



THE DESPATCH

OF 1854,

ON

“General Education in India.”

*REPRINTED*

BY THE

“GENERAL COUNCIL ON EDUCATION IN INDIA,”

FROM

A “RETURN TO AN ORDER OF THE HONOURABLE  
THE HOUSE OF COMMONS.”

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London :  
7, ADAM STREET, STRAND.



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## NOTE.

THIS important despatch, which was sent out to the Indian Government 1854, by Sir Charles Wood (Viscount Halifax), then President of the Board of Control, and was ratified, after the mutiny, by the despatch of Lord Stanley (Earl of Derby) in 1859, is still the great Charter of Education for India.

It is reprinted by the "General Council on Education in India," for the purpose of showing how admirably it is fitted to meet the great want of that country—a healthful and liberal education. Their only regret is, that its rules have been so little applied to the general education of the poor, for which it was specially designed; and that its principles have been, and still are, so largely departed from in regard to the higher education. And their great aim is, to press upon Government, both at home and in India, the importance of seeing to the faithful and adequate carrying out of its provisions.

They will be glad to be joined by any friends of India, who approve of the despatch, and are desirous of assisting in their object.

Names may be sent to the SECRETARY :

**The Rev. JAMES JOHNSTON,**

**7, Adam Street, Strand.**

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A condensed summary of the despatch by Mr. Arthur Howell, when Acting Secretary for the "Home Department" of Government in India.

## EDUCATION (INDIA).

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RETURN to an Order of the Honourable The House of Commons,  
dated 18 July 1854 ;—for,

A COPY “of a DESPATCH to the GOVERNMENT of *India*, on the  
Subject of GENERAL EDUCATION in *India*.”

India Board, }  
19 July 1854. }

WM. LEACH.

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COPY of a DESPATCH from the Court of Directors of the  
*East India* Company to the Governor-general of India  
in Council, dated July 19th, 1854, No. 49.

1. It appears to us that the present time, when by an Act of the Imperial Legislature the responsible trust of the Government of India has again been placed in our hands, is peculiarly suitable for the review of the progress which has already been made, the supply of existing deficiencies, and the adoption of such improvements as may be best calculated to secure the ultimate benefit of the people committed to our charge.

2. Among many subjects of importance, none can have a stronger claim to our attention than that of Education. It is one of our most sacred duties to be the means, as far as in us lies, of conferring upon the natives of India those vast moral and material blessings which flow from the general diffusion of useful knowledge, and which India may, under Providence, derive from her connection with England. For, although British influence has already, in many remarkable instances, been applied with great energy and success to

oot demoralising practices, and even crimes of a deeper nature, which for ages had prevailed among the natives of India, the good results of those efforts must, in order to be permanent, possess the further sanction of a general sympathy in the native mind, which the advance of education alone can secure.

3. We have, moreover, always looked upon the encouragement of education as peculiarly important, because calculated "not only to produce a higher degree of intellectual fitness, but to raise the moral character of those who partake of its advantages, and so to supply you with servants to whose probity you may with increased confidence commit offices of trust" in India, where the well-being of the people is so intimately connected with the truthfulness and ability of officers of every grade in all departments of the State.

4. Nor, while the character of England is deeply concerned in the success of our efforts for the promotion of education, are her material interests altogether unaffected by the advance of European knowledge in India: this knowledge will teach the natives of India the marvellous results of the employment of labour and capital, rouse them to emulate us in the development of the vast resources of their country, guide them in their efforts, and gradually, but certainly, confer upon them all the advantages which accompany the healthy increase of wealth and commerce; and, at the same time, secure to us a larger and more certain supply of many articles necessary for our manufactures and extensively consumed by all classes of our population, as well as an almost inexhaustible demand for the produce of British labour.

5. We have from time to time given careful attention and encouragement to the efforts which have hitherto been made for the spread of education, and we have watched with deep interest the practical results of the various systems by which those efforts have been directed. The periodical reports of the different Councils and Boards of Education, together with other official communications upon the same subject, have put us in possession of full information as to those educational establishments which are under the direct control of Government; while the evidence taken before



the Committees of both Houses of Parliament upon Indian affairs has given us the advantage of similar information with respect to exertions made for this purpose by persons unconnected with Government, and has also enabled us to profit by a knowledge of the views of those who are best able to arrive at sound conclusions upon the question of education generally.

6. Aided, therefore, by ample experience of the past, and the most competent advice for the future, we are now in a position to decide upon the mode in which the assistance of Government should be afforded to the more extended and systematic promotion of general education in India, and on the measures which should at once be adopted to that end.

7. Before proceeding further, we must emphatically declare that the education which we desire to see extended in India is that which has for its object the diffusion of the improved arts, science, philosophy, and literature of Europe ; in short, of European knowledge.

8. The systems of science and philosophy which form the learning of the East abound with grave errors, and Eastern literature is at best very deficient as regards all modern discovery and improvements ; Asiatic learning, therefore, however widely diffused, would but little advance our object. We do not wish to diminish the opportunities which are now afforded, in special institutions, for the study of Sanskrit, Arabic, and Persian literature, or for the cultivation of those languages, which may be called the classical languages of India. An acquaintance with the works contained in them is valuable for historical and antiquarian purposes, and a knowledge of the languages themselves is required in the study of Hindoo and Mahomedan law, and is also of great importance for the critical cultivation and improvement of the vernacular languages of India.

9. We are not unaware of the success of many distinguished Oriental scholars in their praiseworthy endeavours to engraft upon portions of Hindoo philosophy the germs of sounder morals and of more advanced science ; and we are far from underrating the good effect which has thus been produced upon the learned classes of India, who pay



hereditary veneration to those ancient languages, and whose assistance in the spread of education is so valuable, from the honourable and influential position which they occupy among their fellow-countrymen. But such attempts, although they may usefully co-operate, can only be considered as auxiliaries, and would be a very inadequate foundation for any general scheme of Indian education.

10. We have also received most satisfactory evidence of the high attainments in English literature and European science which have been acquired of late years by some of the natives of India. But this success has been confined to but a small number of persons; and we are desirous of extending far more widely the means of acquiring general European knowledge, of a less high order, but of such a character as may be practically useful to the people of India in their different spheres of life. To attain this end it is necessary, for the reasons which we have given above, that they should be made familiar with the works of European authors, and with the results of the thought and labour of Europeans on the subjects of every description upon which knowledge is to be imparted to them; and to extend the means of imparting this knowledge must be the object of any general system of education.

11. We have next to consider the manner in which our object is to be effected; and this leads us to the question of the medium through which knowledge is to be conveyed to the people of India. It has hitherto been necessary, owing to the want of translations or adaptations of European works in the vernacular languages of India, and to the very imperfect shape in which European knowledge is to be found in any works in the learned languages of the East, for those who desired to obtain a liberal education, to begin by the mastery of the English language as a key to the literature of Europe; and a knowledge of English will always be essential to those natives of India who aspire to a high order of education.

12. In some parts of India, more especially in the immediate vicinity of the Presidency towns, where persons who possess a knowledge of English are preferred to others in many employments, public as well as private, a very mode-

rate proficiency in the English language is often looked upon by those who attend school instruction, as the end and object of their education, rather than as a necessary step to the improvement of their general knowledge. We do not deny the value in many respects of the mere faculty of speaking and writing English, but we fear that a tendency has been created in these districts unduly to neglect the study of the vernacular languages.

13. It is neither our aim nor desire to substitute the English language for the vernacular dialects of the country. We have always been most sensible of the importance of the use of the languages which alone are understood by the great mass of the population. These languages, and not English, have been put by us in the place of Persian in the administration of justice, and in the intercourse between the officers of Government and the people. It is indispensable, therefore, that in any general system of education the study of them should be assiduously attended to. And any acquaintance with improved European knowledge which is to be communicated to the great mass of the people—whose circumstances prevent them from acquiring a high order of education, and who cannot be expected to overcome the difficulties of a foreign language—can only be conveyed to them through one or other of these vernacular languages.

14. In any general system of education, the English language should be taught where there is a demand for it; but such instruction should always be combined with a careful attention to the study of the vernacular language of the district, and with such general instruction as can be conveyed through that language. And while the English language continues to be made use of, as by far the most perfect medium for the education of those persons who have acquired a sufficient knowledge of it to receive general instruction through it, the vernacular languages must be employed to teach the far larger class who are ignorant of, or imperfectly acquainted with, English. This can only be done effectually through the instrumentality of masters and professors, who may, by themselves knowing English, and thus having full access to the latest improvements in knowledge of every kind, impart to their fellow-countrymen,

through the medium of their mother tongue, the information which they have thus obtained. At the same time, and as the importance of the vernacular languages becomes more appreciated, the vernacular literatures of India will be gradually enriched by translations of European books, or by the original compositions of men whose minds have been imbued with the spirit of European advancement, so that European knowledge may gradually be placed in this manner within the reach of all classes of the people. We look, therefore, to the English language and to the vernacular languages of India together, as the media for the diffusion of European knowledge, and it is our desire to see them cultivated together in all schools in India of a sufficiently high class to maintain a schoolmaster possessing the requisite qualifications.

15. We proceed now to the machinery which we propose to establish for the superintendence and direction of education. This has hitherto been exercised, in our Presidencies of Bengal, Madras, and Bombay, by Boards and Councils of Education, composed of European and native gentlemen, who have devoted themselves to this duty with no other remuneration than the consciousness of assisting the progress of learning and civilisation; and, at the same time, with an earnestness and ability which must command the gratitude of the people of India, and which will entitle some honoured names amongst them to a high place among the benefactors of India and of the human race.

16. The Lieutenant-governor of Agra has, since the separation of the educational institutions of the North-western Provinces from those of Bengal, taken upon himself the task of their management; and we cannot allow this opportunity to pass without the observation that, in this, as in all other branches of his administration, Mr. Thomason displayed that accurate knowledge of the condition and requirements of the people under his charge, and that clear and ready perception of the practical measures best suited for their welfare, which make his death a loss to India, which we deplore the more deeply as we fear that his unremitting exertions tended to shorten his career of usefulness.

17. We desire to express to the present Boards and Councils of Education our sincere thanks for the manner in which they have exercised their functions, and we still hope to have the assistance of the gentlemen composing them in furtherance of a most important part of our present plan; but, having determined upon a very considerable extension of the general scope of our efforts, involving the simultaneous employment of different agencies, some of which are now wholly neglected, and others but imperfectly taken advantage of by Government, we are of opinion that it is advisable to place the superintendence and direction of education upon a more systematic footing, and we have therefore determined to create an Educational Department, as a portion of the machinery of our Governments in the several Presidencies of India. We accordingly propose that an officer shall be appointed for each Presidency and Lieutenant-governorship, who shall be specially charged with the management of the business connected with education, and be immediately responsible to Government for its conduct.

18. An adequate system of inspection will also, for the future, become an essential part of our educational system; and we desire that a sufficient number of qualified inspectors be appointed, who will periodically report upon the state of those colleges and schools which are now supported and managed by Government, as well as of such as will hereafter be brought under Government inspection, by the measures that we propose to adopt. They will conduct, or assist at, the examination of the scholars at these institutions, and generally, by their advice, aid the managers and schoolmasters in conducting colleges and schools of every description throughout the country. They will necessarily be of different classes, and may possess different degrees of acquirement, according to the higher or lower character of the institutions which they will be employed to visit; but we need hardly say that, even for the proper inspection of the lower schools, and with a view to their effectual improvement, the greatest care will be necessary to select persons of high character and fitting judgment for such employment. A proper staff of clerks and other officer



will, moreover, be required for the educational departments.

19. Reports of the proceedings of the inspectors should be made periodically, and these again should be embodied in the annual reports of the heads of the educational departments, which should be transmitted to us, together with statistical returns (to be drawn up in similar forms in all parts of India), and other information of a special character relating to education.

20. We shall send copies of this despatch to the Governments of Fort St. George and of Bombay, and direct them at once to make provisional arrangements for the superintendence and inspection of education in their respective Presidencies. Such arrangements as they may make will be reported to you for sanction. You will take similar measures in communication with the Lieutenant-governors of Bengal and of Agra, and you will also provide in such manner as may seem advisable for the wants of the non-regulation Provinces in this respect. We desire that your proceedings in this matter may be reported to us with as little delay as possible; and we are prepared to approve of such an expenditure as you may deem necessary for this purpose.

21. In the selection of the heads of the educational departments, the inspectors, and other officers, it will be of the greatest importance to secure the services of persons who are not only best able, from their character, position, and acquirements, to carry our objects into effect, but who may command the confidence of the natives of India. It may perhaps be advisable that the first heads of the educational departments, as well as some of the inspectors, should be members of our civil service; as such appointments in the first instance would tend to raise the estimation in which these offices will be held, and to show the importance we attach to the subject of education, and also as amongst them you will probably find the persons best qualified for the performance of the duty. But we desire that neither these offices, nor any others connected with education, shall be considered as necessarily to be filled by members of that service, to the exclusion of others, Europeans or natives,

who may be better fitted for them; and that, in any case, the scale of their remuneration shall be so fixed as publicly to recognise the important duties they will have to perform.

22. We now proceed to sketch out the general scheme of the measures which we propose to adopt. We have endeavoured to avail ourselves of the knowledge which has been gained from the various experiments which have been made in different parts of India for the encouragement of education; and we hope, by the more general adoption of those plans which have been carried into successful execution in particular districts, as well as by the introduction of other measures which appear to be wanting, to establish such a system as will prove generally applicable throughout India, and thus to impart to the educational efforts of our different Presidencies a greater degree of uniformity and method than at present exists.

23. We are fully aware that no general scheme would be applicable in all its details to the present condition of all portions of our Indian territories, differing, so widely as they do, one from another, in many important particulars. It is difficult, moreover, for those who do not possess a recent and practical acquaintance with particular districts to appreciate the importance which should be attached to the feelings and influences which prevail in each; and we have, therefore, preferred confining ourselves to describing generally what we wish to see done, leaving it to you, in communication with the several local Governments, to modify particular measures so far as may be required, in order to adapt them to the different parts of India.

24. Some years ago, we declined to accede to a proposal made by the Council of Education, and transmitted to us, with the recommendation of your Government, for the institution of an university in Calcutta. The rapid spread of a liberal education among the natives of India since that time, the high attainments shown by the native candidates for Government scholarships, and by native students in private institutions, the success of the medical colleges, and the requirements of an increasing European and Anglo-Indian population, have led us to the conclusion that the time has now arrived for the establishment of universities in

India, which may encourage a regular and liberal course of education, by conferring academical degrees as evidences of attainment in the different branches of art and science, and by adding marks of honour for those who may desire to compete for honorary distinction.

25. The Council of Education, in the proposal to which we have alluded, took the London University as their model ; and we agree with them, that the form, government, and functions of that university (copies of whose charters and regulations we enclose for your reference) are the best adapted to the wants of India, and may be followed with advantage, although some variation will be necessary in points of detail.

26. The universities in India will accordingly consist of a chancellor, vice-chancellor, and fellows, who will constitute a senate. The senates will have the management of the funds of the universities, and frame regulations for your approval, under which periodical examinations may be held in the different branches of art and science, by examiners selected from their own body, or nominated by them.

27. The function of the universities will be to confer degrees upon such persons as, having been entered as candidates according to the rules which may be fixed in this respect, and having produced, from any of the "affiliated institutions," which will be enumerated on the foundation of the universities, or be from time to time added to them by Government, certificates of conduct, and of having pursued a regular course of study for a given time, shall have also passed at the universities such an examination as may be required of them. It may be advisable to dispense with the attendance required at the London University for the matriculation examination, and to substitute some mode of entrance examination which may secure a certain amount of knowledge in the candidates for degrees, without making their attendance at the universities necessary, previous to the final examination.

28. The examinations for degrees will not include any subjects connected with religious belief ; and the affiliated institutions will be under the management of persons of every variety of religious persuasion. As in England, various in-



stitutions in immediate connection with the Church of England, the Presbyterian College at Caermarthen, the Roman Catholic College at Oscott, the Wesleyan College, at Sheffield, the Baptist College at Bristol, and the Countess of Huntingdon's College at Cheshunt, are among the institutions from which the London University is empowered to receive certificates for degrees, so in India, institutions conducted by all denominations of Christians, Hindoos, Mahomedans, Parsees, Sikhs, Bhuddists, Jains, or any other religious persuasions, may be affiliated to the universities, if they are found to afford the requisite course of study, and can be depended upon for the certificates of conduct which will be required.

29. The detailed regulations for the examinations for degrees should be framed with a due regard for all classes of the affiliated institutions; and we will only observe upon this subject, that the standard for common degrees will require to be fixed with very great judgment. There are many persons who well deserve the distinction of an academical degree, as the recognition of a liberal education, who could not hope to obtain it, if the examination was as difficult as that for the senior Government scholarships; and the standard required should be such as to command respect, without discouraging the efforts of deserving students, which would be a great obstacle to the success of the universities. In the competitions for honours, which, as in the London University, will follow the examinations for degrees, care should be taken to maintain such a standard as will afford a guarantee for high ability and valuable attainments; the subjects for examination being so selected as to include the best portions of the different schemes of study pursued at the affiliated institutions.

30. It will be advisable to institute, in connection with the universities, professorships for the purpose of the delivery of lectures in various branches of learning, for the acquisition of which, at any rate, in an advanced degree, facilities do not now exist in other institutions in India. Law is the most important of these subjects; and it will be for you to consider whether, as was proposed in the plan of the Council of Education to which we have before re-

ferred, the attendance upon certain lectures, and the attainment of a degree in law, may not, for the future, be made a qualification for vakeels and moonsiffs, instead of, or in addition to, the present system of examination, which must, however, be continued in places not within easy reach of an university.

31. Civil engineering is another subject of importance, the advantages of which, as a profession, are gradually becoming known to the natives of India; and while we are inclined to believe that instruction of a practical nature, such as is given at the Thomason College of Civil Engineering at Roorkee, is far more useful than any lectures could possibly be, professorships of civil engineering might perhaps be attached to the universities, and degrees in civil engineering be included in their general scheme.

32. Other branches of useful learning may suggest themselves to you, in which it might be advisable that lectures should be read, and special degrees given; and it would greatly encourage the cultivation of the vernacular languages of India that professorships should be founded for those languages, and, perhaps, also for Sanskrit, Arabic, and Persian. A knowledge of the Sanskrit language, the root of the vernaculars of the greater part of India, is more especially necessary to those who are engaged in the work of composition in those languages; while Arabic, through Persian, is one of the component parts of the Urdu language, which extends over so large a part of Hindostan, and is, we are informed, capable of considerable development. The grammar of these languages, and their application to the improvement of the spoken languages of the country, are the points to which the attention of these professors should be mainly directed; and there will be an ample field for their labours unconnected with any instruction in the tenets of the Hindoo or Mahomedan religions. We should refuse to sanction any such teaching, as directly opposed to the principle of religious neutrality to which we have always adhered.

33. We desire that you take into your consideration the institution of universities at Calcutta and Bombay, upon the general principles which we have now explained to you, and

report to us upon the best method of procedure, with a view to their incorporation by Acts of the Legislative Council of India. The offices of Chancellor and Vice-Chancellor will naturally be filled by persons of high station, who have shown an interest in the cause of education; and it is in connection with the universities that we propose to avail ourselves of the services of the existing Council of Education at Calcutta, and Board of Education at Bombay. We wish to place these gentlemen in a position which will not only mark our sense of the exertions which they have made in furtherance of education, but will give it the benefit of their past experience of the subject. We propose, therefore, that the Council of Education at Calcutta, and the Board of Education at Bombay, with some additional members to be named by the Government, shall constitute the Senate of the University at each of those Presidencies.

34. The additional members should be so selected as to give to all those who represent the different systems of education which will be carried on in the affiliated institutions—including natives of India, of all religious persuasions, who possess the confidence of the native communities—a fair voice in the senates. We are led to make these remarks, as we observe that the plan of the Council of Education, in 1845, for the constitution of the Senate of the proposed Calcutta University, was not sufficiently comprehensive.

35. We shall be ready to sanction the creation of an university at Madras, or in any other part of India, where a sufficient number of institutions exist from which properly qualified candidates for degrees could be supplied; it being in our opinion advisable that the great centres of European government and civilization in India should possess universities similar in character to those which will now be founded, as soon as the extension of a liberal education shows that their establishment would be of advantage to the native communities.

36. Having provided for the general superintendence of education, and for the institution of universities, not so much to be in themselves places of instruction, as to test the value of the education obtained elsewhere, we proceed

to consider, first, the different classes of colleges, and schools, which should be maintained in simultaneous operation, in order to place within the reach of all classes of the natives of India the means of obtaining improved knowledge suited to their several conditions of life; and, secondly, the manner in which the most effectual aid may be rendered by Government to each class of educational institutions.

37. The candidates for university degrees will, as we have already explained, be supplied by colleges affiliated to the universities. These will comprise all such institutions as are capable of supplying a sufficiently high order of instruction in the different branches of art and science, in which university degrees will be accorded. The Hindoo, Hooghly, Dacca, Kishnagur, and Berhampore Government Anglo-vernacular Colleges, the Sanskrit College, the Mahomedan Madrissas, and the Medical College, in Bengal; the Elphinstone Institution, the Poonah College, and the Grant Medical College, in Bombay; the Delhi, Agra, Benares, Bareilly, and Thomason Colleges, in the North-western Provinces; seminaries, such as the Oriental Seminary in Calcutta, which have been established by highly educated natives, a class of places of instruction which we are glad to learn is daily increasing in numbers and efficiency; those which, like the Parental Academy, are conducted by East Indians; Bishop's College, the General Assembly's Institution, Dr. Duff's College, the Baptist College at Serampore, and other institutions under the superintendence of different religious bodies and missionary societies; will, at once, supply a considerable number of educational establishments, worthy of being affiliated to the universities, and of occupying the highest place in the scale of general instruction.

38. The affiliated institutions will be periodically visited by Government inspectors; and a spirit of honourable rivalry, tending to preserve their efficiency, will be promoted by this, as well as by the competition of their most distinguished students for university honours. Scholarships should be attached to them, to be held by the best students of lower schools; and their scheme of education should provide, in the Anglo-vernacular colleges, for a careful cultivation of the vernacular languages; and, in the Oriental



colleges, for sufficient instruction in the English and vernacular languages, so as to render the studies of each man available for that general diffusion of European knowledge which is the main object of education in India.

39. It is to this class of institutions that the attention of Government has hitherto been principally directed, and they absorb the greater part of the public funds which are now applied to educational purposes. The wise abandonment of the early views with respect to native education, which erroneously pointed to the classical languages of the East as the media for imparting European knowledge, together with the small amount of pecuniary aid which, in the then financial condition of India, was at your command, has led, we think, to too exclusive a direction of the efforts of Government towards providing the means of acquiring a very high degree of education for a small number of natives of India, drawn, for the most part, from what we should here call the higher classes.

40. It is well that every opportunity should have been given to those classes for the acquisition of a liberal European education, the effects of which may be expected slowly to pervade the rest of their fellow-countrymen, and to raise, in the end, the educational tone of the whole country. We are, therefore, far from underrating the importance, or the success, of the efforts which have been made in this direction; but the higher classes are both able and willing, in many cases, to bear a considerable part at least of the cost of their education; and it is abundantly evident that in some part of India no artificial stimulus is any longer required in order to create a demand for such an education as is conveyed in the Government Anglo-vernacular colleges. We have, by the establishment and support of these colleges, pointed out the manner in which a liberal education is to be obtained, and assisted them to a very considerable extent from the public funds. In addition to this, we are now prepared to give, by sanctioning the establishment of universities, full development to the highest course of education to which the natives of India, or of any other country, can aspire; and besides, by the division of university degrees and distinctions into different branches, the exertions of highly educated

men will be directed to the studies which are necessary to success in the various active professions of life. We shall, therefore, have done as much as a Government can do to place the benefits of education plainly and practically before the higher classes in India.

41. Our attention should now be directed to a consideration, if possible, still more important, and one which has been hitherto, we are bound to admit, too much neglected; namely, how useful and practical knowledge, suited to every station in life, may be best conveyed to the great mass of the people, who are utterly incapable of obtaining any education worthy of the name by their own unaided efforts; and we desire to see the active measures of Government more especially directed, for the future, to this object, for the attainment of which we are ready to sanction a considerable increase of expenditure.

42. Schools—whose object should be, not to train highly a few youths, but to provide more opportunities than now exist for the acquisition of such an improved education as will make those who possess it more useful members of society in every condition of life—should exist in every district in India. These schools should be subject to constant and careful inspection; and their pupils might be encouraged by scholarships being instituted at other institutions which would be tenable as rewards for merit by the best of their number.

43. We include in this class of institutions those which, like the zillah schools of Bengal, the district Government Anglo-vernacular schools of Bombay, and such as have been established by the Raja of Burdwan and other native gentlemen in different parts of India, use the English language as the chief medium of instruction; as well as others of an inferior order, such as the Tahsili schools in the North-western Provinces, and the Government vernacular schools in the Bombay Presidency, whose object is, however imperfectly it has been as yet carried out, to convey the highest class of instruction which can now be taught through the medium of the vernacular languages.

44. We include these Anglo-vernacular and vernacular schools in the same class, because we are unwilling to

maintain the broad line of separation which at present exists between schools in which the media for imparting instruction differ. The knowledge conveyed is, no doubt at the present time, much higher in the Anglo-vernacular than in the vernacular schools; but the difference will become less marked, and the latter more efficient, as the gradual enrichment of the vernacular languages in works of education allows their schemes of study to be enlarged, and as a more numerous class of schoolmasters is raised up able to impart a superior education.

45. It is indispensable, in order fully and efficiently to carry out our views as to these schools, that their masters should possess a knowledge of English in order to acquire, and of the vernaculars so as readily to convey, useful knowledge to their pupils; but we are aware that it is impossible to obtain at present the services of a sufficient number of persons so qualified, and that such a class must be gradually collected, and trained in the manner to which we shall hereafter allude. In the meantime you must make the best use which is possible of such instruments as are now at your command.

46. Lastly, what have been termed indigenous schools, should by wise encouragement, such as has been given under the system organized by Mr. Thomason in the North-western Provinces, and which has been carried out in eight districts under the able direction of Mr. H. S. Reid in an eminently practical manner, and with great promise of satisfactory results, be made capable of imparting correct elementary knowledge to the great mass of the people. The most promising pupils of these schools might be rewarded by scholarships in places of education of a superior order.

47. Such a system as this, placed in all its degrees under efficient inspection; beginning with the humblest elementary instruction, and ending with the university test of a liberal education; the best students in each class of schools being encouraged by the aid afforded them towards obtaining a superior education as the reward of merit, by means of such a system of scholarships as we shall have to describe, would, we firmly believe, impart life and energy to educa-



in India, and lead to a gradual, but steady, extension of benefits to all classes of the people.

8. When we consider the vast population of British India, and the sums which are now expended upon educational efforts, which, however successful in themselves, have reached but an insignificant number of those who are of a proper age to receive school instruction, we cannot but be impressed with the almost insuperable difficulties which would attend such an extension of the present system of education by means of colleges and schools entirely supported at the cost of Government, as might be hoped to supply, in any reasonable time, so gigantic a deficiency, and to provide adequate means for setting on foot such a system as we have described, and desire to see established.

49. Nor is it necessary that we should depend entirely upon the direct efforts of Government. We are glad to recognise an increased desire on the part of the native population, not only in the neighbourhood of the great centres of European civilization, but also in remoter districts, for the means of obtaining a better education; and we have evidence in many instances of their readiness to give a practical proof of their anxiety in this respect by coming forward with liberal pecuniary contributions. Throughout all ages, learned Hindoos and Mahomedans have devoted themselves to teaching, with little other remuneration than a bare subsistence; and munificent bequests have not unfrequently been made for the permanent endowment of educational institutions.

50. At the same time, in so far as the noble exertions of societies of Christians of all denominations to guide the natives of India in the way of religious truth, and to instruct uncivilized races, such as those found in Assam, in the Cossya, Garrow, and Rajmehal hills, and in various districts of Central and Southern India (who are in the lowest condition of ignorance, and are either wholly without a religion, or are the slaves of a degrading and barbarous superstition), have been accompanied, in their educational establishments, by the diffusion of improved knowledge, they have largely contributed to the spread of that education which it is our object to promote.

51. The consideration of the impossibility of Government alone doing all that must be done in order to provide adequate means for the education of the natives of India, and of the ready assistance which may be derived from efforts which have hitherto received but little encouragement from the State, has led us to the natural conclusion that the most effectual method of providing for the wants of India in this respect will be to combine with the agency of the Government the aid which may be derived from the exertions and liberality of the educated and wealthy natives of India, and of other benevolent persons.

52. We have, therefore, resolved to adopt in India the system of grants in aid, which has been carried out in this country with very great success; and we confidently anticipate, by thus drawing support from local resources, in addition to contributions from the State, a far more rapid progress of education than would follow a mere increase of expenditure by the Government; while it possesses the additional advantage of fostering a spirit of reliance upon local exertions and combination for local purposes, which is of itself of no mean importance to the well-being of a nation.

53. The system of grants in aid which we propose to establish in India, will be based on an entire abstinence from interference with the religious instruction conveyed in the schools assisted. Aid will be given (so far as the requirements of each particular district, as compared with others, and the funds at the disposal of Government may render it possible) to all schools which impart a good secular education, provided that they are under adequate local management (by the term "local management," we understand one or more persons, such as private patrons, voluntary subscribers, or the trustees of endowments, who will undertake the general superintendence of the school, and be answerable for its permanence for some given time); and provided also that their managers consent that the schools shall be subject to Government inspection, and agree to any conditions which may be laid down for the regulation of such grants.

54. It has been found by experience, in this and in other countries, that not only is an entirely gratuitous education

ed far less by those who receive it than one for which the payment, however small, is made, but that the payment induces a more regular attendance, and greater exertion, on the part of the pupils; and, for this reason, as well as because school fees themselves, insignificant as they may be in each individual instance, will, in the aggregate, when applied to the support of a better class of masters, become of very considerable importance, we desire that grants in aid shall, as a general principle, be made to such schools only (with the exception of normal schools) as require some fee, however small, from their scholars.

55. Careful consideration will be required in framing rules for the administration of the grants; and the same course should be adopted in India which has been pursued with obvious advantage by the Committee of Council here, namely, to appropriate the grants to specific objects, and not (except, perhaps, in the case of normal schools) to apply them in the form of simple contributions in aid of the general expenses of a school. The augmentation of the salaries of the head teachers, and the supply of junior teachers, will probably be found in India, as with us, to be the most important objects to which the grants can ordinarily be appropriated. The foundation, or assistance in the foundation, of scholarships for candidates from lower schools, will also be a proper object for the application of grants in aid. In some cases, assistance towards erecting, or repairing, a school, or the provision of an adequate supply of school-books, may be required; but the appropriation of the grant in each particular instance should be regulated by the peculiar circumstances of each school and district.

56. The amount, and continuance of the assistance given will depend upon the periodical reports of inspectors, who will be selected with special reference to their possessing the confidence of the native communities. In their periodical inspections, no notice whatsoever should be taken by them of the religious doctrines which may be taught in any school; and their duty should be strictly confined to ascertaining whether the secular knowledge conveyed is such as to entitle it to consideration in the distribution of the sum which will be applied to grants in aid. They should

also assist in the establishment of schools, by their aid wherever they may have opportunities of doing so.

57. We confide the practical adaptation of the general principles we have laid down as to grants in aid to your discretion, aided by the educational departments of the different Presidencies. In carrying into effect our views which apply alike to all schools and institutions, whether male or female, Anglo-vernacular or vernacular, it is of the greatest importance that the conditions under which schools will be assisted should be clearly and publicly placed before the natives of India. For this purpose Government notifications should be drawn up, and promulgated, in the different vernacular languages. It may be advisable distinctly to assert in them the principle of perfect religious neutrality on which the grants will be awarded; and care should be taken to avoid holding out expectations which, from any cause, may be liable to disappointment.

58. There will be little difficulty in the application of this system of grants in aid to the higher order of places of instruction in India in which English is at present the medium of education.

59. Grants in aid will also at once give assistance to all such Anglo-vernacular and vernacular schools as impart good elementary education; but we fear that the number of this class of schools is at present inconsiderable, and that such as are in existence require great improvement.

60. A more minute and constant local supervision than would accompany the general system of grants in aid will be necessary in order to raise the character of the "indigenous schools," which are, at present, not only very inefficient in quality, but of exceedingly precarious duration, as is amply shown by the statistics collected by Mr. Adam in Bengal and Behar, and from the very important information we have received of late years from the North-western Provinces. In organizing such a system, we cannot do better than to refer you to the manner in which the operations of Mr. Reid have been conducted in the North-western Provinces, and to the instructions given by him to the zillah and pergunnah visitors, and contained in the Appendix to his First Report.



1. We desire to see local management under Government inspection, and assisted by grants in aid, taken advantage of wherever it is possible to do so, and that no Government colleges or schools shall be founded, for the future, in any district where a sufficient number of institutions exist, capable, with assistance from the State, of supplying the local demand for education. But, in order fully to carry out the views we have expressed with regard to the adequate provision of schools throughout the country, it will probably be necessary, for some years, to supply the wants of particular parts of India by the establishment, temporary support, and management of places of education of every class in districts where there is little or no prospect of adequate local efforts being made for this purpose, but where, nevertheless, they are urgently required.

62. We look forward to the time when any general system of education entirely provided by Government may be discontinued, with the gradual advance of the system of grants in aid, and when many of the existing Government institutions, especially those of the higher order, may be safely closed, or transferred to the management of local bodies under the control of, and aided by, the State. But it is far from our wish to check the spread of education in the slightest degree by the abandonment of a single school to probable decay; and we, therefore, entirely confide in our discretion, and in that of the different Local authorities, while keeping this object steadily in view, to act with caution, and to be guided by special reference to the particular circumstances which affect the demand for education in different parts of India.

63. The system of free and stipendiary scholarships, to which we have already more than once referred as a connecting link between the different grades of educational institutions, will require some revision and extension in carrying out our enlarged educational plan. We wish to see the object proposed by Lord Auckland, in 1839, "of connecting the zillah schools with the central colleges, by attaching to the latter scholarships to which the best scholars of the former might be eligible," more fully carried out; and also, as the measures we now propose assume an organized form,

that the same system may be adopted with regard to schools of a lower description, and that the best pupils of the inferior schools shall be provided for by means of scholarships in schools of a higher order, so that superior talent in every class may receive that encouragement and development which it deserves. The amount of the stipendiary scholarships should be fixed at such a sum as may be considered sufficient for the maintenance of the holders of them at the colleges or schools to which they are attached, and which may often be at a distance from the home of the students. We think it desirable that this system of scholarships should be carried out, not only in connection with those places of education which are under the immediate superintendence of the State, but in all educational institutions which will now be brought into our general system.

64. We are, at the same time, of opinion that the expenditure upon existing Government scholarships, other than those to which we have referred, which amounts to a considerable sum, should be gradually reduced, with the requisite regard for the claims of the present holders of them. The encouragement of young men of ability, but of slender means, to pursue their studies, is no doubt both useful and benevolent, and we have no wish to interfere with the private endowments which have been devoted to so laudable an object, or to withdraw the additions which may have been made by us to any such endowments. But the funds at the disposal of Government are limited, and we doubt the expediency of applying them to the encouragement of the acquisition of learning, by means of stipends which not only far exceed the cost of the maintenance of the student, but in many cases are above what he could reasonably expect to gain on entering the public service, or any of the active professions of life.

65. We shall, however, offer encouragements to education which will tend to more practical results than those scholarships. By giving to persons who possess an aptness for teaching, as well as the requisite standard of acquirements, and who are willing to devote themselves to the profession of schoolmaster, moderate monthly allowances for their support during the time which it may be requisite for

them to pass in normal schools, or classes, in order to acquire the necessary training; we shall assist many deserving students to qualify themselves for a career of practical usefulness, and one which will secure them an honourable competence through life. We are also of opinion, that admission to places of instruction, which, like the medical and engineering colleges, are maintained by the State, for the purpose of educating persons for special employments under Government, might be made the rewards of industry and ability, and thus supply a practical encouragement to general education, similar to that which will be afforded by the educational service.

66. The establishment of universities will offer considerable further inducements for the attainment of high proficiency, and thus supply the place of the present senior scholarships, with this additional advantage, that a greater number of subjects in which distinction can be gained will be offered to the choice of students than can be comprised in one uniform examination for a scholarship, and that their studies will thus be practically directed into channels which will aid them in the different professions of life which they may afterwards adopt.

67. In England, when systematic attempts began to be made for the improvement of education, one of the chief defects was found to be the insufficient number of qualified schoolmasters, and the imperfect method of teaching which prevailed. This led to the foundation of normal and model schools for the training of masters, and the exemplification of the best methods for the organization, discipline, and instruction of elementary schools. This deficiency has been the more palpably felt in India, as the difficulty of finding persons properly educated for the work of tuition is greater; and we desire to see the establishment, with as little delay as possible, of training schools, and classes, for masters, in each Presidency in India. It will probably be found that some of the existing institutions may be adapted, wholly or partially, to this purpose, with less difficulty than would attend the establishment of entirely new schools.

68. We cannot do better than refer you to the plan which has been adopted in Great Britain for this object,



and which appears to us to be capable of easy adaptation to India. It mainly consists, as you will perceive on reference to the Minutes of the Committee of Council, copies of which we enclose, in the selection and stipend of pupil teachers (awarding a small payment to the masters of the schools in which they are employed, for their instruction out of school hours); their ultimate removal, if they prove worthy, to normal schools; the issue to them of certificates, on the completion of their training in those normal schools; and in securing to them a sufficient salary when they are afterwards employed as schoolmasters. This system should be carried out in India, both in the Government colleges and schools, and, by means of grants in aid, in all institutions which are brought under Government inspection. The amount of the stipends to pupil teachers and students at normal schools should be fixed with great care. The former should receive moderate allowances rather above the sum which they would earn if they left school, and the stipends to the latter should be regulated by the same principle which we have laid down with respect to scholarships.

69. You will be called upon, in carrying these measures into effect, to take into consideration the position and prospects of the numerous class of natives of India who are ready to undertake the important duty of educating their fellow-countrymen. The late extension of the pension regulations of 1831 to the educational service may require to be adapted to the revised regulations in this respect; and our wish is that the profession of schoolmaster may, for the future, afford inducements to the natives of India such as are held out in other branches of the public service. The provision of such a class of schoolmasters as we wish to see must be a work of time; and, in encouraging the "indigenous schools," our present aim should be to improve the teachers whom we find in possession, and to take care not to provoke the hostility of this class of persons, whose influence is so great over the minds of the lower classes, by superseding them where it is possible to avoid it. They should, moreover, be encouraged to attend the normal schools and classes which may hereafter be instituted for this class of teachers.

70. Equally in importance to the training of schoolmasters is the provision of vernacular school books, which shall provide European information to be the object of study in the lower classes of schools. Something has, no doubt, been done, of late years, towards this end, but more still remains to be done; and we believe that deficiencies might be readily and speedily supplied by the adoption of a course recommended by Mr. M. Elphinstone in 1825, namely, "That the best translations of particular books, or the best elementary treatises in specified languages, should be advertised for, and liberally rewarded."

71. The aim should be, in compilations, and original compositions (to quote from one of Mr. Adam's valuable reports upon the state of education in Bengal), "Not to translate European works into the words and idioms of the native languages, but so to combine the substance of European knowledge with native forms of thought and sentiment as to render the school books useful and attractive." We also refer with pleasure upon this point to some valuable observations by Mr. Reid, in his report which we have 850-1, 8-308. quoted before, more especially as regards instruction in geography. It is obvious that the local peculiarities of different parts of India render it necessary that the class-books in each should be specially adapted to the feelings, sympathies, and history of the people; and we will only further remark upon this subject, that the Oriental colleges, besides generally tending, as we have before observed, to the enrichment of the vernacular languages, may, we think, be made of great use in the translation of scientific works into those languages, as has already been done to some extent in the Delhi, Benares, and Poonah colleges.

72. We have always been of opinion that the spread of education in India will produce a greater efficiency in all branches of administration, by enabling you to obtain the services of intelligent and trustworthy persons in every department of Government; and, on the other hand, we believe that the numerous vacancies of different kinds which have constantly to be filled up, may afford a great stimulus to education. The first object must be to select persons properly qualified to fill these situations; second-

ary to this is the consideration how far they may be so distributed as to encourage popular education.

73. The resolutions of our Governor-general in Council of the 10th of October, 1844, gave a general preference to well educated over uneducated men in the admissions to the public service. We perceive, with much satisfaction, both from returns which we have recently received of the persons appointed since that year in the Revenue Department of Bengal, as well as from the educational reports from different parts of India, that a very considerable number of educated men have been employed under Government of late years; and we understand that it is often not so much the want of Government employment as the want of properly qualified persons to be employed by Government, which is felt, at the present time, in many parts of India.

74. We shall not enter upon the causes which, as we foresaw, have led to the failure of that part of the resolutions which provided for the annual submission to Government of lists of meritorious students. It is sufficient for our present purpose to observe that no more than forty-six persons have been gazetted in Bengal up to this time, all of whom were students in the Government colleges. In the last year for which we have returns (1852), only two persons were so distinguished; and we can readily believe, with the Secretary to the Board of Revenue in Bengal, that young men who have passed a difficult examination in the highest branches of philosophy and mathematics, are naturally disinclined to accept such employment as persons who intend to make the public service their profession must necessarily commence with.

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75. The necessity for any such lists will be done away with by the establishment of universities, as the acquisition of a degree, and still more the attainment of university distinctions, will bring highly educated young men under the notice of Government. The resolutions in question will, therefore, require revision so as to adapt them practically to carry out our views upon this subject. What we desire is, that, where the other qualifications of the candidates for appointments under Government are equal, a person who has received a good education, irrespective of the place or

manner in which it may have been acquired, should be preferred to one who has not; and that, even in lower situations, a man who can read and write be preferred to one who cannot, if he is equally eligible in other respects.

76. We also approve of the institution of examinations where practicable, to be simply and entirely tests of the fitness of candidates for the special duties of the various departments in which they are seeking employment, as has been the case in the Bombay Presidency. We confidently commit the encouragement of educated in preference to uneducated men to the different officers who are responsible for their selection; and we cannot interfere by any further regulations to fetter their free choice in a matter of which they bear the sole responsibility.

77. We are sanguine enough to believe that some effect has already been produced by the improved education of the public service of India. The ability and integrity of a large and increasing number of the native judges, to whom the greater part of the civil jurisdiction in India is now committed, and the high estimation in which many among them are held by their fellow-countrymen, is, in our opinion, much to be attributed to the progress of education among these officers, and to their adoption along with it of that high moral tone which pervades the general literature of Europe. Nor is it among the higher officers alone that we have direct evidence of the advantage which the public derives from the employment of educated men. We quote from the last Report of the Dacca College with particular satisfaction, as we are aware that much of the happiness of the people of India depends upon the honesty of the officers of police:—"The best possible evidence has been furnished," say the local committee, "that some of the ex-students of the college of Dacca have completely succeeded in the arduous office of darogha. Krishna Chunder Dutt, employed as a darogha under the magistrate of Howrah, in particular, is recommended for promotion, as having gained the respect and applause of all classes, who, though they may not practise, yet know how to admire, real honesty and integrity of purpose."

78. But, however large the number of appointments



under Government may be, the views of the natives of India should be directed to the far wider and more important sphere of usefulness and advantage which a liberal education lays open to them; and such practical benefits arising from improved knowledge should be constantly impressed upon them by those who know their feelings, and have influence or authority to advise or direct their efforts. We refer, as an example in this respect, with mingled pleasure and regret, to the eloquent addresses delivered by the late Mr. Bethune, when President of the Council of Education, to the students of the Kishnagur and Dacca Colleges.

79. There are some other points connected with the general subject of education in India upon which we will now briefly remark. We have always regarded with special interest those educational institutions which have been directed towards training up the natives of India to particular professions, both with a view to their useful employment in the public service, and to enable them to pursue active and profitable occupations in life. The medical colleges in different parts of India have proved that, in despite of difficulties which appeared at first sight to be insurmountable, the highest attainments in medicine and surgery are within the reach of educated natives of India: we shall be ready to aid in the establishment and support of such places of instruction as the medical colleges of Calcutta and Bombay, in other parts of India. We have already alluded to the manner in which students should be supplied to these colleges, as well as to those for the training of civil engineers.

80. The success of the Thomason College of Civil Engineering at Roorkee has shown that, for the purpose of training up persons capable of carrying out the great works which are in progress under Government throughout India, and to qualify the natives of India for the exercise of a profession which, now that the system of railways and public works is being rapidly extended, will afford an opening for a very large number of persons, it is expedient that similar places for practical instruction in civil engineering should be established in other parts of India, and especially in the Presidency of Madras, where works of irrigation are so

essential, not only to the prosperity of the country, but to the very existence of the people in times of drought and scarcity. The subject has been prominently brought under your notice in the recent reports of the Public Works Commissioners for the different Presidencies ; and we trust that immediate measures will be taken to supply a deficiency which is, at present, but too apparent.

81. We may notice, in connection with these two classes of institutions of an essentially practical character, the schools of industry and design, which have been set on foot from time to time in different parts of India. We have lately received a very encouraging report of that established by Dr. Hunter in Madras ; and we have also been informed that Sir Jamsetjee Jejeebhoy, with his accustomed munificence, has offered to lay out a very considerable sum upon a like school in Bombay. Such institutions as these will, in the end, be self-supporting ; but we are ready to assist in their establishment by grants in aid for the supply of models, and other assistance which they may advantageously derive from the increased attention which has been paid of late years to such subjects in this country. We enclose you the copy of a report which we have received from Mr. Redgrave upon the progress of the Madras school, which may prove of great value in guiding the efforts of the promoters of any similar institutions which may hereafter be established in India. We have also perceived with satisfaction, that the attention of the Council of Education in Calcutta has been lately directed to the subject of attaching to each zillah school the means of teaching practical agriculture ; for there is, as Dr. Mouat most truly observes, “no single advantage that could be afforded to the vast rural population of India that would equal the introduction of an improved system of agriculture.”

82. The increasing desire of the Mahomedan population to acquire European knowledge has given us much satisfaction. We perceive that the Council of Education of Bengal has this subject under consideration, and we shall receive with favour any proposition which may appear to you to be likely to supply the wants of so large a portion of the natives of India.

83. The importance of female education in India cannot be overrated; and we have observed with pleasure the evidence which is now afforded of an increased desire on the part of many of the natives of India to give a good education to their daughters. By this means a far greater proportional impulse is imparted to the educational and moral tone of the people than by the education of men. We have already observed that schools for females are included among those to which grants in aid may be given; and we cannot refrain from expressing our cordial sympathy with the efforts which are being made in this direction. Our Governor-general in Council has declared, in a communication to the Government of Bengal, that the Government ought to give to native female education in India its frank and cordial support; in this we heartily concur, and we especially approve of the bestowal of marks of honour upon such native gentlemen as Rao Bahádur Magaubháí Karramchand, who devoted 20,000 rupees to the foundation of two native female schools in Ahmedabad, as by such means our desire for the extension of female education becomes generally known.

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84. 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 suspicion 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.



85. Having now finished the sketch that we proposed to give of the scheme for the encouragement of education in India, which we desire to see gradually brought into operation, we proceed to make some observations upon the state of education in the several Presidencies, and to point out the parts of our general plan which are most deficient in each.

86. In Bengal, education through the medium of the English language has arrived at a higher point than in any other part of India. We are glad to receive constant evidence of an increasing demand for such an education, and of the readiness of the natives of different districts to exert themselves for the sake of obtaining it. There are now five Government Anglo-vernacular colleges; and zillah schools have been established in nearly every district. We confidently expect that the introduction of the system of grants in aid will very largely increase the number of schools of a superior order; and we hope that, before long, sufficient provision may be found to exist in many parts of the country for the education of the middle and higher classes, independent of the Government institutions, which may then be closed, as has been already the case in Burdwan, in consequence of the enlightened conduct of the Raja of Burdwan, or they may be transferred to local management.

87. Very little has, however, been hitherto done in Bengal for the education of the mass of the people, especially for their instruction through the medium of the vernacular languages. A few vernacular schools were founded by Government in 1844, of which only 33 now remain, with 1,400 pupils, and, upon their transfer, in April, 1852, from the charge of the Board of Revenue to that of the Council of Education, it appeared that "they were in a languishing state, and had not fulfilled the expectations formed on their establishment."

88. We have perused, with considerable interest, the report of Mr. Robinson, Inspector of the Assam schools, of which there appear to be 74, with upwards of 3,000 pupils. Mr. Robinson's suggestions for the improvement of the system under which they are now managed appear to us to be worthy of consideration, and to approach very nearly to the principles upon which vernacular education has been

encouraged in the North-western Provinces. We shall be prepared to sanction such measures as you may approve of, to carry out Mr. Robinson's views.

89. But the attention of the Government of Bengal should be seriously directed to the consideration of some plan for the encouragement of indigenous schools, and for the education of the lower classes, which, like that of Mr. Thomason in the North-western Provinces, may bring the benefits of education practically before them, and assist and direct their efforts. We are aware that the object held out by the Government of Agra to induce the agricultural classes to improve their education does not exist in Bengal; but we cannot doubt that there may be found other similar solid advantages attending elementary knowledge, which can be plainly and practically made apparent to the understandings and interests of the lower classes of Bengal.

90. We perceive that the scheme of study pursued in the Oriental colleges of Bengal is under the consideration of the Council of Education, and it appears that they are in an unsatisfactory condition. We have already sufficiently indicated our views as to those colleges, and we should be glad to see them placed upon such a footing as may make them of greater practical utility. The points which you have referred to us, in your letter of the 5th of May, relative to the establishment of a Presidency College at Calcutt will form the subject of a separate communication.

91. In the North-western Provinces the demand for education is so limited by circumstances fully detailed by the Lieutenant-Governor in one of his early reports, that it will probably be long before private efforts will become energetic enough to supply the place of the establishment, support, and management, by Government, of places of instruction of the highest grade, where there may be a sufficient reason for their institution.

92. At the same time, the system for the promotion of general education throughout the country, by means of the inspection and encouragement of indigenous schools, has laid the foundation of a great advancement in the education of the lower classes. Mr. Thomason ascertained, from statistical information, the lamentable state of ignorance in

which the people were sunk, while the registration of land, which is necessary under the revenue settlement of the North-western Provinces, appeared to him to offer the stimulus of a direct interest for the acquisition of so much knowledge, at least of reading and writing, of the simple rules of arithmetic, and of land measurement, as would enable each man to look after his own rights.

93. He therefore organized a system of encouragement of indigenous schools, by means of a constant inspection by zillah and pergunnah visitors, under the superintendence of a visitor-general; while, at the head-quarters of each tahsildar, a school was established for the purpose of teaching "reading and writing the vernacular languages, both Urdu and Hindi accounts, and the mensuration of land." A school-house is provided by Government, and the masters of the Tahsili schools receive a small salary, and are further entitled to the tuition fees paid by the pupils, of whom none are educated gratuitously, except "on recommendations given by village schoolmasters who may be on the visitor's list." A certain sum is annually allotted to each zillah for the reward of deserving teachers and scholars; and the attention of the visitor-general was expressly directed to the preparation of elementary school-books in the vernacular languages, which are sold through the agency of the zillah and the pergunnah visitors. We shall be prepared to sanction the gradual extension of some such system as this to the other districts of the Agra Presidency, and we have already referred to it as the model by which the efforts of other Presidencies for the same object should be guided.

94. In the Presidency of Bombay the character of the education conveyed in the Anglo-vernacular colleges is almost, if not quite, equal to that in Bengal; and the Elphinstone Institution is an instance of a college conducted in the main upon the principle of grant in aid, which we desire to see more extensively carried out. Considerable attention has also been paid in Bombay to education, through the medium of the vernacular languages. It appears that 216 vernacular schools are under the management of the Board of Education, and that the number of pupils attending them is more than 12,000. There are

three inspectors of the district schools, one of whom (Máhá-deo Govind Shastri) is a native of India. The schools are reported to be improving, and masters trained in the Government colleges have been recently appointed to some of them with the happiest effects. These results are very creditable to the Presidency of Bombay; and we trust that each Government school will now be made a centre from which the indigenous schools of the adjacent districts may be inspected and encouraged.

95. As the new revenue settlement is extended in the Bombay Presidency, there will, we apprehend, be found an inducement precisely similar to that which has been taken advantage of by Mr. Thomason, to make it the interest of the agricultural classes to acquire so much knowledge as will enable them to check the returns of the village accountants. We have learnt with satisfaction that the subject of gradually making some educational qualification necessary to the confirmation of these hereditary officers is under the consideration of the Government of Bombay, and that a practical educational test is now insisted upon for persons employed in many offices under Government.

96. In Madras, where little has yet been done by Government to promote the education of the mass of the people, we can only remark with satisfaction that the educational efforts of Christian missionaries have been more successful among the Tamul population than in any other part of India; and that the Presidency of Madras offers a fair field for the adoption of our scheme of education in its integrity, by founding Government Anglo-vernacular institutions only where no such places of instruction at present exist, which might, by grants in aid and other assistance, adequately supply the educational wants of the people. We also perceive with satisfaction that Mr. Daniel Elliott, in a recent and most able minute upon the subject of education, has stated that Mr. Thomason's plan for the encouragement of indigenous schools might readily be introduced into the Madras Presidency, where the Ryotwari settlement offers a similar practical inducement to the people for the acquisition of elementary knowledge.

97. We have now concluded the observations which we



think it is necessary to address to you upon the subject of the education of the natives of India. We have declared that our object is to extend European knowledge throughout all classes of the people. We have shown that this object must be effected by means of the English language in the higher branches of instruction, and by that of the vernacular languages of India to the great mass of the people. We have directed such a system of general superintendence and inspection by Government to be established, as will, if properly carried out, give efficiency and uniformity to your efforts. We propose by the institution of universities to provide the highest test and encouragement of a liberal education. By sanctioning grants in aid of private efforts, we hope to call to the assistance of Government private exertions and private liberality. The higher classes will now be gradually called upon to depend more upon themselves; and your attention has been more especially directed to the education of the middle and lower classes, both by the establishment of fitting schools for this purpose, and by means of a careful encouragement of the native schools which exist, and have existed from time immemorial, in every village, and none of which perhaps cannot in some degree be made available to the end we have in view. We have noticed some particular points connected with education, and we have reviewed the condition of the different Presidencies in this respect, with a desire to point out what should be imitated, and what is wanting, in each.

98. We have only to add, in conclusion, that we commit this subject to you with a sincere belief that you will cordially co-operate with us in endeavouring to effect the great object we have in hand, and that we desire it should be authoritatively communicated to the principal officers of every district in India, that henceforth they are to consider it to be an important part of their duty, not only in that social intercourse with the natives of India, which we always learn with pleasure that they maintain, but also with all the influence of their high position, to aid in the extension of education, and to support the inspectors of schools by every means in their power.

99. We believe that the measures we have determined upon are calculated to extend the benefits of education throughout India; but, at the same time, we must add that we are not sanguine enough to expect any sudden, or even speedy, results to follow from their adoption. To imbue a vast, and ignorant, population with a general desire for knowledge, and to take advantage of that desire when excited to improve the means for diffusing education amongst them, must be a work of many years; which, by the blessing of Divine Providence, may largely conduce to the moral and intellectual improvement of the natives of India.

100. As a Government, we can do no more than direct the efforts of the people, and aid them wherever they appear to require most assistance. The result depends more upon them than upon us; and although we are fully aware that the measures we have now adopted will involve in the end a much larger expenditure upon education from the revenues of India, or, in other words, from the taxation of the people of India, than is at present so applied, we are convinced, with Sir Thomas Munro, in words used many years since, that any expense which may be incurred for this object, "will be amply repaid by the improvement of the country; for the general diffusion of knowledge is inseparably followed by more orderly habits, by increasing industry, by a taste for the comforts of life, by exertion to acquire them, and by the growing prosperity of the people."

We are, &c.

|          |                |                   |
|----------|----------------|-------------------|
| (signed) | J. OLIPHANT.   | W. J. EASTWICK.   |
|          | E. MACNAGHTEN. | R. D. MANGLES.    |
|          | C. MILLS.      | J. P. WILLOUGHBY. |
|          | R. ELLICE.     | J. H. ASTELL.     |
|          | J. W. HOGG.    | F. CURRIE.        |

## APPENDIX.

The following brief summary of this despatch, has all the authority of an official document, being written by Mr. Arthur Howell, when "Acting Secretary" to the Government in India, for a "Return," ordered by, and presented to, the House of Commons, in 1870.

## SUMMARY OF THE DESPATCH.

"The Indian educational code is contained in the despatches of the Home Government of 1854 and 1859. The main object of the former despatch is to divert the efforts of the Government from the education of the higher classes, upon whom they had up to that date been too exclusively directed, and to turn them to the wider diffusion of education among all classes of the people, and especially to the provision of primary instruction for the masses. Such instruction is to be provided by the direct instrumentality of Government, and a compulsory rate, levied under the direct authority of Government, is pointed out as the best means of obtaining funds for the purpose. The system must be extended upwards by the establishment of Government schools as models, to be superseded gradually by schools supported on the grant-in-aid principle. This principle is to be of perfect religious neutrality, defined in regular rules adapted to the circumstances of each province, and clearly and publicly placed before the natives of India. Schools, whether purely Government institutions or aided, in all of which (excepting Normal schools) the payment of some fee, however small, is to be the rule, are to be in regular gradation from those which give the humblest elementary instruction to the highest colleges, and the best pupils of one grade are to climb through the other grades by means of scholarships obtained in the lower school and tenable in the higher. To provide masters, Normal schools are to be established in each province, and moderate allowances given for the support of those who possess an aptness for teaching and are willing to devote themselves to the profession of schoolmasters. By this means it is hoped that, at no distant period, institutions may be in operation in all the presidencies calculated to supply masters for all classes of schools, and thus in time greatly to limit, if not altogether to obviate, the necessity of recruiting the educational service by means of engagements made in England. The medium of education is to be the vernacular languages of India, into which the best elementary treatises in English should be translated. Such translations are to be advertised for, and liberally rewarded by Government as the means of enriching vernacular literature. While, therefore, the vernacular languages are on no account to be neglected, the English language may be taught where there is a demand for it, but the English language is not to be substituted for the vernacular dialects of the country. The existing institutions for the study of the classical languages of India are to be maintained, and respect is to be paid to the hereditary veneration which they command. Female education is to receive the frank and cordial support of Government, as by it a far greater proportional impulse is imparted to the educational and moral tone of the people, than by the education of men. In addition to the Government and aided colleges and schools for general education, special institutions for

imparting special education in law, medicine, engineering, art, and agriculture are to receive in every province the direct aid and encouragement of Government. The agency by which this system of education is to be carried out is a director in each province, assisted by a competent staff of inspectors, care being taken that the cost of control shall be kept in fair proportion to the cost of direct measures of instruction. To complete the system in each presidency, a university is to be established, on the model of the London University, at each of the three presidency towns. These universities not to be themselves places of education, but they are to test the value of the education given elsewhere; they are to pass every student of ordinary ability who has fairly profited by the curriculum of school and college study which he has passed through, the standard required being such as to command respect without discouraging the efforts of deserving students. Education is to be aided and supported by the principal officials in every district, and is to receive, besides, the direct encouragement of the State by the opening of Government appointments to those who have received a good education, irrespective of the place or manner in which it may have been acquired; and in the lower situations by preferring a man who can read and write, and is equally eligible in other respects, to one who cannot." \*

\* Parliamentary Blue Book, 1870, p. 7.

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# OUR EDUCATIONAL POLICY IN INDIA.

*DEDICATED BY PERMISSION*

TO THE RIGHT HONOURABLE  
THE VISCOUNT HALIFAX, P.C., G.C.B.,

AUTHOR OF

THE "DESPATCH ON GENERAL EDUCATION IN INDIA" OF 1854.

BY

REV. JAMES JOHNSTON.

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EDINBURGH: JOHN MACLAREN & SON.

GLASGOW: BRYCE & SON.

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1880.



ing for the family, and spinning in some families, would have nothing whatever to do. The very poorest might find time enough to cultivate the mind (and this is true also of the male population); but, alas! they do not know a letter of the alphabet; they, therefore, repose in indolence, and, like a stagnant pool, become putrid and destructive.

In this state of inactivity the female is, if a person of any rank, a prisoner in the house; nor is she there permitted to converse with any, except females uncultivated as herself; she must not even look at a person\* of the other sex, unless a very near relation. Thus she is not allowed either to derive or to communicate good, by mixing in general society. If a friend calls, and converses with her husband, she must retire into another room: in short, she is treated as a slave in her own family; she is not even allowed to eat with her husband; but, having prepared his food, she stands and waits while he eats, after which she is allowed to partake of what he leaves. To this want of employment are to be ascribed the endless intrigues and petty quarrels among the lower classes of females in India, whose disputes and public abuse of each other are most disgusting. >

You will not now be surprised to hear that the Hindoo female is exceedingly superstitious. The restraints under which the rich are placed hide them from view, but women of the lower classes crowd to the public festivals, and load themselves with offerings to the images; though they stand at a distance from the crowd, yet, while looking on the idolatrous procession, these females appear to be filled with an enthusiasm not to be seen even in the men. But, Sir, the ignorance in which they are held has prepared them to renounce all the tenderness of the sex; in general, the strongest of all natural affections, the maternal, is comparatively weak among them; so that, amongst the Rajpoots and other tribes, where the influence of false principles has for ages violated the first feelings of the heart, the mother, with her own hands, puts her female child to death as soon as born; while, among other casts, the mother, having made a vow to some deity, promising to sacrifice to him the first child he shall bestow upon her, is seen drowning her offspring in some sacred river. Thus the interrogation of the prophet is answered in the affirmative, though considered as almost a libel on the female character; "Can a woman forget her sucking child, that she should not have compassion on the son of her womb?" the monstrous fact is realized, to the dishonour of human nature, among a people imagined by some to be the most mild and humane of mankind; and even among the softer sex of this people it is realized, that "they may not only forget the sucking child," but become its murderer.

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\* Still, notwithstanding this excess of jealousy, and all these precautions, the unlawful intercourse of the sexes is so great, that I once heard a missionary, who had been nearly thirty years in India, declare, that he verily believed a chaste female was almost unknown among the Hindoos.

Under the influence of the same ignorance and superstition, the Hindoo female, after giving a demanded proof of her courage, by holding her finger in a burning lamp till it is almost reduced to a cinder, proceeds to the funeral pile; and there, stupified or raised to a state of superstitious frenzy, resigns herself to her more than savage relations, who tie her to the dead body of her husband, hold her down with levers on the funeral pile, set fire to that pile which is to reduce her to ashes, and, to drown her dying cries, beat the drums, and drive her out of the world with shouts of exultation, as though they had been stoning some noxious animal to death.\* In other instances, the widow descends into a large grave, and, taking the dead body of her husband in her arms, and placing it upon her knees, sits composedly while the earth is thrown into the pit and trampled firmly around her, till it ascends higher than her head, and covers her from human sight; and such is the dreadful darkness of mind and infatuation in which these poor uncultivated females are immured, that they sit and watch the slow process of this horrid death, without uttering a remonstrance, or making the least effort to save life.

To the want of more cultivation in Hindoo society we are also to attribute the deplorable state of the living widow; instead of receiving more comfort as a widow, she is doomed to be the slave and drudge in her own family, to live sparingly, to fast twice a week, to have her hair shorn, and to wear the marks of widowhood all her days; many are left in a state of widowhood from their childhood, without either having known or lived with a husband †, and the greater part of these are found, when arrived at maturity, in the paths of ruin. To a vain desire of distinction, which a better education would remove, is to be ascribed the miserable situation of the wives of many of the Kooleen bramhins. These men, possessing the highest honours of the country, marry, some twenty, and others not less than sixty or seventy wives. The parents of these females, for the sake of procuring a union with persons of such distinction, promote by presents to these bramhins the marriage, almost nominal, of their daughters. After marriage the husband seldom or never visits them; and they are almost invariably found in a state of infamy, many in the houses of ill fame, and others in the houses of their own parents; and what is very remarkable, some of these nominal wives have been known to ascend the funeral pile of a man with whom they were not permitted to live. Where shall a parallel case of the direful effects of ignorance be found?

Thus we see, that the Hindoo female is in her birth undesired ‡; her education is totally neglected; in her family she is a slave, a prisoner.

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\* I speak from personal observation. † The Hindoo law forbids the widow to marry.

‡ Girls are considered as burthens to a family.

And in this state of ignorance and degradation, unable to discharge the duties of an enlightened mother, we at length see her put forth her hands, at the call of the demon of superstition, and strangle or smother, or drown the infant of her womb. Nay farther, on the death of her husband she ascends the funeral pile, and is burnt alive by the hand of her own child, or is immured by that child and other relatives in a tomb prepared for her by their hands, and which, at their bidding, closes its mouth and swallows her up.

But yet these females, thus kept in ignorance, and immolated on the altars of idolatry, are quite capable of the highest cultivation: and notwithstanding the immense disadvantages to which the female sex is subject, there exist two or three modern instances of mendicants or pilgrims of this sex, acquiring the Shanscrit, and instructing the men in the most abstruse parts of the Hindoo philosophy. Nor can I doubt but that if English females could be persuaded to live in India, and devote their lives to the improvement of their own sex there, schools for girls might easily be obtained, till at length the prejudices of the natives against female education would be removed, and the many millions of females in India, thus raised from the most abject state by the exertions of British females, would assist in raising, and improving, and solacing the other sex, and fixing in their hearts the love of the British government and of the English nation, so as to attach them to us for ever.

Another effect of communicating knowledge to our Indian fellow subjects would be, that habits of economy would be acquired, and the sums which are now spent in worthless ceremonies and shews, in marriages and funeral rites, the expences of which beggar millions, would be laid out in family comforts, in the building of better houses, laying in better furniture, and thus encouraging tastes which in the end would redound to the benefit of this country. At present the Hindoos of the middle ranks, not to speak of the lower, want nothing which can be supplied from England,—sixty millions of subjects requiring not one article from the governing country! Improve their faculties, they will then learn in how many ways they may increase their rational enjoyments; their industry will hence be stimulated to procure them; and they will seek advancement to a more highly improved state of society. ✕

Knowledge will also dissolve the chain of the *Caste*, the grand evil in the constitution of Hindoo society, of which a volume could not adequately describe all the baneful effects. Men cannot be held in such a slavery to barbarous institutions after they have acquired strength of mind to think for themselves. The caste being no longer observed, a hundred things excluded by it will come into request; and the comforts

Unlucky and lucky days, and good and evil omens, will be disregarded : the natives will visit other countries, and the improvements seen in those countries will be desired, and their adoption no longer dreaded.

The love of knowledge being excited, books on every subject will be in request. At present the Hindoo reposes in a state of mental idleness, and thought itself has become a burden : but having acquired a knowledge of the elements of science in the schools we shall have introduced, he will not be satisfied without acquiring that body of information which he will then know to exist. Thus idleness will be banished, and the love of knowledge and improvement will be diffused throughout families till the whole population rise to a state of real mental existence, and learn how to acquire the greatest quantity of happiness, and to diffuse the greatest portion of good. Schools will become established by the natives themselves, and all the books of science and general knowledge which we have introduced amongst them, will be multiplied and diffused all over the country.

Then will be known and felt the superior blessedness of a family thus cultivated, to a family herding together only as beings conscious of certain animal wants. In the reciprocal kindnesses of two minds enlarged and improved by knowledge, the husband and wife will find that they are destined by Providence, while imparting a thousand blessings to each other, all derived from cultivated minds, to train up to useful and happy life a family of children, whose mental improvement becomes the first of their cares and their richest reward.

The English nation will also find an ample recompence for all it shall expend of care and property in this work of improving the mental condition of our Asiatic fellow subjects ; for the elevated morals which will be thus imparted, will provide for government service, in the lowest offices,\* men of information, and men who will have a character to sustain : whereas now these ignorant natives, clothed in a little brief authority, are the greatest oppressors in the country. They will find in their improved morals, the administration of justice greatly facilitated and improved : and the government will not merely have to direct an amazing quantity of animal strength, which may easily be turned against them, but minds loyal from principle, and possessing a deep sense of the benefits conferred upon them.

I would recommend, that through the society for the improvement of India, which you wish to be formed in England, auxiliary societies should be formed in Calcutta, Madras, and Bombay, to collect information, publish it, and apply the funds raised in India and Great Britain to the great object. The soliciting of information from all parts



of India respecting the present state of society, and the best mode of enlarging and improving the native mind, and publishing it, could not fail to be attended with immense advantages to India. The funds might be employed in making grants to those who have established native schools, to the School Book Society, the Hindoo College, and to any other institution which has the improvement of India for its great object. Into the committee of the society in Calcutta, the most intelligent natives should be invited, that their minds may become interested in the improvement of their country. The School Book Society, thus aided, would soon be able to send forth many translations from the English into the languages of the East. The Calcutta Auxiliary might encourage subordinate societies for the improvement of the roads, the arts, agriculture, stock, buildings, &c. &c. throughout the country.

Such a society might patronize the formation of a medical college, in which certain professors should teach a large number of native medical students annually, and grant diplomas or certificates to those qualifying themselves. The good which such a college would achieve is incalculable, for at present the health and lives of this immense population are in the hands of the veriest quacks in the world.

It has been urged, that the Hindoos are already so virtuous, that they stand in no need of improvement; but how should a people be moral who have no correct ideas on the nature of moral evil, who consider vice as something appended to human destiny rather than as produced by voluntary agency, provoking to the Deity, and deeply injurious to society? How should a people be virtuous who are actuated by no desire or hope of becoming so, and whose education supplies no means of awakening those desires or hopes? There is nothing in the institutions of the Hindoos which cultivates or promotes virtuous dispositions; their daily worship at the Temple is performed by the priest alone; the services which they offer individually after ablutions, consist in the repetition of forms which have nothing of moral sentiment in them; the writings which contain any portion of morality, are never read in public, nor are any instructions ever given to the people that can mend the heart or the life; no, not in the schools, nor in any part of their system of education. Add to all this, that the deities which they worship are the very personifications of vice; and that the dances, songs, and other exhibitions at the public festivals, are so impure, that like the overflowing of the Ganges, the whole country is inundated thereby, and at length becomes a vast mass of putridity and pestilence. From whence then should the Hindoos be a virtuous people? The boy has nothing in his education to enlarge or improve his mind, and deter him from vice; as he grows up, he mixes with a body of youth without principle, and devoted to an unrestrained grati-

fication of the passions ; as he enters on the business of life, he becomes immersed in excessive cupidity, and desire after the acquisition of wealth, and in attempting to realise which, he considers all means as lawful. Throughout the whole course of life he is brought under no religious instruction ; he has no friends whose example or advice can restrain or improve him ; on the contrary, the whole moral atmosphere in which he breathes is infected ; he reads no books which may deter him from the practice of vice, or encourage him in the pursuit of virtue ; he considers that all his faults arise out of his destiny, and are inseparably connected with his existence ; he has no hope in the efficacy of reformation and repentance ; and his very religion, in its public shews and festivals, holds up to him examples of the most finished licentiousness and profligacy, and thus excites within him that concupiscence which involves him in the deepest impurities.

To meet the case of any people in such circumstances, especially where this demoralization has extended its influence to many millions of victims, must be the duty of a nation so raised and blessed as England. But, these people are our fellow subjects ; they acknowledge the same monarch and government with ourselves ; their country having become ours, has been called the brightest jewel in the British crown. Providence, in committing it to our care, rather than leaving it in the hands of those Musulman spoilers who made it a desert, or those revolutionaries who would have rendered it still worse than heathen, did not surely intend that it should remain a terrific jungle (wilderness), the habitation of every savage beast, but that it should be cultivated, till sixty millions of minds be brought to answer his benevolent purposes in their creation. In short, these people are embarked in the same vessel as ourselves ; and he would ill repay his preservation from a wreck, who, being saved, should refuse to listen to the dying cries, and to attempt the rescue of his fellow passengers.

But we are not only called to cultivate the minds of our Indian population by every motive of gratitude to Providence, and compassion to those who thus suffer from the prevalence of ignorance and error ; our own safety, and the preservation of the British power in that country, demand it. Our danger lies in our greatness, and in the immensity of our Indian territory and population. Its want of adhesion to the British government is a most alarming consideration ; the people are content under our sway, and can perceive its superiority to that of every other power under which they have been placed. But would they bear a shock ? would they repel an invader ? might they not be prevailed upon by a native, or even a foreign pretender, to turn their arms against us ? These are questions of so delicate a nature, that no one wishes to discuss them ; and yet every one can discover, that whatever can attach this immense population to us from conviction and a decided preference, is most absolutely necessary. I have sometimes thought, that a British

coinage, the introduction of some of the British laws, and some orders of nobility given to India, might be desirable, and would probably do much to secure these possessions to the British crown. To seek their improvement and attachment to us by any means which should *forcibly dissolve the caste*, is impracticable, and would be highly impolitic; but the whole country will go into an improved system of education. Schools set up by the English are very popular, and nothing can be more easy than to give them all the elements of modern science, and all the transforming ideas of that morality which has been communicated to us through the sacred scriptures. The effect of schools in attaching the persons taught to their instructors, was never more exemplified than in the Musulman schools in Africa, as mentioned by *Park*. People are seldom so thankful for any thing as for knowledge; a Hindoo is taught to reverence his teacher more than his parents. The former he is instructed to revere as the author of his intellectual existence, the latter as bestowing upon him mere natural existence; this is the doctrine laid down in the Hindoo writings, and, in the reverence shewn by pupils of the learned class to their preceptors, familiarized to all in India; and thus what is now seen in such instances to exist, might in time become a sentiment generally felt.

Schools then are hailed with gladness by the Hindoos, and so will any other improvement which does not affect their comforts, by infringing the rules of the caste. The consequences of losing caste, that is, of losing rank in society—for caste, however sanctioned by the Hindoo religion, is essentially a political institution, and one of mighty power—the consequences of losing it are so dreadful, that the people are feelingly alive on this subject; but on every subject not affecting their comforts as members of society, I am sure, Sir, that the Hindoos are as open to improvement as any people on earth; hence schools, wherever established, have been popular.

When I left India, the diocesan schools under the direction of the Lord Bishop of Calcutta, and the diocesan committee, were likely to be very useful; and such were the openings for schools in India, that every body of christians there, and almost every individual desirous of improving the mental condition of our Indian subjects, had begun to promote them. The society of missionaries at Serampore have pursued this object more extensively than any other body in India; and I shall beg leave, at the close of this letter, to add some extracts from their reports on this subject. A society for the exclusive purpose of establishing schools, had been formed at Calcutta before I left India, but had not been long enough in operation to supply much information on this subject. The government have for two or three years appropriated nearly £1,000 a year, as an experiment for the support of schools; and in the villages where these schools were

established, the people recognized them as government schools, and were pleased that the government should take so much interest in the happiness of their children. The Marquis of Hastings had also extended a very liberal patronage to the Serampore schools, subscribing 6,000 rupees to the formation of schools in Rajpootana\*, with the benevolent hope of civilizing the people who had been most active as pindarees or freebooters; and in the eastern parts of Bengal, the rich Hindoos had joined in a society for the promotion of schools, and had become annual subscribers to a large amount. The names of Sir Edward Hyde East, and the other judges; of Mr. Dowdeswell, and the other members of council; of General Ochterlony, Sir John Malcolm, and the heads of the army, are among the subscribers to the formation of schools. In short, such has been the interest excited respecting the native schools in India, that they have received the patronage of gentlemen in the highest offices under the government, and the longest residents in the country, from one extremity of India to the other.

The eagerness of the people to send their children to these schools was most manifest; for the reports of the Serampore schools declare, that petitions for schools by the inhabitants of the villages at twelve miles or more distant from Serampore, had been sent in great numbers, many of which were rejected for want of funds, and partly because they were at such a distance from Serampore, that they could not be visited with sufficient vigour.

The mind of the Marchioness of Hastings, after she first arrived in India, became exceedingly affected with the ignorance and consequent misery of the natives; and she established two schools, under her own patronage, near Barrackpore, the country residence of the Governor General. In various other ways, and especially during a journey to the upper provinces, she took the greatest pains, and engaged in every plan which promised, to promote the improvement of the country. But a society now in full operation, and very likely to be extensively useful, the Calcutta School Book Society, owes its existence entirely, as I am informed, to the suggestion and first efforts of this most amiable and illustrious female. A number of elementary works have been published by this society, and distributed amongst different schools, and an edition of Goldsmith's History of England abridged, was in the press when I left India, translated into the Bengalee language.

The Hindoo College is another institution, at Calcutta, having for its object the intellectual improvement of our Asiatic subjects. This college has been established some years, but, for want of more funds, a considerable part of the plan is unrealised. The intention of this college is

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\* One of the western countries of India, brought under British supremacy, by the late military and political operations of Marquis Hastings.



to impart, through the medium of the English and the Asiatic languages, a liberal education to as many Indian youths as possible ; and, if the plan can be realised, there can be no doubt but that a number of young men, the sons of the higher ranks, will obtain sound learning, and become, by their example and influence, the most powerful agents in the country in improving its institutions, and raising the population from the ignorance and misery into which it is plunged : and thus, for the rich, in the Hindoo College, and for the poor, in the Native Schools, the most ample provision may be made.

To communicate a knowledge of the English language to the most opulent and respectable families in the metropolis of India is, I conceive, a most desirable object, since the wealth and leisure of these families are sufficient to enable them to acquire a perfect knowledge of our language, and thus realise all the benefits of an English library. This would unite them most intimately with the Government, and enable them to unite in the happiest manner with those Europeans who have at heart the highest good of their country. There may be also among the mercantile class in India, a number of persons willing to acquire a knowledge of the English language, in order to recommend themselves for employment ; for such persons, however, the private schools already existing in the capitals of our different presidencies may be found sufficient, or their number may be increased. But I should consider any attempt to instruct the whole population through the English language as most pernicious, because involving the entire exhaustion of all the funds that can ever be devoted to the improvement of India, without securing an atom of real good. The little success of attempts of this kind long carried on in Ireland, and even the inadequate benefit derived from such attempts in Scotland, may, I hope, prevent the imitation of them in India, where the population needing instruction is so immense, and the greater part of it entirely unacquainted with English society and manners. If it be ideas which we want to communicate to the people of India, then this object can never be obtained but by transfusing European knowledge into the languages with which they are familiar. But as I hope there are now scarcely any individuals who are the advocates of this plan, except for the highest ranks of Hindoos, I will bring forward no further arguments to combat it.

But it may be asked, will a proper system of education through the medium of the native languages accomplish all we wish for India ? This cannot be doubted. The operation of schools may be slow, but it will be sure. Knowledge is light, and light will dispel darkness ; knowledge is influential, and will correct the follies and baneful effects of ignorance. Give but a taste of the value of knowledge to India, and then she herself

for government to establish village schools, taught upon the plan of the new system of education, and using such books as will secure the illumination of the mind. A school-house may be built for six pounds, and the master's salary will not be more than nine pounds a year. What village, containing seventy-two houses, could not subscribe a rupee for each house, or two shillings and sixpence a year, to pay the salary of the schoolmaster. Knowledge is virtue; is not Scotland compared with Ireland a demonstration of this? Schools then will, if established, produce all that the benevolent heart can desire for India, and, as might be shewn, if the proper limits of such an address as this permitted it, attach the people by indissoluble bonds to the parent empire.

Soon after I returned to this country, a gentleman observed to me, that India had never yet had a sufficient degree of attention paid to it: that amidst all the efforts to improve mankind now in operation in Great Britain, India, with her sixty millions of British subjects, had been most strangely and most awfully neglected. From a pretty long residence in the East, and a considerable predilection for that country, I hailed this sentiment as highly just and proper; and I do hope, Sir, that Asia will ere long call forth all the energies which will be necessary for her intellectual cultivation. Never did a finer field present itself to the eye of the philanthropist; and never was there a field that would so richly pay the cultivator. Behold its length, its breadth; and let the value of the expected crop, if possible, be calculated. It is said, that at one heathen festival (at Huridwar), not less than a million of people assemble. What a multitude of towns and villages must have supplied their quota to this vast assemblage! But what must be the moral circumstances of these towns and villages, that could have furnished so many deluded creatures, all drawn together to worship the source of a river! Who is there then in this, the glory of all lands, raised to heaven by the distinguished blessings of Divine Providence,—who is there that does not hasten in his best feelings to the spot from whence so many cries of distress are heard; where so many millions of lively and most interesting children and youth are left in a state of the deepest poverty of intellect, for want of that education which every child of poverty in Great Britain can enjoy? Who is there, possessed of the common feelings of humanity, that does not long to be transported to the spot where so many native oppressors have been for ages depopulating, demoralizing, and making waste one of the finest portions of the earth; where so many horrid rites are practised? Who does not long to draw out the hooks from the torn back of the worshipper of the demon of destruction; to wrest out of the hand of the operator the lancet that is to pierce through the tongue of another of these worshippers; to draw out the cords from the bleeding sides of another; to persuade the infatuated pilgrim to

forego his journey of thousands of miles ; the self-murderer to abstain from the dreadful act he meditates on the banks of the Jumna ; and the widow from rushing into the flames of the funeral pile ? Who is there that does not long to contribute to the amelioration of so interesting a people ; such an immense empire ; attaching it for ever to the only country on earth capable of accomplishing its vast destiny, and raising it to that state of moral and intellectual culture, of which it is so capable ?

I congratulate you, Sir, and the gentlemen with whom you are connected, on the grandeur and beneficence of the plan you have before you ; hoping that a Society, with means commensurate to the greatness of the undertaking, will be formed in the British metropolis ; and that, through your benevolent efforts, Asia will progressively receive her full share of the blessings which have made our United Empire pre-eminent among the nations of the world. I shall now beg leave to conclude this letter, already much longer than I wished it to be, and shall append some extracts from the report of a society in India, who have carried their researches farther on this subject, and have been more successful than any other in the education of the natives.

I have the honour to be,

Sir,

Your faithful obedient Servant,

WILLIAM WARD.

P.S.—I have stated, that numbers of widows in India are annually burnt or buried alive with the bodies of their husbands ; I have now before me the official returns and detailed statements of Suttees\* or Hindoo widows who were burnt or buried alive with their deceased husbands, in the several zillahs and cities, in six divisions of Bengal, &c. during the years 1815, 1816, & 1817, compiled from the Reports of the Magistrates ; in which the name, residence, age, and caste of each widow is given, and also the name and caste of her husband, the date of burning, and in what police jurisdiction it took place.

From these returns, which were lent to me by J. H. Harington, Esq. late judge of the supreme native court, at Calcutta, I have made the following abstracts :—

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\* From sutyu, true ; importing, that a widow by thus devoting herself proves that she was a faithful wife.

**“ABSTRACT STATEMENT** of the Number of Suttees or Hindoo Widows who where burnt or buried alive with their deceased Husbands in the several Zillahs and Cities during the year 1815.

| DIVISION OF CALCUTTA.     |                    | DIVISION OF PATNAH.             |                    |
|---------------------------|--------------------|---------------------------------|--------------------|
| Zillahs or Cities.        | Number of Suttees. | Zillahs or Cities.              | Number of Suttees. |
| Burdwan - - -             | 50                 | City of Patna - - -             | 2                  |
| Cuttack and Ballasore - - | 9                  | Ramghur - - -                   | 2                  |
| Hooghly - - -             | 72                 | Sarun - - -                     | 12                 |
| Jessore - - -             | 7                  | Shahabad - - -                  | 4                  |
| Jungle Mehals - - -       | 34                 | Total - -                       | 20                 |
| Midnapore - - -           | 4                  | DIVISION OF BENARES.            |                    |
| Nuddea - - -              | 50                 | Allahabad - - -                 | 3                  |
| Suburbs of Calcutta - -   | 25                 | City of Benares - - -           | 13                 |
| 24 Pergunnahs - -         | 2                  | Bundelkund - - -                | 7                  |
| Total - -                 | 253                | Goruckpore - - -                | 14                 |
| DIVISION OF DACCA.        |                    | Ghazeepore - - -                | 8                  |
| Backergunge - - -         | 1                  | Juanpore - - -                  | 1                  |
| Chittagong - - -          | 5                  | Mirzapore - - -                 | 2                  |
| City of Dacca - - -       | 4                  | Total - -                       | 48                 |
| Dacca Jelalpore - - -     | 1                  | DIVISION OF BAREILLY.           |                    |
| Tipperah - - -            | 20                 | Bareilly (Zillah) - - -         | 2                  |
| Total - -                 | 31                 | Cawnpore - - -                  | 5                  |
| DIVISION OF MOORSHEDABAD. |                    | Etawah - - -                    | 6                  |
| Beerbhoom - - -           | 1                  | Furruckabad - - -               | 1                  |
| Bhaugelpore - - -         | 3                  | Mooradabad - - -                | 3                  |
| Dinagepore - - -          | 1                  | Total - -                       | 17                 |
| City of Moorshedabad - -  | 3                  | Total of the Six Divisions 380" |                    |
| Purneah - - -             | 2                  |                                 |                    |
| Rungpore - - -            | 1                  |                                 |                    |
| Total - -                 | 11                 |                                 |                    |



**“ABSTRACT STATEMENT of the Number of Suttees or Hindoo Widows who were burnt or buried alive with their deceased Husbands, in the several Zillahs and Cities, during the Year 1816.**

| DIVISION OF CALCUTTA.     |                    | DIVISION OF PATNA.           |                    |
|---------------------------|--------------------|------------------------------|--------------------|
| Zillahs and Cities.       | Number of Suttees. | Zillahs and Cities.          | Number of Suttees. |
| Burdwan - - -             | 67                 | City Patna - - -             | 3                  |
| Cuttack - - -             | 9                  | Sarun - - -                  | 16                 |
| Hooghly - - -             | 51                 | Shahabad - - -               | 9                  |
| Jessore - - -             | 13                 | Tirhoot - - -                | 1                  |
| Jungle Mehals - - -       | 39                 |                              |                    |
| Midnapore - - -           | 11                 | Total - - -                  | 29                 |
| Nuddea - - -              | 56                 |                              |                    |
| Suburbs of Calcutta - - - | 40                 |                              |                    |
| 24 Pergunnahs - - -       | 3                  |                              |                    |
| Total - - -               | 289                |                              |                    |
| DIVISION OF DACCA.        |                    | DIVISION OF BENARES.         |                    |
| Backergunge - - -         | 5                  | Allahabad - - -              | 2                  |
| Chittagong - - -          | 5                  | Bundelkund and Culpee - - -  | 6                  |
| City Dacca - - -          | 6                  | City Benares - - -           | 12                 |
| Dacca Jelalpore - - -     | 1                  | Goruckpore - - -             | 23                 |
| Tipperah - - -            | 7                  | Juanpore - - -               | 3                  |
|                           |                    | Mirzapore - - -              | 4                  |
| Total - - -               | 24                 | Ghazeepore - - -             | 15                 |
|                           |                    | Total - - -                  | 65                 |
| DIVISION OF MOORSHEDABAD. |                    | DIVISION OF BAREILLY.        |                    |
| Beerbhoom - - -           | 3                  | Agrah - - -                  | 1                  |
| Dinagepore - - -          | 4                  | City Bareilly - - -          | 1                  |
| City Moorshedabad - - -   | 7                  | Cawnpore - - -               | 4                  |
| Maldah - - -              | 1                  | Etawah - - -                 | Not received.      |
| Purneah - - -             | 2                  | Shaharunpore, N. D. - - -    |                    |
| Rungpore - - -            | 5                  |                              |                    |
| Total - - -               | 22                 | Total - - -                  | 13                 |
|                           |                    | Total of Six Divisions - - - | 442”               |

**"ABSTRACT STATEMENT of the Number of Suttees or Hindoo Widows who were burnt or buried alive with their deceased Husbands, in the several Zillahs or Cities, during the Year 1817.**

| CALCUTTA DIVISION.                  |                    | PATNA DIVISION.                        |                    |
|-------------------------------------|--------------------|--|--------------------|
| Zillahs and Cities.                 | Number of Suttees. | Zillahs and Cities.                    | Number of Suttees. |
| Burdwan - - -                       | 98                 | Patna City - - -                       | 5                  |
| Cuttack - - -                       | 14                 | Ramghur - - -                          | 2                  |
| Hooghly - - -                       | 112                | Sarun - - -                            | 25                 |
| Jessore - - -                       | 21                 | Shahabad - - -                         | 14                 |
| Jungle Mehals - - -                 | 42                 | Tirhoot - - -                          | 3                  |
| Midnapore - - -                     | 7                  | Total - - -                            | 49                 |
| Nuddea - - -                        | 88                 | BAREILLY DIVISION.                     |                    |
| Suburbs of Calcutta - - -           | 39                 | Agrah - - -                            | 2                  |
| 24 Pergunnahs - - -                 | 20                 | Alleghur - - -                         | 2                  |
| Total - - -                         | 441                | Bareilly - - -                         | 1                  |
| DACCA DIVISION.                     |                    | Cawnpore - - -                         | 3                  |
| Backergunge - - -                   | 9                  | Etawah - - -                           | 3                  |
| Chittagong - - -                    | 6                  | Furrekabad - - -                       | 1                  |
| Dacca City - - -                    | 18                 | S. D. Shaharunpore - - -               | 1                  |
| Dacca Jelalpore - - -               | 5                  | N. D. Shaharunpore - - -               | 6                  |
| Mymensing - - -                     | 1                  | Total - - -                            | 19                 |
| Tipperah - - -                      | 13                 | BENARES DIVISION.                      |                    |
| Total - - -                         | 52                 | Allahabad - - -                        | 5                  |
| MOORSBEDABAD DIVISION.              |                    | Do. J <sup>t</sup> at Futteepore - - - | 1                  |
| Beerbhoom - - -                     | 9                  | Bundlecund - - -                       | 5                  |
| Bhaugulpore - - -                   | 2                  | Do. J <sup>t</sup> at Culpee - - -     | 9                  |
| Do. J <sup>t</sup> at Monghyr - - - | 1                  | Benares City - - -                     | 16                 |
| Dinapore - - -                      | 6                  | Goruckpore - - -                       | 24                 |
| Do. J <sup>t</sup> at Maldah - - -  | 1                  | Do. J <sup>t</sup> at Uzeemghur - - -  | 9                  |
| Moorshedabad City - - -             | 7                  | Jaunpore - - -                         | 2                  |
| Purneah - - -                       | 4                  | Do. J <sup>t</sup> at Ghazeepore - - - | 27                 |
| Rajshaye - - -                      | 1                  | Mirzapore - - -                        | 5                  |
| Rungpore - - -                      | 11                 | Total - - -                            | 103                |
| Total - - -                         | 42                 | Total of Six Divisions - 706"          |                    |

IN the detailed statements, compiled from the reports of the magistrates, of which the preceding are abstracts, the cases are particularly enumerated, and remarks made upon them. From these remarks the following are selected from the cases which occurred in the years 1815 & 1816.

## 1815.

“ 1. In the zillah of Hooghly, Ram Preeah, aged 45, did not ascend the funeral pile of her deceased husband, who died at the house of his daughter, and was burnt in another village; the suttee being of the Bramin caste, she burnt contrary to the shasters.”

“ 2. In the Calcutta division, during this year, two women have, agreeably to their own free-will and consent, been saved from destruction; the intention of the one being to bury herself with the body of her deceased husband, that of the other to cause her own death, by performing the ceremony of suttee. Of the two women above mentioned, the determination of one, named Puddah, the wife of Goranauth, was changed from motives of compassion for her child, a female 10 years of age, who at the time of final parting from her parent, when the latter was on the eve of submitting to undergo the ceremony of being burnt alive with her deceased husband, set up the most bitter lamentations, which eventually had the effect of inducing the parent, for the sake of the child, to forego the resolution which she had previously taken, of sacrificing herself after the manner above described. The other woman herein alluded to, named Raurjisstsuee, wife of Anunduram, without any ostensible motive, unless it might be inferred that she was suddenly overcome with fear, changed her determination of burning herself with her deceased husband, just at the time she was quitting her house for that purpose.”

“ 3. It appears from the Report of the 11th March, that Dhoopa, the wife of Cheetooa, ascended the funeral pile with an intention of becoming a suttee, but on experiencing the effects of the flames, had not sufficient resolution to sacrifice herself. On being somewhat scorched by the fire, she quitted the pile, went to her habitation, and after an interval of nine days, died from the burning she had partially undergone.”

“ 4. Melkey, in the city of Bundelkund, burnt herself with the shoe of her deceased husband four days after his death, not having, it appears, adopted the resolution of sacrificing herself at the time of his decease.”

“ 5. The wife of Ramjevuun, deceased, mounted the pile to be burnt with the corpse of her husband, but on the flames reaching her, she fled. She was slightly blistered, but received no material injury.”

“ 6. In the zillah of Mooradabad, the jumadar of the t'hannah, together with the zemindars of the village, endeavoured to persuade the wife

of Bhickaree not to immolate herself, but without effect. She had the perfect use of her senses, and no force or even persuasion was used; her only children, Lawa and Dulloo, two sons, aged 20 and 15 years, were present. Bhickaree, the husband, died 13 years prior to the occurrence."

## 1816.

"1. In the zillah of Cuttack, on the 5th November, two women were burnt with the bodies of their deceased husbands; the magistrates attended the burning, and at the time endeavoured to persuade the women to desist, but no argument would prevent them offering themselves up as a sacrifice."

"2. During this year, one woman, Muhamayah, the wife of Hurrydoss, voluntarily saved herself from destruction by departing from the resolution which she had previously taken, of burning with her deceased husband. This change in her determination appeared to proceed from motives of compassion for her only child, a female aged five years."

"3. Kalee, on the death of her husband, voluntarily determined to sacrifice herself on his funeral pile; her relations accompanied her thither; she placed herself on the pile, but as there was not a sufficient quantity of wood, she was only partially burnt; she was then taken from the pile and conveyed home, where in a few hours she expired; her corpse was afterwards consumed on the same pile."

"4. Koolyanteea, aged 18, the wife of Dhurmlaul, was burnt on the 8th December, in the zillah of Shahabad. In this case the wife had never quitted her father's house, nor ever had any intercourse with her husband, who died on the other side of the Ganges, in the Chuprah district. On the account of his decease being brought to his father-in-law, his wife immediately sacrificed herself to his remains."

"5. In the zillah last mentioned, Jurowah, aged 25, made two attempts to submit to the flames, but had not courage to endure their effects, and was at length carried home by her relations."

"6. During this year, two instances occurred in which suttees were prevented from sacrificing themselves, by the writer of the Report. One of them, Panchoo, who proposed to burn herself, was not the wife, but the soagah of a man named Golau. The other woman, Soona, proposed to burn with her husband's clothes, 10 months after his decease; this the reporter forbade, because, though it was declared by the pundits to be laudable for a woman, not the wife of a Bramin, to burn under such circumstances, yet as she did not propose it on her husband's decease, notwithstanding she was with him at the time it took place, to allow her to do so afterwards appeared by no means encouraged by the doctrines of the Hindoo reli-



no less than five suttees have been prevented by the same means during the last two years in this place, without the slightest inconvenience resulting from its application, it is earnestly recommended on similar occasions."

"7. Maucoora, aged 50, burnt herself along with the hookah [the pipe] of her deceased husband, 15 years, by her own account, and 32 by that of the zemindars, after his death. A widow burning herself with any article of her late husband's property being sanctioned by former references to the courts, no objection was offered to the ceremony."

"8. Dunjlia, the wife of Uchruj Tewary, burnt with a batooa or small purse belonging to her deceased husband, five years after his death. While living he had given her the purse, saying, that five years after his death, she might be burnt with that batooa."

"9. The practice of burning women on the funeral piles of their deceased husbands, does not exist in the district of Bareilly in the same degree as in other provinces. The reason of this may be ascribed to the prevalency of female child murder, as it is well known, that no Rajpoot allows a daughter to live; their wives being of other castes are consequently not obliged to sacrifice themselves."

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By the foregoing abstracts it appears, that **FIFTEEN HUNDRED AND TWENTY-EIGHT WIDOWS, WERE BURNT, OR BURIED ALIVE** in the years 1815, 16, and 17. So far as these accounts go, there can be no doubt of their authenticity. The only question is, whether in such very large and numerous provinces, where the European functionaries are few, and placed at wide intervals, the accuracy of the Native agents, from whom the details of these informations come, and who, besides their tendency to indolence in what does not particularly interest them, may be supposed to have a favourable leaning to the ancient sanctioned usages of their country, is to be depended on? It may perhaps be allowed to entertain some distrust on this head; but at any rate the territories under the Bengal government, to which all these accounts are confined, form but one division of the immense region now subject to the British authority in the East. The Bengal government extends westward to the banks of the Jumna. The government of Fort St. George has vast territories under its immediate rule; the countries subject to the government of Bombay are now also considerable; and almost all the rest of the continent of Hindostan, from the river Sutlege in lat. to the Southern promontory of Comorin, in lat. eight, and westward to the Indus, is under British controul or influence. What may then be the number of annual immolations in this immense portion of the globe!

The particulars of each case comprehended in the lists above given would be too shocking in detail ; but I cannot refrain, upon this occasion, from giving it as my decided opinion, that this dreadful practice might easily be abridged, and finally abolished, by the British government, without creating any alarm among the Hindoos. This opinion is confirmed by the fact, that the Hindoos have quietly submitted to a modification of the practice, and to a government regulation passed a few years since on this subject ; as is manifest from a very painful occurrence which happened to myself in the year 1817. I was riding in the neighbourhood of Chitra, a village adjoining to Serampore, and observing there had been a Suttee, I rode up to a few individuals who were sitting near the spot where the victim had suffered ; and after making enquiries respecting the family and rank of the widow, I addressed them on the enormity of the crime in which they had been assisting, and assured them, that whatever might be their opinion of this dreadful action, they would have to answer for it in the day of judgment as a most horrible murder. One of these men, in answer, said, “ *Sir, whatever the act now committed may be, we have nothing to fear ; — you (meaning the English government) must see to that ; for the police magistrate has been here, and given the order, and according to that order the woman has been burnt.*”

Several months ago, in the vicinity of Chanderagore, a female victim was immolated on the funeral pile, under circumstances peculiarly affecting. She was a young woman, who had been recently betrothed to a young man of the same town. Every thing was prepared for the celebration of the nuptials, which had been fixed for the next day ; the relatives of both parties had arrived from a distance to honor the marriage with their presence ; and the circle of their friends already enjoyed in anticipation the festivities which the approaching day would usher in. The preceding evening, however, the bridegroom was taken ill of the Cholera Morbus, and in a few hours was a lifeless corpse. Information being conveyed of the melancholy event to the bride, she instantly declared her determination to ascend the funeral pile of her betrothed lord ; a long debate was hereon held, between the relations of the bride and the priests, respecting the legality of the act ; the result of which was, that in such cases the shasters, considering the bride as bound to her husband by the vow she had taken, permitted a voluntary immolation on the funeral pile. The next day, therefore, instead of the music and joy which had been anticipated, the bride was led to the banks of the Ganges amid the silent grief of her friends and relatives, and burnt with the dead body of her intended husband.

# EXTRACTS

FROM THE REPORTS OF THE NATIVE SCHOOLS,

PUBLISHED BY THE SERAMPORE MISSIONARIES,

1816, 1817, 1818.

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\* \* \* These Reports may be had, *gratuitously*, of Messrs. Black, Kingsbury, Parbury and Allen, Booksellers, Leadenhall Street, London.

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## EXTRACTS.

**A**FTER a remark or two on the philanthropic disposition of the present age, so favourable to every plan for the improvement of the human condition, and applying this as a ground of encouragement respecting our fellow subjects in India, the writer of the "Hints relative to Native Schools," 1816, adds, "The situation of the inhabitants of India seems to furnish them with a peculiar claim to our attention. Placed as they are by Divine Providence, under the fostering care of Britain, they have extended over them, by British laws, that security and protection relative to their persons and property, which were unknown in India under their native sovereigns:—advantages, however, which their present lamentable state of ignorance prevents their fully enjoying." "Not only are the people in general destitute of every just idea of God, they can scarcely be said to be fully impressed with the importance of a single principle of morality. In addition to their being wholly unconscious of that accountability to the Judge of all, which in Europe is written on almost every heart, as well as ignorant both of the justice and mercy of God, of the evil which follows immorality and sin even in this life, and of the happiness which results from piety, probity, truth, fidelity, and integrity; they have no just idea of the objects of nature so constantly before them; of the sun, moon, and stars; the clouds, the winds, the rain; the earth on which they dwell; the groves, trees, and plants which surround them; the domestic animals which they nourish; nor, in a word, of the flowing stream, the buzzing insect, or of the plant which creeps over their lowly shed. To them the sun retires behind a mountain, the rain from heaven is given by a god they are in the habit of vilifying and despising, particularly as the seducer of the wife of his own spiritual teacher: the rainbow is the horn of Bama; the

river is a deity ; the birds, the beasts, and even the reptiles around them, are animated by the souls of their deceased relatives ; falsehood and unchastity are nothing, perjury a trifle, and a failure in fidelity and probity often a subject of praise ; while ablution in the waters of a river, is deemed a due atonement for almost every breach of morality."

Laying it down as a fact, that mental darkness or ignorance is the principal cause of this deplorable state of society, the writer of the Hints considers an improved system of extended education as the only remedy. He then adds,—“ We will not deny, that our attention has been directed to this object for many years. As our minds, from the time of our arrival in the country, have been wholly turned to the mental and moral improvement of the inhabitants of India, their wretched state relative to education, the foundation of all happiness in future life, could not long escape observation.”

“ The schools,” he says, “ they have in their towns and villages are not few, yet the knowledge gained in these schools is so small, that it does little more than serve to make darkness visible. Without books, without the vestige of a grammar in the common dialects, without the most limited vocabulary, what can they acquire even of their own language ? Numberless instances occur wherein their wretched writing, and far more wretched orthography, almost the dictate of every man’s fancy, render them quite unable to read each other’s hand. Printed books they have none ; and as to manuscripts, they have scarcely one in prose. Thus with a regular and copious language of their own, they are in a state of ignorance not greatly exceeded by that of those savage hordes who have no written language, while numerous causes combine to sink them far below most savage nations in vice and immorality.

“ One grand step, then, towards imparting instruction to our Indian subjects with due effect, will be that of improving them in the knowledge of their own language,” for which purpose these Hints propose the formation of tables containing the various characters with their numerous combinations, a selection of useful words accurately spelled, a few rules for uniting compound words, and a sketch of grammar. To this is proposed to be added, a vocabulary, which shall accurately define the meaning of three or four thousand of their best words ; and a simple and easy method of solving those practical questions in arithmetic, which are now so abstruse to them.

“ It is true, that when these helps are provided, namely, a correct system of orthography, a sketch of grammar, a simplified system of arithmetic, and an extended vocabulary, little is done beyond laying the foundation. Still, however, this foundation must be laid, if any superstructure of knowledge and virtue be attempted relative to the inhabi-



In raising this superstructure, the Hints propose to give to Indian youth, 1. A concise but perspicuous account of the solar system, preceded by so much of the laws of motion, of attraction and gravity, as may be necessary to render the solar system plain and intelligible, given in simple axioms, or short and perspicuous sentences. 2. A compendious view of geography on the same plan, that of comprizing every particular in concise but luminous sentences. 3. A number of popular truths and facts relative to natural philosophy, that is, relative to light, heat, air, water, to meteorology, mineralogy, chemistry, and natural history. 4. A compendium of history and chronology, calculated to bring them acquainted with the state of the world in past ages, and with the principal events which have occurred since the creation of the world. 5. A compendium of ethics and morality, so as to impart to them just ideas of themselves relative both to body and mind, and to a future state of existence.

The Hints then give the following exemplification of the method of instruction by these compendiums :—Suppose, for example, that a class of twelve boys were prepared to write from dictation the following three sentences :

“ The earth moves round the sun in three hundred and sixty-five days, which motion forms the year.” “ The earth turns round on its own axis once in twenty-four hours, which forms day and night.” “ The moon encompasses the earth in twenty-nine days and a half, thus forming the lunar month.”

“ The whole class being ready, receive and write the first word, and are led to expect the next with calmness and desire, the state of mind best suited for the reception of ideas ; this heard and written, they go on gradually receiving and almost anticipating the idea, till the last word leaves it full on the mind. These three sentences being written by each of the twelve boys, they now turn them into a reading exercise, the first boy reading the first sentence aloud, which the rest have also before them in their own hand-writing. The next boy reads the second, and the next the third, which brings the fourth boy to read the first a second time ; and thus with the rest, till each sentence will thus have been read four times, while the whole class have had them all written before them, and written too with their own hand. Thus three of the most important facts in nature, first written and then distinctly read four times, will be so impressed on the mind, as perhaps never to be wholly obliterated.”

Under the head of superintendence, the Hints admit, that “ this can alone impart energy and effect to the whole plan.” The first class of superintendants are the native messengers, who regularly visit the schools, and fill up blank memorandums of the number of the boys they find in

each school and class on each day. These are followed by Portuguese superintendants, whose inspection of the schools is more particular, and these also fill up blank memorandums. Following them is a European superintendant once a month ; and lastly, all the copy books, containing sentences from these compendiums, are transmitted to Serampore and examined. On this last part of the plan, the Hints suggest, that " these books, particularly when neatly written, may be returned to the boys as presents, with the superintendant's signature by way of approbation, who would of course gladly take them home to their parents, and probably read them to their neighbours, particularly if the ideas contained in them were such as had struck their own minds. Thus some of the most important facts in history and natural science might be circulated monthly in every village around, without the least effort, or giving the least umbrage to any one."

With respect to expence, these Hints thus speak, " the expence of educating each Hindoo youth, including school-room, books, and tables, teacher, monitors, and superintendence, will come within three rupees annually. The sum, therefore, expended in the time requisite to carry a youth through all the tables and compendiums mentioned, even though he were to write every line of them, a little above three years, would not exceed ten rupees, or £1. 5s.; and whoever reflects on the value of these ideas on the mind of a Hindoo youth, ideas which, since the beginning of the world, have cheered the mind of scarcely a single native in India, and considers the number of relatives, neighbours, and friends to which he may easily communicate ideas so much calculated to delight and expand the mind, will be ready to think that he cannot easily find a more profitable way of applying so small a sum."

" The readiness with which these schools have been welcomed, and the eagerness with which they have been sought, since the plan has been disclosed, exceed any thing we had previously expected. Village after village sent persons to reside at Serampore, and attend the Normal school, that they might acquire a knowledge of the plan. In some instances, houses, and in one or two even family temples, have been offered with the utmost readiness, by respectable natives, in the various towns and villages which have requested them. The children who compose the schools too, are, in many instances, the sons of the most respectable inhabitants. We have numbered ten young Bramhuns at a time in the school at Serampore ; and at Chatra, a village about a mile distant from Serampore, the children of a still greater number of Bramhuns attend, some of whom are rich, so that they attend evidently from the preference they give to the system."

" Of the alacrity and pleasure with which the youth receive the instruction given them, it is not easy to speak too highly. Authors in

writing on India, have frequently mentioned the ripeness of parts which is evident in Hindoo youths, and not without reason. There is perhaps scarcely a more interesting object than a sensible Hindoo boy: they are often lively, ingenuous, and amiable in a peculiar degree, and in quickness of perception and activity yield to scarcely any nation on earth."

"It is our wish, as long as Providence shall enable us, to support as many schools from the proceeds of our own labour as shall thus instruct a thousand youths and children, which we suppose will be done at the annual expence of about three thousand rupees."

They then state the necessity of being supported in this work, and point to the largeness of the field, since these schools may be extended not only throughout Bengal, but through the whole of the East, and diffuse their blessings through every language in India.

Thus far we have given a summary of the *Hints*. In the *first Report*, which was published the next year, (1817) the continued popularity of the schools is thus mentioned, "On its being known that it was in contemplation thus to communicate instruction, town after town, and village after village requested that schools might be established among them, till, in this short space of time, the whole number of schools opened amounts to little less than a hundred." "The principal inhabitants of many villages and places around consulted with each other, ascertained how many children would be able to attend school, and selected a proper person to be instructed in the plan, without our knowing any thing of their design, till a deputation of the inhabitants applied personally to us, expressing their wish for a school, and presenting to us the man they had selected for a schoolmaster, attended in some instances by a number of the children who were anxious for instruction."

"Happily, learning is in the highest degree of repute throughout India; and even one of the "twice-born" (an epithet applied to the bramhuns) though regarded with a respect more than human, still doubles his own worth, and the value of every gift presented to him, by the addition of learning; and the instruction of youth, which in their highest seminaries of learning is always gratuitous, is esteemed a work of the most meritorious kind. Hence the complacency expressed by our Hindoo neighbours in these schools. Whoever is recognized by them as connected with them, instead of being shunned, as Europeans often are, is presented with cocoa nuts, plantains, and fruits of other kinds, to welcome the person they so much esteem their friend."

"It may not be improper to give a brief account," says this Report, "of the progress made this year towards completing the system of elementary works briefly mentioned in the *Hints*."

These works appear to be, 1. Sixteen alphabetical tables, including spelling lessons. 2. A thousand more words arranged in etymological order. 3. A selection of fables from *Æsop*, and certain anecdotes

from history, illustrative of justice, fidelity, probity, and humanity. 4. The alphabet elegantly cut in wood, four times as large as the largest types. 5. To a select class of Bengalee teachers the English method of arithmetic has been given, and they are charged with the duty of carrying it through the schools. 6. A set of letters has been prepared. 7. A miscellaneous collection of facts relative to history, natural objects, morals, &c. 8. A concise view of the solar system. 9. An epitome of geography.

“ Upon the whole, when we consider the progress now made by the Hindoo youth in the common attainments of reading, writing, orthography, and accounts; the superior ideas they are imbibing relative to things connected, both with their duty and their welfare; their happily familiarizing themselves to the printed character, with the medium through which knowledge may hereafter be poured in upon them to any extent; and unite with these, the impression which the system of instruction leaves on their minds of the cordial good-will borne them by the nation thus seeking their welfare, as well as of its superiority to them in knowledge and power; we are ready to hope, that the benefits resulting therefrom will be ultimately found such as to repay all the labour and expence attending their communication.”

“ The schools mentioned here by no means include the whole now in operation: those under the care of the Reverend Mr. May, Lieutenant Stewart, and other highly esteemed friends, all promote the same important object; and the number of children in Bengal now actually under instruction, must amount to twelve or thirteen thousand. Give, then, to each of those boys three years’ tuition; and allow them afterwards, on the average, thirty-six years wherein to mature and diffuse around them the ideas imbibed at school; and how many members of society, fraught with these ideas, will even the present exertions produce, before the first number instructed will have quitted the stage of life? If they be renewed every three years, the number thus instructed in thirty-six years cannot be less than a hundred and fifty thousand.”

“ Many of the more wealthy natives of Calcutta, having read the compendiums used in the schools, have been exceedingly desirous of obtaining them for the use of their own children at home. A number of respectable natives in Delhi, on being informed of the efforts now made to enlighten the young, have expressed their readiness to assist in forming an association for the support of a native school on an extensive scale in that city. Juyu-Narayan-Ghoshul of Benares, a Hindoo of an enlightened mind, to whom intelligence of the exertions now making made its way, has, we are given to understand, devoted no less a sum than forty thousand rupees to the establishment of a school, from which nothing that tends to inform the mind shall be excluded.”

In the *second Report*, published in India last year (1818), the committee



state, that the number in the schools connected with Serampore, including those at Cutwa, Moorshudabad, and Dacca, amounted to about 8,500, which they say, "gives an increase in the actual attendance, of one thousand eight hundred children. When we add those occasionally attendant, it will appear that those who have this year availed themselves of the benefit of these schools, have exceeded *ten thousand*."

A number of the tables and compendiums have been translated, and printed in the Hindee, for the use of schools in Hindoosthan; and "into the Sanskrit language, the committee have translated the introduction to the solar system, and the treatise on geography. It is the intention of the committee to present them to the various seminaries of learning throughout both Bengal and Hindoost'han."

"While contemplating the willingness of the natives to receive knowledge, it is impossible to suppress the wish that these benefits could be extended to the whole country, instead of being almost confined to the precincts of the metropolis of India. But on the present system, this would involve an expence too great for private liberality to meet. At this estimate (three rupees annually for each pupil instructed) how small a portion of the population of Bengal could be wholly educated from the funds of private benevolence! and how could the whole population of Hindoost'han then receive the requisite instruction!"

This Report then goes on to point out the importance and wisdom of permitting the poor to contribute to the education of their own children, and refers to the state of Scotland, and to the report of the late parliamentary commission on education, as illustrating this principle. "It is a consoling fact," says the Report, "that the natives of India, at the present time, expend much annually in educating their children. Supposing that there are in Bengal nine thousand native schools, which we think probable, and that these contain on the average forty children each; this will give three hundred and sixty thousand children to whom the natives themselves impart the knowledge of reading and writing. Their expence in imparting to their children this inferior species of education may be estimated at full two rupees annually for each child. This sum then will give seven hundred and twenty thousand rupees expended annually by the natives themselves on the education of their own children; a sum which teaches them to read and write, and brings them exactly to that period of proficiency, as well as of life, at which we may take up the subject of education, and add to the foundation already laid whatever may be necessary to complete and beautify the edifice."

"As was formerly observed, these native schools are by no means efficient; a bare knowledge of reading and writing is acquired in them. They, however, present a wide prospect of usefulness, if a plan could

be formed which should render them efficient, by superadding to them that knowledge which the country at present so greatly needs. The objects of education in India should extend far beyond a knowledge of reading and writing : to this should be added correct ideas relative to man, and to the objects around him ; such as relate to the solar system, geography, chronology, general history, morality, and virtue. Reading and writing are merely the preliminary means, the other parts constitute the grand end ; and the solid progress must be estimated solely by the proportion of new ideas imparted to the children. The Hindoos have from time immemorial learnt to read and write their own language ; it is therefore evident that the only gift worth our imparting to our Indian fellow subjects is an acquisition of new ideas ; and this acquisition must be realized at school, before the children depart for ever from the sphere of our influence. In England, when a lad has acquired merely a knowledge of reading and writing, he is thrown upon society, the scale of intelligence in which is high indeed ; light pours around him, on every side, and books on every subject lie open before him in his own language ; and with these he can, at his leisure, enlarge his ideas to the full extent of his genius and capacity. But in Bengal, when a lad has left school with a knowledge of reading and writing, he mixes with society enveloped in the grossest ignorance ; and every idea he receives in his progress through life serves only to increase the darkness of his own mind. There is scarcely a single native work extant in his own language, through which he may correct his ideas and enlarge his mind.

“ Further, the natives are greatly attached to their own schools, and in two instances out of three prefer paying a trifling sum for the tuition of their children, to receiving it at the hand of charity.

“ By taking up the children at this point of proficiency, and bringing them to write such ideas as may tend to enrich and enlarge their minds, nearly three-fourths of the expence might be borne by their parents, and every rupee expended upon them by public benevolence be rendered efficient in the highest degree.”

The Report goes on to state, that “ the means for realizing this object, for want of a more appropriate name, they term “ Scientific copy-books.” In these copy-books the following method is observed ; the subject being chosen, which we will suppose to be the introduction to the solar system, one, two, or three sentences of a convenient length are printed at the head of every alternate page, in such a way as to render the sense complete in each. These sentences, thus printed, are to be written thrice ; once on the same page, and twice on the succeeding, or the back of that on which they are printed. To secure the pupil’s understanding the sentences as he writes them, in the first or the first two pages in the book are explained the technical terms or difficult words which occur in the sentences printed in that book ; and these the pupil

is expected previously to write out in the spaces allotted, and commit to memory; and to imprint these ideas on the mind, the last page contains questions on them, to which the answers are at present subjoined, and which form an epitome of the sentences written; these questions, with their answers, are also to be committed to memory.

“ Four of these copy-books, which will employ a boy two months, will include the whole of the introduction to the solar system; and the number which would be written through in a year, about twenty-two, when their holidays are taken into consideration, would include full a hundred and fifty octavo pages. The quantity of matter, therefore, which would come before them in two years, (three hundred pages), if it be important and judiciously arranged, while it would secure their proficiency in reading, writing, and orthography, might furnish their minds with just ideas of the solar system, geography, chronology, and general history, and of the true nature of virtue, morality, and religion, which would form a treasure of ideas never to be wholly lost in future life.”

The Report then mentions the advantages these copy-books, in the keeping of the boys, might be of to the villagers, as containing a library of elementary knowledge, familiarizing them also to the printed character. It is further urged, that the natives will be highly pleased in having the paper on which their children write, given them gratuitously; while the master will find an ample remuneration in receiving an anna (two-pence) monthly for every boy who shall regularly write two of them through, in a neat and correct manner, and commit the questions in the last leaf to memory. This plan will tend, it is hoped, to increase the number of children in the schools already established: and it may, indeed, be said, that the plan is capable of originating new schools among the natives. Thus, through the encouragement held out to erect new schools, and the increase in those already established, we may hope in a little time to see the number of children educated by the natives themselves increased to two or three times their present number. Another advantage here noticed would be, that the rewards given to the master, on having these copies written, would excite him to diligence, to qualify as many of his scholars as possible to write these copies; and this would also secure the pupil's continuance at school. Under the head of expence, the Report states, that each scholar will cost little more than one shilling and eight-pence annually. “ What a cheering consideration to any gentleman, could he feel assured that a hundred rupees contributed annually would, in effect, bring a hundred and fifty children under valuable instruction; and for a generous public to reflect that every thousand rupees subscribed to this object will secure the instruction of a still greater number !”

"Early in the year, the Committee, having attempted it in a few schools, determined to make a trial of it upon a more extensive scale, that they might be enabled to judge how it would be received by the native schoolmasters around them. For this purpose they first printed the Dy-Dunhumer, or miscellaneous selection of facts and maxims, on the alternate pages of a set of copy-books, leaving room for each portion to be written thrice in a fair hand, as already described. They then printed the introduction to the solar system, which was comprized in three copy-books. The geographical system will be brought into about ten of these copy-books."

"The simplicity of this plan would facilitate the extension of knowledge throughout the country. To realize it any where, the formation of societies, so difficult in most places from the fewness of Europeans, is by no means necessary. Any gentleman might, at a small expence improve the native schools in his own neighbourhood. It would be only for him to inform the masters that he would furnish them with these copy-books gratis, and give them an ana, or any other sum, for every boy who wrote two of them out neatly and correctly every month, on their being examined, and they would quickly flock around him. Meanwhile, the examination of these copy-books is so easy, from their having the sentences printed in them, that a gentleman might get it done by any trusty native servant who could judge of good hand-writing; and a monthly interrogation, in his own presence, relative to the questions subjoined to each of the books, would both ascertain their improvement, and stimulate them to further progress. The expence of any gentleman's thus rendering efficient three or four native schools around him would be a mere trifle; and thus the benefits of education might be gradually extended over the whole country."

After announcing their plan, the Report says, "in the course of two or three months, they found the number of masters who wished to adopt it amounted to nearly two hundred." Other accounts from India, of a recent date, declare, that this scientific copy-book plan has been welcomed all over India, and that its effects are likely to be most important.

While the British public, however, will receive with pleasure the intimation respecting this appendage to the plan of education adopted by the missionaries; viz. that of "improving to the utmost what the natives are able to do themselves towards the education of their own children;" they will, it is hoped, feel the full force of a sentiment lately expressed by a gentleman in the British metropolis, and who is since deceased, that *the British public have never yet entered into the case of India, in any measure adequate to the claims and to the extent of that country.* In the accounts at the close of this second Report, we find that the European and native inhabitants of India, subscribe 14,400



rupees to these schools, and that the subscriptions from England amount only to 623 rupees! Amongst the subscribers in India, are the names of

|   | Rupees. |
|---|---------|
| The most noble the Marquis of <i>Hastings</i> , R. G. |         |
| For Rajpootana  | 6,000   |
| For the general purposes of the Institution           | 500     |
| The Hon. Sir <i>E. H. East</i> , Knt.                 | 100     |
| The Hon. Sir <i>F. Macnaughton</i> , Knt.             | 100     |
| The Hon. Sir <i>A. Buller</i> , Knt.                  | 100     |
| The Hon. <i>G. Dowdeswell</i>                         | 100     |
| Major-General Sir <i>D. Ochterlony</i> , K. C. B.     | 100     |
| Brigadier-General Sir <i>J. Malcolm</i> , K. C. B.    | 300     |
| Proceeds of Mr. <i>Ward's</i> work on the Hindoos     | 2,268   |
| Serampore missionaries                                | 3,000   |

The natives, Hindoo and Musulman gentlemen, who subscribe, amount to one hundred and eighty-five individuals; beside a considerable number of the most respectable Europeans. For a List of their Names, see the Second Report of Native Schools.

THE END.