon physical subjects (beyond mathematics, which extremely few know) is but a progress into denser and yet denser ignorance. In saying this we assume that false ideas of an object constitute greater ignorance than no idea at all; as, for instance, that a man who had no conception where London was situated, or what was its size, would be less hopelessly ignorant than one who believed, on what he considered unquestionable authority, that it was a fishing village in Malta. So a poor Ryot, who never formed a conception of the size or shape of the earth, is less hopelessly ignorant than a learned Brahman, who believes, on the authority of his sacred books,* that it is many millions of miles in extent, formed of seven circular continents, like the stripes on a target, each with an

* *Skanda Purana*, quoted by Dr. Wilson, in his "Exposure of Hinduism."

ocean to match, which are respectively composed of salt water, toddy, sugar-cane juice, clarified butter, curds, milk, and fresh water.

The progress of native learning in morals is analogous to that in physical science; a progress into deeper and deeper darkness. Principles of morality which, when announced in Christendom, carry a holy meaning, are often found in Hindu writings, and supposed by Europeans to have the same force as with ourselves. But the tales and fables by which they are illustrated in native literature, frequently go completely to pervert their intention, and turn them into sanctions of vice. The histories of every god, the pleasures and incidents of heavenly life, many of the actions which are brought before the Hindu student with the claims of super-human sanctity, embody the vilest passions of the human heart, and exaggerate their indulgence. The effect of all this upon the highest order of native mind may, to some extent, be judged from the following passage in a controversial work against Christianity, by Mora Bhatta Dandekara, of Bombay, printed by Dr. Wilson, with his own able "Exposure of Hinduism:"—

"Our opponents are accustomed to ask,—When did Krishna perform any good deeds? In his behaviour, say they, there is nothing but sin; not a particle of righteousness is to be found. We answer that this is not the case with him alone. Of all the numerous gods which have sprung from the one God, and yet are no more than one God, (in the same manner as, though there are severally Father, Son, and Holy Spirit, there is but one God,) of all these the procedure resembles a good deal that of Krishna. Krishna's committing theft with the cowherds, and playing the adulterer with their wives,—Shiva's spreading death and destruction by his curses, and behaving indecently with Párvatì,—Bramhá's looking on his own daughter with the eye of a paramour, and making a most filthy disclosure of his lust,—Ráma's crying out, 'Sítá, Sítá,' and embracing the trees in a fit of frenzy,—Paráshara's cohabiting with a fisherman's daughter;—such abominable transactions as these, too bad to be even mentioned,—Are these, you will say, what you adduce and place on a level with the good acts of Christ? What merit will accrue to you from listening to the tale that narrates them? and as for purity of heart, not the least of it can be

obtained by means of them. As by listening to love-songs lust is inflamed, and by hearing of the feats of Sindia and Holkar the spirit is stirred, so by hearing of the deeds of the gods, formerly referred to, men will only be prompted to wickedness. Regarding this objection we maintain, agreeably to the word of God, that all these deeds are, to many, virtuous actions in the gods that performed them. We maintain further, that by hearing and speaking of them the ignorance of the imprisoned spirit, and its consequent subjection to passion, are removed, and that thus they have as much power as image-worship itself, to create in the soul pure and virtuous dispositions. These deeds, when narrowly considered, are even far better than those virtuous actions of Christ's that you mention. To you alone, who view them with an evil eye, they appear vicious actions."

If Native Education, as to its quality, be poor in a mental, and deleterious in a moral, point of view, it is also very cumbrous in its methods. In some of the languages of India, a boy is considered as doing pretty well who learns his alphabet in three months. In teaching Sanscrit, it is not unusual to make the pupil commit the whole Lexicon to memory; and in other cases great quantities of poetry, the meaning of which he never knows. And these cumbrous methods are aggravated by a miserable apparatus. In the ordinary native school, the boys are seated on a sanded floor, which is the whole school apparatus for the junior classes. They learn by forming letters in the sand with the finger. From this the only advance is to the iron style for a pen, and the cadjan-leaf for paper, or to miserably coarse paper and a reed pen. No printed books, or slates, or maps, or tables in clear type; so that, when the European Teacher appears with his well-adapted apparatus, he is at once felt to have as great an advantage over the native Master, as, in travelling, the railway has over the palankeen. Of course, in some of the large towns, the natives begin to use our apparatus; but every invention borrowed from us is a confession that our claim to be their instructors is well founded. And even in the villages, so far from the Masters showing the immovable attachment to custom which might be looked for, Missionaries first, and more lately the Government of the North-West Provinces, have found it very easy to introduce

into the common village school any improvement, in books and modes of teaching, which the Masters were capable of adopting. In 1838 Mr. Hodson, stationed at Goobbee, in a remote part of the Mysore, took the village Schoolmasters in several places under his direction, giving them three or four rupees a month, and obtaining in return the regular use of the Christian Scriptures and Catechisms, and such other school-books as then existed in the Canarese language, with a right of visiting and inspecting the school at any time; and even of using it as a preaching-place, and bringing all the boys of the advanced classes monthly to the Mission-house, for a joint examination. Subsequently, as we shall hereafter notice, the able and lamented Mr. Thomason, as Lieutenant-Governor of Agra, adopted substantially the same system with the exception of the Christian element.

Many such circumstances encourage the belief that, if Christians will, they may supplant all others in training the future generations of India; a conviction which is strengthened by the condition of native literature. Although for many ages poetic works and scientific treatises have existed, they are all written in archaic dialects, and scarcely any of the numerous languages of India have a prose literature in a style "understood of the people." In many of those tongues, it has been the appointment of Providence that the translation of the Bible shall be, as in our own mother tongue, the first great work in popular and yet standard prose. The possession of three powers—the printing-press, a familiar style, and sound Western knowledge—places us in a position of advantage, from which we may, if only faithful to our privileges, take into Christian hands the formation of the future schools and household books of all India.

GOVERNMENT EDUCATION.

WHEN the British Government in India first moved in respect to Education, it was not with a view to teach the English language, European science, or the Christian religion; but to provide judicial officers, well trained in Hindu and Mohammedan law. The natural effect of its first efforts was to revive the study of the sacred languages of these two religions, and to give fresh vigour to their social code,

derived from European sanction and energy. In the year 1823, a Committee of Public Instruction was appointed. Attention continued to be directed to the study of Sanscrit and Arabic, till, "as it was found that, after hiring students to attend the Arabic college, and having translations made for their use at an expense of thirty-two shillings a page, neither students nor Teachers could understand them, it was proposed to employ the translator as the interpreter of his own writings, at a further expense of three hundred rupees a month." *

In these schools, as in the former ones, a system was established which, we believe, never had been adopted by any Government in the course of history; namely, that the rulers of the country placed their own religion at a public disadvantage, by formally excluding its sacred books, while its first object in the original schools had been to promote the study of those of Mohammedans and Hindus, thereby exalting the one and discrediting the other. At the same time the institution of Caste was recognised; Sanscrit colleges being devoted to Brahmans, Arabic ones chiefly to Mohammedans, and even the Anglo-Indian one, called the Hindu College, being denied to all who were not of good Caste.

No change took place in this system till 1835, when it was resolved, under the government of Lord William Bentinck, to introduce the English language, and circulate English books, instead of Sanscrit and Arabic. In the schools founded on this system, the claims of Caste were disregarded, and boys of all Castes united in the same classes. Another regulation was considered as a great advance, namely, that the Bible, though shut out from the school course, should be allowed a place on the shelf of the library, in common with Hindu and Mohammedan works. †

This dread of manifesting respect for their own religion had not been uniformly shown by the East India Company; for, as we learn from a pamphlet published in 1813, by Mr. C. S. John, of the Danish Mission at Tranquebar, the Court of

* Sir C. E. Trevelyan, in his work on the Education of the People of India, p. 11.

† Sir Charles Trevelyan's work, quoted above, gives an interesting account of these changes, in effecting which he took a distinguished part.

Directors, in the days of Swartz, committed itself to the support of free schools under Christian management; ordering "the Honourable Government of Madras to encourage these schools, by granting £100 annually to each which might be established." An order which was to some extent acted upon; for he adds, "Only a small number were established, for which 500 pagodas *per annum* were granted by the Honourable Government, which afterwards was increased to 1,000."

In 1849, the policy of excluding Christianity from Government schools received a singular illustration, in a fact stated by the Rev. P. L. Sandberg, formerly Principal of the Church Missionary College at Benares, in a letter to one of the public journals, under date of November 5th, 1857:—

"In the year 1849 I was in Calcutta; it so happened that about that time a native gentleman of high Caste, having embraced Christianity by baptism, was dismissed by the authorities from a post of responsibility in the Hindu Government College."

The Government of Ceylon introduced the Bible into its schools; and the Marquis of Tweeddale, while Governor of Madras, wished to do the same; but the Court of Directors refused its sanction. In 1854, by order of the Home Government, a principle suggested by the Hon. J. F. Thomas, Member of Council at Madras, in his minute of June 26th, 1851, and afterwards recommended by distinguished witnesses before Parliament in 1853, was adopted. Grants in aid were to be given to any schools which should furnish the required amount of secular instruction, of which the Government would certify itself by regular inspection, leaving the conductors of the schools free to teach whatever religion they might desire to promote, without any interference on the part of the Government Inspector, or even cognizance being taken of it. Such schools, however, as were wholly supported by the Government were to be, as before, strictly non-Christian; the Bible not only being shut out from the course of instruction, but voluntary inquiries on the part of the pupils, as to its sacred contents, being forbidden in school hours. Even

the permission of such inquiries out of school is described as if it were, in some sort, a concession.*

Less than a year before the outbreak of the mutinies, a noble Lord, representing the Queen of England, and at the head of his Council, in a formal Government document seemed to place the name of our adorable Redeemer on the same footing as those of Siva and Mohammed: and even that was done with a view of honouring it; for his Lordship was remonstrating against the total exclusion of that sacred name from passages in ordinary school books; a practice to which some Government teachers had resorted, under apprehension of displeasure, should they be accused of admitting anything that savoured of the religion we, as a nation, profess.†

Later still, in the present year, the authorities at Calcutta arranged with Missionaries of the Church Missionary Society to give them grants in aid for schools to be established among the Sonthals, a wild tribe having no more Caste than our Gypsies, and less regarded by the ordinary Hindus than these latter by our nation. By a violent outbreak these poor savages had caused much trouble even to the powerful Government of Lord Dalhousie; and yet the Missionaries had secured their confidence, and a prospect existed of giving them the blessings of Christian education. Yet no sooner did our Home Government learn what had been done in India, than it disallowed the arrangement, and ordered schools to be substituted from which the Bible and Christian books should be excluded. It is said that the local officer, on his own responsibility, refused to carry out this order; but, be that as it may, the Government issued it, as the latest, and let us humbly hope as the last, manifestation of a principle which has nearly all along dictated its course in respect to education.

EXTENT OF GOVERNMENT EDUCATION.

Government education, however faulty in principle, was projected on so grand a scale in 1854, that with vigorous expansion it would, in the course of years, cover the whole

* Appendix, note 1.

† Appendix, note 2.

surface of India, vast as that is. Taking the deep and broad foundation of the indigenous village school, and adopting the masters with all their defects, the plan aimed at raising these by public inspection, by new and good school-books, and other apparatus, by some slight pecuniary encouragement, and by giving their ablest pupils the prize of admission to district schools of a higher order. These again were to be related to superior institutions, and these to colleges affiliated to universities, so that the education of a few in the highest branches of science, instead of being the substitute for national education, as long had been the case, should be only its complement;—not raising up a select order of recondite scholars to puzzle and overawe an ignorant mass, as on the native system, but offering to a generally instructed people competent leaders in higher branches of knowledge, which only a few in any country can master.

This great scheme as yet exists chiefly in intention. The only part of India where any systematic effort at *general* education has been made is in the North-West Provinces, and even there only in eight districts. In all other parts of the country, a school, either Government or Missionary, is as rare as a lighthouse on our coast. Well-informed Europeans may often be heard speaking as if much had been done in certain countries of India, because three or four schools exist among three or four millions of people. In many countries, none have ever been established.

The total number of scholars in the schools of the North-Western Provinces, which have justly attracted so much attention, is in the District (Tahseelee) Schools, only 4,688; and 49,000 in indigenous village schools under Government supervision. This system has been in operation only since 1851.* The following fact illustrates the facility with which the natives yield even on the points about which they are most susceptible, when treated with firmness without violence. Caste is a far more tender point than teaching the Bible, yet they forego its claims when the school authorities will not bow to them:—

* Papers on the State and Progress of Education in the North-Western Provinces for 1854-5; and General Report for 1854-5.

“The fact of a Chumar heading the second Persian class with 280 marks out of 300, the second boy being a Rajpoot, the four next Brahmins, the seventh a Raet, and the eighth a Mussulman, is deserving of note. The admission of the Chumar into the school had been violently opposed. Some Brahmins left in consequence, but the Committee remained firm, while the judicious treatment of the delicate question quieted the objecting parties. A similar case occurred a few months ago at the Budaon School, when the quiet determination of the authorities gained the day.”*

One Normal School has been established at Agra for one hundred Vernacular Teachers. The facility with which we may supplant the old school-books of the country, as well as its popular literature, is strikingly illustrated in the fact that “the number of books annually disposed of will, ere long, be not less than 200,000;”† and in the year ending April, 1855, no less than 41,179 books were sold, while 12,879 were given away in rewards. The North-Western Provinces contain thirty-five millions of souls; with no less than 231 towns of more than five thousand inhabitants each; and some of as many as 170,000. Of these, the operations of “neither the Government nor Missionaries have yet reached” one-half; for 180 of those populous towns are without any school but what is purely native. Yet this is in the one division of India where alone an attempt at comprehensive education has yet been made.

A remarkable spontaneous movement in favour of female education has been reported as taking place in Agra. Pundit Gopal Singh, a native Visitor of Indigenous Schools, commenced to persuade his neighbours to have their daughters instructed, and met with success which would have been thought incredible. “The establishment of a little school,” says the Pundit, “in which my own daughters and those of my immediate friends and relations attended at first, like a charm dispelled in a great measure the prejudices of my neighbours, and induced many to send their girls also. This example, and my persuasion and reasoning, have at last succeeded in inducing many respectable inhabitants of other villages to yield.” So rapidly did the movement extend, that

* Papers, *ut supra*, p. 8, par. 4.

† *Ibid.*, p. 10.

while in September fifty schools were reported, attended by twelve hundred girls, in the first week of November two hundred schools had been established, with an attendance of three thousand eight hundred. The pupils are nearly all Hindus belonging to the most respectable families. About one tenth of the pupils are above twenty-one years of age, the rest varying from six to twenty. How far this wonderful and hopeful movement has been impeded by the recent disturbances, we almost fear to imagine; but it is a strong proof that our ideas of the immovable tenacity of Hindu customs are exaggerated.*

CHRISTIAN EDUCATION.

CHRISTIAN Education, though less extensive than that of Government, when the indigenous schools are counted, is nearly double what it would be without these; and, considering all its difficulties, devout thankfulness becomes us that it has gained the extent and the results now witnessed. It has to contend not only with the constitutional apathy of the natives, and their natural prejudices, but with gratuitous jealousy, originated by the Government manifestoes about danger to their rights of conscience, and frequently irritated by fresh expressions of this kind. Every time that the Court of Directors has announced that they "cannot consider it either expedient or prudent to introduce any branch of study which can in any way interfere with the religious feelings and opinions of the people," † attention is unfavourably directed to the exertions of the Missionaries, and vague fears of concealed designs are excited. In every case in which a school is established where the agents of Government suppress their own religion, and propagate all other doctrines which they believe, whether physical or economical, impressions are made of which we will state one example.

"A native gentleman, grateful for recovery from a serious illness, and influenced by the saying of a native teacher, that 'Jesus Christ

* We give this statement from the "Friend of India" for November 20th, 1856, which cites Lieutenant Fuller, Inspector of Schools, as authority. The Reports on Education in the North-West Provinces, at the India House, do not come down later than 1855.

† Selections, *ut supra*, p. ccliv., par. 5.

was the true One, and came out of God;’ founded and endowed a college at Benares, which bears his own name,—Rajah Jaynarain. This he gave over to the Church Missionary Society. Yet, after long struggling against convictions of the truth of Christianity, he at last said, ‘*Had the Christian religion been true, the Company Bahadur, which had, in other respects, benefitted his country, would not have withheld from at least commending this religion to their notice.*’”*

Notwithstanding all this, wherever the three kinds of schools exist side by side,—the Native, the Government, and the Christian,—public favour invariably declares for the last. Even when conversions, and the agitation consequent upon them, scatter the pupils for a while, they soon return in as great numbers as ever; as has been several times witnessed in the institutions of Dr. Duff, Mr. Anderson, and many others. The natives know that the Government school is as alien to all their venerated ideas as the Christian one: while it cannot by ill-supported professions of neutrality inspire the same confidence as Missionary frankness, has not the attraction which true Christian zeal exercises even upon those who dread it, and therefore, though studiously adapted to gain the people, stands as a constant proof that the blessing of God is more fruitful than all the policy of man.

Yet, much encouragement as the past course of Christian education gives to its supporters, it has only made its beginning; all the pupils in Missionary schools being 78,788,† or, as we intimated before, less than three in a thousand of those who are of school-going age. The distribution of schools is such that while in Calcutta, Madras, Bombay, and some other large cities, several are at work together; in the provinces, hundreds of miles may be travelled without one being found. Tracts as large as Prussia, or even as France, may easily be traced on the map of India, without enclosing a Christian school. Tens of millions of persons who were born British subjects, and are now in middle life, have never had a single

* “The Indian Crisis,” p. 30.

† “Results of Missionary Labour in India. By the Rev. Joseph Mullens.” Third Edition.

hour's Christian instruction from either Teacher or Preacher. In the best supplied cities the means of giving a Christian education are utterly insufficient; but in the great majority of Indian cities no beginning has yet been made.

Christian Education has three leading modes of operation :—

DIRECT INSTRUCTION.

INSTITUTIONS FOR TRAINING MASTERS.

THE PREPARATION OF BOOKS.

DIRECT INSTRUCTION is given in English and various vernacular languages, in male and female schools. These range from poor village schools, in which only the simplest elements of knowledge are taught, up to institutions giving a liberal European education. With the Scotch Missionary Societies schools are the principal, and in some cases the only, mode of operations; but with all the English Societies and the Germans they are a secondary, though often a very important, department. One leading Society, the American Board of Commissioners for Foreign Missions, has lately, after many years of experience, and much inquiry, resolved to withdraw altogether from education, that its agents may not be diverted from the one great work of preaching the Gospel. It is not probable that this example will be followed by other Societies; yet it marks a tendency to separate direct evangelistic and educational efforts into two departments, to be prosecuted by distinct agencies. The Church Missionary Society has also called attention to the fact, that as Missions advance, a diminishing proportion of their funds will be bestowed on the education of the heathen, more being absorbed in the support of Ministers, and the training of Christian children. This important fact is illustrated by the following instance in the history of that Society :—

“ The Church Missionary Society has educated the largest number of children in India of any Missionary Society. Twenty years ago, it educated 8,000 children, who were mostly heathen. Now it educates 20,000, of whom 7,000 are Christians. But its expenditure on all departments of its Indian Missions has increased during these twenty years, from £16,000 to £55,000. Its Mission expenditure is more than threefold; the number of heathen children under edu-

cation is not doubled. In other words, as a Mission expands, a less and less proportion of its means is given to heathen schools."*

Even if Missionary Societies continued in future to give the same proportion of their funds to educate the heathen as in the past, the work must proceed at a rate so slow, as to become distressing when carefully considered. The Mission school must be at or near the Mission station. The latter implies a large outlay of money, and a staff of men; and cannot be rapidly extended on any scale that would cover all India, for centuries to come, even were the resources of every Society doubled. By itinerating journeys the Missionary may spread the influence of his preaching far beyond the bounds of any station; but the school is a permanent establishment, depending on the station. May not means then be found to advance schools faster than it is possible to increase Mission stations?

As to NORMAL SCHOOLS for training masters, the fact stated at the outset, that to furnish one Christian teacher for every sixty Hindu boys or girls of school-going age, would require half a million, is sufficient to show that this department of education is the most important of all. Europeans can never educate India, any more than they can cultivate its fields, or fill its future pulpits. Their calling is to train natives to do this great work for their countrymen; and while direct instruction, which prepares a clerk or merchant, almost terminates in the individual, that which prepares a schoolmaster, who will spend his life in teaching what he has been taught, propagates and multiplies itself a thousandfold. A grander object has seldom presented itself to Christian zeal, than to train a race of teachers who should carry into the towns and villages of India the precious books of Scripture for their chief lessons, and the lights of European knowledge for the accompanying temporal blessing. The only establishment of this character at present existing in India is the Vernacular Training Institution of the Church Missionary Society at Palamcottah, established about three years ago, and already exhibiting most encouraging results.†

In the PREPARATION OF BOOKS a good commencement has

* "The Indian Crisis," p. 21.

† See Appendix, *note* 4.

been made. The sacred Scriptures, being the foundation of all Christian knowledge, have commanded the first exertions of Missionaries; and now all their inspired pages are rendered into no less than ten of the chief languages, besides portions in twenty-five others. These have been followed by other books, including tracts, theological works, school-books, and works of general information or literary merit. When the Government prepared Sanscrit and Arabic works, they could not dispose of them; and natives who have printed the most favourite native books for sale, have failed in the enterprise; in some cases, at least. On the other hand, English books of all kinds are eagerly sought by those who know our language; and works by Europeans, or containing European knowledge, in any of the vernacular languages, are not less desired by those who know only their own tongue. One remarkable use has sometimes been made of these, namely, to supplant native books in schools, and that even in places where Missionaries had never been.* One case occurred in which a Linga Priest, taught by books alone, without intercourse with Missionaries, had formed a school of partially Christianized disciples.† When the novelty and beauty of the printed book are united with the wonder of a new and pure religion, or of strange science, native curiosity is raised, and the desire to possess it strong. To touch leather is unclean to the natives, because it is part of a dead animal; yet they often beg for “a leather book,” (a bound one,) in preference to another, simply because “it will stand a long time.” During the past year, the Baptist Mission Press at Calcutta printed fourteen million pages; the Wesleyan Mission Press at Bangalore, above eight millions. At Calcutta, and in other parts of India, Book Societies have long been in active operation, with great success; the list of works, translated and original, being far beyond what persons unacquainted with the facts would suppose, ranging from such writers as Paley and Bunyan to familiar tales and little tracts. It may be assumed that, other things being equal, works originally prepared for India will be more valuable than translations,

* Arthur's “Mission to the Mysore.”

† Mullens's “Results of Missionary Labours,” &c.

owing to their more familiar illustrations and allusions. The South India School-Book Society has lately been formed, with prospects of great usefulness; under the direction of Mr. Murdoch. Just enough has been done in this department to show that, were the Christians of England awake, they might change the school-books and the popular reading of all India; and two more certain instruments of a great and permanent revolution cannot be imagined, than, by the blessing of God, these would prove. It has been already intimated that schools ought not to wait for Mission stations, but may be pushed on much faster than these can advance; and so books need not wait for schools, but, as less costly and more easily spread, may be made the messengers of the churches to thousands of villages, where the majority of the present adults will be in the grave before the Christian schoolmaster settles, or the Christian preacher passes through.

III. THE INSUFFICIENCY OF ALL EXCEPT CHRISTIAN EDUCATION.

THE grounds on which the policy of giving a non-Christian Education in India has been vindicated are twofold: prudence, in avoiding offence to the prejudices of the natives; justice, in not using public funds raised from among themselves to convert them from their own religion. As to the former ground, it remains to be proved that the Hindus are ever offended by teaching which they are free to seek or avoid, as they would assuredly be, if placed under compulsion, or threatened with breach of Caste. The words of Professor H. H. Wilson, used in reference to the motives of the Sepoys in the celebrated Vellore mutiny, are, *mutatis mutandis*, applicable to the question of schools.*

“It is a great error to suppose that the people of India are so sensitive upon the subject of their religion, either Hindu or Moham-
medan, as to suffer no approach of controversy, or to encounter adverse opinions with no other arguments than insurrection and murder.....*It was not conversion which the troops dreaded, it was compulsion; it was not the reasoning or the persuasion of the Missionary which they feared, but the arbitrary interposition of authority.*” †

* Mill's "History of British India," by Wilson, vol. vii., p. 140.

† "The Indian Crisis," p. 30.

The belief that fears of popular resistance to the use of the Bible in schools are groundless, is supported by the fact that a statement laid before the Government in 1853, exhibited the following comparison between the two classes of schools:—

Christian Mission Schools,	1,668 ;	Scholars,	96,177.
Government Schools,	404 ;	„	25,362.*

In 1834, Mr. Roberts, being at the head of a school supported by the heathen Rajah of Travancore, proposed that the rule which forbade the use of the Bible to all but Christians should be rescinded. The Rajah not only consented, but granted 250 rupees from the public funds, for the purchase of Bibles. The attendance on the Bible Class, being voluntary, was at first small ; but gradually increased,—

“Till, after a while, not a single dissentient remained : and from that time to the present the Bible has been read in the school by the Brahman, the Sudra, the Chogan, the Mohammedan, the Parsee, the Papist, the Syrian,—in short by all who are able to read it, and that without any objection or murmur of complaint. And not only so : after the Bible came into general use, the Hindu and other native youths began to purchase copies for their own use, which they could therefore take home with them, and read them there as well as at school : thus the sacred Scriptures found their way into houses and palaces to which Missionaries could have no access, and were read in the hearing of the great, the proud, and the hostile perhaps, by their own children.” †

In the city of Mysore, the heathen Rajah adopted a school, conducted by the Wesleyan Missionaries ; transferring to it a monthly grant by which he had supported one on the Government or non-Christian principle ; and this he gradually increased till it reached £180 a year, beside a good house. Subsequently Sir Mark Cubbon, who ably governs the territories of the Rajah, gradually made grants, first to one and then to a few other Mission Schools, in Bangalore and elsewhere ; and so far from the natives evincing any jealousy on this account, they freely sent their children to all, and at Toomcoor built one for the Missionaries by funds raised among themselves. When a return of all the schools in Bangalore which teach English was made, *on*

* “Indian Crisis,” p. 30.

† *Ibid.*, p. 33.

the report of a native, it proved that the only one in which *Brahman* youths were found was a Missionary school. After some years the Missionaries withdrew from the Rajah's school, and it was carried on upon non-Christian principles; and then the people, so far from manifesting satisfaction, got up a petition to the Society with which the Missionaries were connected, praying that a school for their children might be established; and this was signed in nine languages, by *upward of three thousand four hundred* persons, avowedly "Hindus, Mussulmans, and all other people." Mr. Hardey the Missionary, having raised part of the necessary funds in England, called upon the natives to raise 2,000 rupees on their part. A notice in Hindustanee and Canarese was published throughout the city, calling a public meeting in the house of a native gentleman.* At this many able speeches were delivered, the introduction of the Bible earnestly contested, and, though a rich native offered £400 if it were excluded, it was carried by the declaration of the solitary Missionary, that he would not touch a farthing of their money, *without a clear understanding that the school should be conducted as all other Missionary schools*; after which 1,200 rupees (£120) were subscribed on the spot. This took place, not in one of our Presidencies, or in a great European station; but in a capital city of the interior, with few resident English, and a native Court.

Sir Emerson Tennent, in his work on Christianity in Ceylon, mentions a case in which the Brahmans, having set up a school in opposition to those of the Missionaries, could not make it succeed, and, as a means of doing so, introduced the Bible. Dr. Kessen, now of Paris, gives the following statement respecting Ceylon:—

"The reading and explanation of the Scriptures occupies the first hour of the day in every Government school. This is the law—never departed from; but the attendance is entirely optional. And yet so mildly but firmly is the law enforced that during the entire period of my connexion with these schools,—extending over sixteen and a half years, whether as Principal of the three highest Establishments, or as

* Held April 28th, 1854. "The London Quarterly Review," No. V., p. 174, contains a report of the chief speeches.

Superintendent, or as member of various Sub-Committees,—not more than three cases have occurred in which parents have objected to the attendance of their children during that first hour. I left in my own Establishments, ten months ago, not only children of every form of Christian faith, but Hindoos, Budhists, Mahometans and Parsees, all heartily reading the word of God, receiving the explanation, and kneeling in prayer to the God and Father of our Lord Jesus Christ.

“In Ceylon, the question of religious instruction in public schools is most fully and practically solved.”

As to the argument from justice, namely, that it would scarcely be fair to take money raised from the natives and use it in turning them from their own religion; this would prevent us from teaching them European science as well as Christian truth; for it contradicts their sacred books at every turn, and thus at once offends their prejudices, and alienates them from their own religion. Both the argument from fear of offending, and that from scruples as to converting them, bear against all education which destroys the credit of their Shastras: that is, against all instruction in any physical or spiritual truth. And, it may be asked, which is the more obvious offence against their sacred books,—to deny their statements respecting visible objects, or those respecting unseen mysteries? Which the greater injustice, to employ their money in undermining their ancestral religion, without giving any substitute, any moral basis of character, or in teaching them truths which they admit to be sublime, and precepts which their consciences acknowledge to be “holy, and just, and good?” The advocates for the exclusion of scriptural instruction constantly allege, as one proof of the excellence of their own system, that it must convert the pupils in the long run; thus destroying their own plea, that it is unfair to use schools supported from public revenue for purposes of conversion; and also showing that the plan is a system of conversion, under cover of professed neutrality.* They justify themselves in teaching what unsettles the belief of the natives on sufficient ground, which is ably stated in the following passage of Sir C. E. Trevelyan, combating the claim that we should teach

* Even the old Orientalizing Committee of Instruction spoke in this sense. See Trevelyan, p. 8.

native learning, and not European science, by arguments which hold equally good against the claim that we should teach physical but not moral truth.

“I cannot admit the correctness of the test by which the Oriental party would determine the kind of knowledge to be taught. Is it meant that we are bound to perpetuate the system patronized by our predecessors, merely because it was patronized by them, however little it may be calculated to promote the welfare of the people? If it be so, the English rule would be the greatest curse to India it is possible to conceive. Left to themselves, the inherent rottenness of the native systems must, sooner or later, have brought them to a close. But, according to this view of the subject, the resources of European skill are to be employed in imparting to them a new principle of duration: knowledge is to be used to perpetuate ignorance, civilization to perpetuate barbarism; and the iron strength of the English Government to bind faster still the fetters which have so long confined the native mind. This is a new view of our obligations; and, if it be a just one, it is to be hoped that, in pity to our subjects, we shall neglect this branch of our duties. Fortunately for them, we have not thought it incumbent on us to act on this rule in other departments of administration. We have not adopted in our system barbarous penal enactments, and oppressive modes of collecting the revenue, because they happened to be favourites with our predecessors. *The test of what ought to be taught is, truth and utility. Our predecessors consulted the welfare of their subjects to the best of their information; we are bound to do the same by ours.* We cannot divest ourselves of this responsibility: the light of European knowledge, and the diffusive spirit of European benevolence, give us advantages which our predecessors did not possess. A new class of Indian scholars is rising under our rule, more numerous and better instructed than those who went before them; and, above all, plans are in progress for enlightening the great body of the people as far as their leisure will permit,—an undertaking which never entered into the imagination of any of the former rulers of India.”*

The principle laid down in the sentence which we have put in italics, that the test of what ought to be taught is truth and utility, and that we are bound “to consult the welfare of our subjects, to the best of our information,” is perfectly sufficient to assure our Government that it is right in teach-

* Trevelyan, pp. 141, 142.

ing what is true and useful, though it destroys all belief in Shastras full of falsehood ; yet it does not free it from the charge of disingenuousness in knowingly giving instruction which must produce this effect, if it professes neutrality.

Among Christians, to whom this appeal is addressed, a variety of opinions will exist respecting the duty of Government in India. Some will think that it ought to withdraw from the work of education altogether, and leave it to Missionary Societies ; others would deprecate this course, as one by which several great and populous countries must be abandoned, for some generations to come, to a purely heathen education. Some believe it to be wrong for Christians to accept grants in aid for their schools, since they may be obtained by Heathens and Mohammedans for theirs ; others believe that the grant-in-aid system, while just to all, gives a great practical advantage to Christianity, and provides virtually for the exclusion of corrupting mythology from native schools coming under its operation, to make way for useful knowledge, necessary to pass Government inspection. Some think that while the teaching of the sacred Scriptures ought, as in Ceylon, to form a stated part of the daily proceeding in every Government school, the attendance on such instruction ought to be left, as there, to the choice of the pupils ; and others that, all the claims of justice being met by the grant-in-aid system, on which the natives may, if they choose, have public recognition and support for schools conducted by themselves, the Government ought to require the attendance of all who voluntarily seek education in its schools, at the Bible class, as at any other. But, however differing on these points, all unite in the conviction that if the Government do maintain schools or colleges of its own, it is bound not to exclude from them the word of God. By such a course, wherever it sets up a school, it puts a public slight on the Christian religion, keeps up a show of indifference to it in which the natives cannot believe, engages in a conflict with the Shastras on purely physical ground, and raises questions among the people as to its reasons for attacking their religion with one hand and seeming to repress its own with the other. It moreover trains a number of youths who cannot believe the

sacred books of their ancestors,—for they have been proved by their rulers to abound in falsehood on all subjects,—and who do not know the sacred books of their rulers, for they have been kept out of sight ; who are therefore either heathen, *minus* sincerity, or openly without any religion, and in that condition are sent forth to encounter the temptations of life, and often placed by the Government in positions where they must form the medium through which numbers of their countrymen are to judge of its spirit and principles.

We may now assume that the state of Native Education appeals loudly to the heart of every Christian ; that the results of Government Education prove the exclusion of Christianity to be as mischievous in tendency, as it is wrong in principle ; and that the means of existing Societies are utterly inadequate to the work imperatively required to be done. On these grounds the projectors of the present movement earnestly ask for means to carry out the plans they have above explained. They do not flatter themselves with extravagant hopes ; and will cheerfully work on a small scale, if such be the appointment of Providence ; but they will not conceal from the Christian public, to which they appeal, that for any vigorous and extended prosecution of their purpose, many thousands annually are needed. What they shall obtain, is in the hands of the All-wise ; but in His name they call for large and self-sacrificing gifts. They trust that some of the wealthy and the noble will send their thousands to enlighten and to bless the children of those with whom we have had such a deadly conflict ; and that all classes of Christians, according to their ability, will practically bid God speed to this work. A Christian Vernacular Education Society for India, originated while yet the war of the mutineers continued to rage, supported on a scale worthy of England's wealth and India's magnitude, and aiming at ultimately giving every child in India a Christian teacher and Christian books, would be a memorial of a crisis that can never be forgotten, on which we may humbly trust that the Lord of all nations would smile.

APPENDIX.

NOTE I.,

Referred to page 16.

“ CONSIDERABLE misapprehension appears to exist as to our views with respect to religious instruction in the Government Institutions. Those Institutions were founded for the benefit of the whole population of India; and in order to effect their object it was, and is, indispensable that the education conveyed in them should be exclusively secular. The Bible is, we understand, placed in the libraries of the colleges and schools, and the pupils are able freely to consult it. This is as it should be; and moreover we have no desire to prevent, or to discourage, any explanations which the pupils may, of their own free will, ask from their masters upon the subject of the Christian religion, *provided that such information be given out of school hours.* Such instruction being entirely voluntary on both sides, it is necessary, in order to prevent the slightest suspicions of an intention on our part to make use of the influence of Government for the purpose of proselytism, that no notice shall be taken of it by the inspectors in their periodical visits.” *

NOTE II.,

*Referred to page 16.*RESOLUTION OF THE BOMBAY GOVERNMENT, DATED
JULY 19TH, 1856.

“ 3. THE Governor in Council has considered it necessary to record these remarks from observing the apparent apprehension of disapproval with which some of the instructors, whose statements are before him, have explained the really unobjectionable mode in which they have proceeded, and the assurance of another that he has been ‘in the habit of omitting all passages in which the name of Christ was mentioned,’ and of only *sometimes* ‘retaining those in which He was indirectly referred to.’ His Lordship in Council cannot imagine that this course can be acceptable to the intelligent natives of this country, whether Hindoos, Mahomedans, or Parsees; and he cannot consider it necessary or justifiable to omit such passages, or withhold explanations necessary to illustrate their meaning, any more than he does to omit passages referring to Vishnu, Shiva, Mahomed, or Hormuzd.” †

* Education Dispatch of 1854, par. 84.

† Parliamentary Paper.

NOTE III.

OPINIONS ON THE TENDENCY OF GOVERNMENT EDUCATION.

“GOVERNMENT now-a-days have made additional provisions for the education of the middling and upper classes of their subjects, but there has, I regret to say, been a sad omission as regards the education of its native army, ever since the days of its first formation. By education I do not mean a course of scholastic training, but some sort of training at least should be imparted to Sepoys, whom, of all others, it is most absolutely requisite to humanize and to *bring under the fear of God*. For the soldier’s occupation is with arms, his daily business lies with tactics and physical force : so, unless he is taught in some shape the duties he owes to his God, his Sovereign, and to his immediate employers, he becomes, when infuriated, worse than a cannibal, as has been to our shame demonstrated in the recent rebellion.”*

Our next extract is from a memoir, drawn up in 1832 by Mr. R. C. Money, a distinguished member of the Bombay Civil Service, for the Earl of Clare, then Governor of Bombay. Mr. Money says :—

“My opinions had not been hastily formed. After several years’ intimate connexion with the principal Society for the Education of the natives of this side of India, and watching the result of the present system of instruction both here and in Bengal, I had, without a doubt on my own mind, come to the conclusion that this system can never make the natives under our rule more moral or better affected towards the British Government.....We have found the natives of India not only in a state of ignorance, but of gross blindness to the most natural principles of justice and truth. And to what are to be imputed all the difficulties which Government experiences in legislating for India? Is it not most ostensibly to the evil character of their subjects?..... There are now three English papers in India edited solely by young natives under twenty years of age. Many of the editorial articles are penned with the most culpable ignorance of truth, in which the measures and actions of Government are arraigned without a single attempt to explain the good which the Government may have in view, or have tried to carry into effect.....In addition to what is here said of the necessity of introducing natural religion into the schools to

* Speech of Babu Duckinarunjun Mookerjee, a native gentleman, not a Christian, at a meeting of the Native British India Association, in Calcutta, on July 25th, as given in the “Bengal Hurkaru” for August 8th.

rectify the morality of the natives, I would say that nothing but making them intimately acquainted, when young, with the pure precepts and doctrines of Christianity, will ever make them well affected towards us as Christian governors.....From the several reasons which I have here given, and others which it would be too tedious to produce, I feel convinced that Christian instruction is the only kind of teaching which the British Government can effectually employ in India with any real profitable result.”*

The Rev. C. B. Leupolt, Missionary of the Church Missionary Society at Benares, thus speaks:—

“The Government are nourishing vipers in their bosom; and if they should one day be stung by them, they must not be surprised. They educate everywhere a number of young men, and make them acquainted with Greek, Roman, and especially English classics. They expand their minds, and fill their heads with knowledge of every kind. All this is very good; *but they leave the heart empty and void. Heavenly wisdom is carefully excluded from these schools.* I speak of what I myself have seen and heard. The consequence of this plan is, that these young men become proud and haughty, and despise their ignorant parents, as they term them. But more; they despise and hate their ‘*English conquerors, foreign rulers, proud tyrants;*’ for such are the terms they use. ‘Could Greece,’ they say, ‘resist a Xerxes? What could India not do?’ They demonstrate clearly that the Indians could in one night destroy all the English throughout the length and breadth of the country.”†

The following remarkable testimony of Professor Henderson, dated “31st October, 1843,” was published in a Discourse upon his death, by Dr. Wilson, President of the Bombay Literary Society:—

“I must confess to you, that my opinions have of late undergone a complete change. You know I never cordially approved of the Government plan of education; but of late, and I may say exactly in proportion as I myself thought more solemnly on the truths of Christianity, and made them the subject of conversation with educated natives, the more convinced have I become of the evil tendency of the system which has hitherto been pursued, and the necessity of strenuous exertion in opposition to it by all who have at heart the enlargement

* India Christian Association Occasional Papers, No. I., p. 7.

† “Recollections of an Indian Missionary. By the Rev. C. B. Leupolt, Missionary of the Church Missionary Society at Benares,” pp. 38, 39.

of the Messiah's kingdom, or even the tranquillity of India, and the safety of the British Empire. The Government, in fact, does not know what it is doing. No doubt it is breaking down those superstitions, and dispersing those mists, which, by creating weakness and disunion, facilitated the conquest of the country; but, instead of substituting any useful truth, or salutary principles, for the ignorance and false principles which they remove, they are only facilitating the dissemination of the most pernicious errors, and the most demoralizing and revolutionary principles. I have been appalled by discovering the extent to which atheistical and deistical writings, together with disaffection to the British Government and hatred to the British name, have spread, and are spreading, among those who have been educated in Government schools, or are now in the service of Government. The direction of the Government system of education is rapidly falling into the hands of astute Brahmans, whom you know, and who know how to take advantage of such a state of things, and at the same time to strengthen themselves by an alliance with Parsi and Mussulman prejudices; while the European gentlemen who still remain nominally at the head of the system, know nothing of the under-currents which pervade the whole, or consider themselves as bound, either by principle or policy, not to make any exertions in favour of Christian truth; while the professed object of the Government is to give secular instruction only. Now what is required in order to counteract the tendency of such a system? To enlighten the public at home, particularly those who have most influence in East Indian affairs, by laying the real state of the case before them, appears to me to be the first thing required. The whole subject of Government education requires to be reconsidered, and in the spirit of the age. But still I do not think that Government instruction ought ever to be regarded as one of the principal means of Christianizing India. It may be so organized as not to counteract that object, and even to co-operate in a subordinate degree, but the main dependence must always be placed upon faithful, efficient, and zealous Missionaries, European and Native."

The Marquis of Tweeddale, when Governor of Madras, thus expressed himself, under date, August 24th, 1846:—

"Even amongst the more respectable classes employed in the service of Government, we have constant proofs, that in this country it requires a more solid foundation than is to be found in the Hindu or Mahomedan faith, to bear the change which learning operates on the mind of those who emerge out of a state of ignorance, and attain

those mental acquirements which enlarged education gives, or who are placed by their superior ability in respectable situations in the employ of Government.

“The reports and complaints so constantly made to Government against the integrity of the native servants, are sufficient evidence that something is wanting to insure a faithful service from them. There is no doubt that they entertain the greatest respect and confidence in the word and integrity of an Englishman; they admire his character, his probity, and his sense of justice; they acknowledge his superiority over themselves, and they are grateful for the protection their property and persons receive at his hands.

“The question naturally arises amongst the natives, and it must be as evident to them as it is to ourselves, that some superior agency is at work, which produces all the good qualities which they may try to imitate, but which few can acquire.....

“It is the only means I know, of giving to the natives a practical knowledge of the sources from which arise all those high qualities, which they admire so much in the character of those whom Providence has placed to rule over them; and I am satisfied that the object sought by the Government in the general extension of education, the raising up of a body of upright, as well as intelligent, native servants, can only be fully attained, by combining with general knowledge sound moral instruction. I will, also, add my conviction, that any measure or system short of this will fail to secure that general support and co-operation so desirable, if not necessary, to forward the cause of education throughout the Presidency. Nor do I see how native society itself can safely and permanently advance, except upon this basis. I would therefore adopt the rule proposed by the Council, which recognises the Bible as a class-book in the Government schools,—but at the same time leaves it free to the native student to read it or not, as his conscience may dictate, or his parent may desire.”*

The Council of Education at Madras thus speaks, in commenting upon the refusal of the Court of Directors to allow the Bible to be introduced, according to the recommendation of the Marquis of Tweeddale:—

“The Council desire respectfully to observe, that it is in their judgment absolutely and morally impossible to impart instruction to

* For this Minute, with the answer of the Court of Directors, see Sixth Report of the House of Lords, 1853, pp. 189–192.

Hindoos in the English language and in the sciences of Europe, and at the same time not in any way to interfere with their religious feelings and sentiments.

“It appears to them to have been demonstrated by experience, that in setting before the native students the leading facts of History, in communicating the simplest proposition in Astronomy, Geography, or in Physics, the fundamental principles of Hindooism, and of Mahomedanism also to some extent, are of necessity directly contravened, and that an interference with Hindoo and Mahomedan feelings and sentiments is the unavoidable result of a liberal education. Those in India who are engaged in education are perfectly aware that this is the case, and that the instruction now given in the Government schools, while professedly based upon the principle of avoiding all interference, has a tendency nevertheless inevitably to undermine the whole Hindoo system.

“This is no mere theory of the Council of Education. It is a simple fact, abundantly attested by the actual results of the system of education in the other Presidencies, where in numerous instances its effect has been to subvert every feeling of respect for their ancestral faith, and to form what there is every reason to look upon as an increasing class of educated natives, unrestrained by the principles of any religious faith; and it is for the Government to consider whether such a system of education can be really and permanently beneficial, and its general introduction at this date into this Presidency, where there is no serious obstacle to the establishment of a better system, expedient or called for.”*

The gentleman to whom this communication was addressed, as Chief Secretary to Government, Mr. J. F. Thomas, gives his own views in an able minute, recommending the grant-in-aid system, since adopted.

“25. Education without moral culture is probably as often injurious as beneficial to society; and at all events a system like that at present in force, which to a great degree practically overlooks this point, and which makes little or no provision for this most essential part of education, is so radically defective, that I feel satisfied, that although it may be upheld for a time under special and peculiar influences, it must in the end fail; and I hold that unless it can be shown, that the people of this Presidency are opposed to receiving moral instruction,

* Selections from the “Records of the Madras Government,” p. cclvi.

combined with intellectual, there is no ground for this palpable practical omission in the existing system.

“26. The fact is, I firmly believe, that there is no such opposition nor unwillingness on the part of the people in this Presidency; as shown by the hundreds who flock to the schools of Missionaries, where, I might say, the larger proportion of time is given, not merely to moral, but religious instruction. If, then, the people as a whole readily accept this instruction, as they do, in large numbers, it is obvious that there can be no truth in, nor foundation for, the assertion, that they are unwilling to receive moral instruction, even through the Bible, or that this is opposed to their prejudices or feelings.

“27. Their acts appear to me to prove that they are willing to receive any measure of moral instruction, if combined with intellectual knowledge; and I see no reason, therefore, why they should not receive it direct from the only source of morals, the Scriptures. All other sources are either fallacious, or so shallow and polluted as to be worth little.

“29. It is palpable that all truth, as well in science as in morals, is not in accordance with Hinduism; and Hinduism, if not Mahomedanism, is as certain to be undermined by a liberal education in Western science and literature, as by adding to it the further enlightenment and benefit which would follow by providing for the really moral as well as intellectual culture of the youths taught in the Government Institutions.”*

NOTE IV.,

Referred to page 22.

VERNACULAR TRAINING INSTITUTION AT PALAMCOTTAH.

THE “Madras Church Missionary Record,” for 1856, contains the following:—

“It is interesting to note what appears to be the natural and healthy growth of a Mission. First comes preaching to adults; then the gathering of a few children under instruction; then congregations are formed; the need of helpers then presses; the most pious and energetic of the converts are naturally selected; native agency is thus originated; their imperfections are brought out; when they are once set to work, the Missionary endeavours to remedy their defects; and at length it becomes obvious that if he could divide his labour, and commit the training of his native agents to some one specifically devoted to it, he would have more time and energy for his own particular work, and his

* Selections, *ut supra*, p. cclxxv., pars. 25–27, 29.

native assistants also would be made far more effective. Thus, at last, we arrive at some Central Training Establishment.

“This appears, we say, to be the theory of the normal and healthy growth of a Mission. It is of course liable to be disturbed in practice by a thousand modifying circumstances. It is so here, for example, from the desire of the natives of India to obtain English Education: but still this does not affect the true theory of Missions; and it is accordingly a mark of an advanced stage in the operations of any Mission when such Training Institutions become a felt necessity. It is a mark of advancement, we say, when they are really wanted, and then alone is there any reasonable prospect of their succeeding. Attempts have been made again and again in different parts of the world to commence such Training Institutions before the Mission, in which they have been originated, was ripe for the experiment, and they have so often failed. No system of manufacturing Native Agents out of unfit materials, however laborious the discipline, will bring forth satisfactory fruits. The agents must come first, and the training of them afterwards; but where the agents are already supplied, suitable but imperfect, then the time is come for Training Institutions.

“Till within the last six years, each Missionary was encumbered with the preparation of his own future Catechists, when the Establishment of the Præparandi Institution relieved hands, already too full, of that additional labour; and the successful result of the change is best expressed in the testimony of one of our most experienced Missionaries, that his lowest Reader now is superior to his highest Catechist ten years ago.

“It was felt that the time is now come for a similar effort on behalf of the Schoolmasters of the Mission, and that the Village Schools especially needed improvement. We are now thankful to be able to record that such an Institution has been constructed. The Principal is supplied in our Missionary, the Rev. J. B. Rodgers, who for two years conducted the vernacular department of the late Madras Training Institution. He will be assisted by four trained Teachers; and the system of instruction pursued will be mainly that of the Home and Colonial School Society, the system in fact which was substantially originated by Pestalozzi, which has been found so successful wherever it has been introduced into Bengal, combining, as it does, a special adaptation both to the genius of Oriental languages and to the listlessness of the Oriental mind.....

“The brethren have arranged that the Students in the Normal Class shall be for the present fifty unmarried, and ten married; and that thirty boys under twelve or fourteen years of age shall be maintained

as boarders, to serve as a nucleus for the Model and Practising School, and to be transferred, when they attain a proper age, to the Normal School, to be trained as Teachers.....Due notice was given in the last week of April that the Training Institution was prepared to receive students; and on the 1st of May the Normal Class was opened with nearly the full number of students.....Now that, after two months' experience, they find that what they looked upon hitherto as mere *rote* acquirements, are capable of being reduced to scientific principles, and are capable of being taught, too, as sciences on settled principles, they have become really zealous, and manifest a great deal more of *esprit de corps* than I anticipated. While I rejoice at the professional zeal which they seem to be acquiring, I endeavour to induce them to keep in view also the spirit and the motive they should entertain in imparting instruction.....

“We cannot, however, do without trained Female Teachers. We *must* have them for our Infant Schools, which form an integral part of our system; and rather, therefore, than do without them, I have organized a Woman's Class, which meets in my house at half-past two and half-past four every afternoon. It was commenced on the 15th of March, and has met without interruption to this date. It is attended by twelve women, eight of whom are wives of Mr. Sargent's students, and four of them wives of my students. With one or two exceptions, they were all tolerably well informed on Christian doctrine and sacred history when they joined me.

“Within the past three months they have made creditable progress in Arithmetic, Geography, Tamil Grammar, and Natural History. Of four of them I have good hope that they will become intelligent Teachers. The remainder will, I trust, in time prove passable. They still continue attending as heretofore at Mr. Sargent's, where they meet three or four times a week for religious instruction.”

NOTE V.,

Referred to page 24.

SOUTH INDIA CHRISTIAN SCHOOL-BOOK SOCIETY.

MR. MURDOCH, the Secretary of this Society, resigned a situation under the Government in Ceylon, in order to devote himself to the work of really Christian education. He first laboured with success in Kandy; and then, in order to act upon a wider sphere, removed to the Continent, and formed a School-Book Society; the Third Report of which is now issued.

The income of the Society has already reached *ten thousand rupees*.

The books published during the year are above sixty-eight thousand, consisting of more than *seven millions* of pages.

The publications comprise:—

AN ENGLISH SERIES :

A TAMIL SERIES :

A CANARESE SERIES :

A TELUGU SERIES :

A MALAYALIM SERIES.

And further: a Quarterly Volume; a Periodical for the Young; Almanacs replacing astrology and mythology by sound information, accompanied by Christian truths; and a special work for Hindu females, written by Mrs. Mullens of Calcutta, and already translated into some of the languages of South India, and in process of translation into others.

Libraries of books, both in English and vernacular, are already established in a few places; and the Report says, *An effort should be made to establish one hundred congregational libraries before the close of 1858.*

Colportage of books has also been commenced, and may be indefinitely extended, as means permit.

The Report says, “Means should be provided to furnish all the Schools with a sufficient supply of books, making grants to those unable to purchase them. The case has occurred of a veteran Missionary, with one thousand children in his Schools, being obliged to forego the advantage of the books on account of the expense. The ordinary income of the Society last year, from subscriptions and donations in India, amounted only to 2,731 rupees, which was derived more from the liberality of a few than from the community at large. Exclusive of 160 rupees contributed by native Christians in South Travancore, there were only fifty-three donors to the Society, twenty-one belonging to the Civil Service, and twelve to the Military. Several of the most liberal subscribers have left India during the year; and unless fresh support be obtained, the income, with widening prospects of usefulness, will be considerably reduced. One gift is worthy of special notice. The adults and children belonging to a Negro congregation in the West Indies, under the Rev. A. Thomson, forwarded a noble contribution equivalent to 190 rupees.”