

SELECTIONS FROM RECORDS  
OF  
BENGAL GOVT. PAPERS  
ON  
ESTT. OF PRESIDENCY  
COLLEGE OF BENGAL

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SELECTIONS

FROM

THE RECORDS

OF

THE BENGAL GOVERNMENT.

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PAPERS RELATING

TO THE

ESTABLISHMENT OF THE PRESIDENCY COLLEGE

OF

BENGAL.

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1854.



THE PRESIDENCY COLLEGE  
OF  
BENGAL.

No. 1348.

FROM F. J. MOUAT, ESQUIRE,  
*Secretary to the Council of Education,*

TO CECIL BEADON, ESQUIRE,  
*Secretary to the Government of Bengal.*

FORT WILLIAM, 4th August, 1853.

SIR,

**Objects of this  
Report.**

**PRESENT :**

The Hon. Sir J. W. Colville.  
Mr. J. R. Colvin.  
Mr. C. Allen.  
Mr. J. P. Grant.  
Mr. W. S. Seton-Karr.  
Dr. Forsyth.  
Baboo Russomoy Dutt.  
Baboo Ramgopal Ghose.  
Dr. F. J. Mouat.

THE Council of Education have had under their consideration, for some time past, the present course of education at the Mahomedan College or Mudrissa of Calcutta, and the present system under which Hindoos exclusively are educated at the Hindoo College, whilst there is in Calcutta no Government College whatsoever accessible to youths of any other classes. They are of opinion that the time has come when organic changes are necessary in both these respects; and in this report I have the honor respectfully to submit, for the consideration and orders of the Most Noble the Governor of Bengal, the changes which they recommend.

2. I take occasion, at the same time, to reply to the references

*Government Letters replied to.*

Letter No. 143, dated 26th March 1850, from the Officiating Under-Secretary to the Government of Bengal with enclosure.

" No. 52, dated 11th February 1851, from Mr. Under-Secretary W. Seton-Karr.

" No. 235, dated 11th June 1851, from ditto.

" No. 527, dated 8th December 1851, from ditto.

" No. 307, dated 3rd June 1852, from Mr. Under-Secretary J. W. Dalrymple.

noted in the margin, relative to the creation of the Anglo-Arabic class, and the working of the English Department at the Mudrissa.



3. Upon the receipt of the earliest of these communications, No. 143, dated 26th March 1850, from Mr. Officiating Under-Secretary H. V. Bayley, calling for a special report on the English Department of the Calcutta Mudrissa, and directing the Council to incorporate in that report a statement of the past history and present condition of that department, with various collateral circumstances connected with it, the Officiating Secretary of the Mudrissa was directed to furnish such portions of the information called for, as could be gleaned from the records of the Institution.

4. On the 19th of August of the same year, Captain Hayes submitted an abstract of the history of the English Department, from its foundation in 1829. This paper, with the addition of a supplemental account of the same department to the end of the Academic Session of 1851, will be found in the Appendix to this report.\*

5. From this paper it will be seen that the English Department of the Mudrissa was organized in 1829; that up to 1851 it had cost Rupees 1,02,670; that the greatest number of pupils at one time never exceeded 156, and was occasionally as low as 31; that with the exception of the sons of some of the Professors of the College and of the higher Mahomedan Law Officers in the Hon'ble Company's Courts, the pupils belonged chiefly to the classes of petty shop-keepers, retailers, attornies, and Moonshees; and that, with but a very few exceptions, the study of English had failed to make any impression on the better class of Mussulmans.

6. Viewed generally, it must be admitted that the English Department of the Mudrissa has been an entire, as well as a somewhat costly failure.

7. Before submitting a report upon the subject, the Council were anxious, if possible, to ascertain the real cause of the failure; and determined to await the arrival of the new Principal, Dr. Sprenger, in order that he might aid them in the further investigation which was requisite. Upon Dr. Sprenger's arrival in November 1850, it was intimated to him that the Council were not satisfied with the existing state of the Mudrissa, and he was called upon for a report, in order to the complete re-organization of the Institution, in all its departments. It was the intention of the Council to have then also themselves instituted a particular enquiry into the condition of the English Department, and the causes of its failure, but

**Enquiry into the English Department of the Mudrissa.**

**Enquiry into all the Departments of the Mudrissa.**



about that time the Secretary of the Council fell sick, and was compelled to be absent from his duties for five months.

8. During his absence, a premature attempt to introduce reforms into the Arabic Department of the Mudrissa, by Dr. Sprenger, on his own authority, was forcibly resisted by the Students, who broke out into open rebellion against his authority. The matter was carefully investigated by a Special Committee of the Council, which met on several occasions at the Mudrissa, and collected evidence on the subject. The Hon'ble Mr. Bethune, President of the Council, wrote out the Minutes of evidence, and undertook to draw up a report on the subject; but his death, on the 12th of August 1851, occurred before he had fulfilled his intention. The papers were then placed in the hands of Mr. Beadon, one of the Members of the Committee, who drew up a brief statement of the facts of the case, upon which the Council communicated their decision to the Principal of the Mudrissa. These documents are contained in the Appendix.\*

9. The feelings which led to this out-break were participated in by the Professors, and the Mahomedan gentry of the place; and, as is usual in such cases, the Government of the College was not blameless. Certainly there had been a long previous course of laxity, and no judicious attempt had been made to remove unfounded apprehensions, which had lately arisen in the minds of the Mahomedans connected with the Institution. The Mudrissa had been allowed to become, to a great extent, a place for the performance of religious observances by the Soonee sect of Mahomedans, who had been allowed to obtain exclusive possession of it. The scholars were in the habit of leaving their studies, to say prayers over corpses, brought into the College for the performance of funeral service. The necessary reforms were effected by the Council, without any permanent ill effect.

**Dr. Sprenger's General Report on the Mudrissa.**

\* Appendix No. IV.

10. As soon as these matters were settled, Dr. Sprenger was again requested to furnish a report upon the general re-organization of the College. This report was submitted in February 1852. It will be found in the Appendix.\*

11. After a few preliminary general remarks upon the existing state of Mahomedan learning in the Mudrissa, which is explained as being identical with the dialectical pursuits that obtained in Europe before the



revival of letters, Dr. Sprenger states that there are three leading schemes of reform.

12. The first scheme is to leave scholastic studies for those who are not fit for any thing better, and to instruct intelligent young men exclusively in European Science—the plan pursued in Turkey and Egypt, with indifferent success. To adopt this, Dr. Sprenger thinks, would be virtually to extinguish the Mudrissa as a seat of Mahomedan learning; a course not approved by that gentleman.

13. The second scheme is the method pursued with considerable success by Dr. Ballantyne at Benares, *viz.*, to extract all that is valuable, refuting all that is erroneous in the ancient doctrine, thus contending with the schoolmen upon their own ground. This, however, can only be effected by a man peculiarly qualified for such a task; and Dr. Sprenger doubts whether this method would be more agreeable to Mahomedans than the open substitution of the modern for the ancient Philosophy.

14. The third scheme suggested is, in Dr. Sprenger's words, "to cultivate Arabic and Persian as a philological pursuit; and to teach the pupils first the elements of modern sciences, and then the corresponding scholastic theories." This is the course advocated by Dr. Sprenger, and worked out in detail in his scheme.

15. From the details of the scheme it will be perceived, that Dr. Sprenger would teach Arabic and Persian as Greek and Latin are taught in Europe; and that he would teach sciences by modern instruction books, in English to those who learn English, and in Oordoo to those who do not. But this he would only do in the junior Department; after teaching science in its truest and highest degree of advancement to the boy, he would teach it again to the young man for its historical interest, in the erroneous, or at best, the half-way state beyond which the Arabic mind has hitherto objected to pursue it.

16. In order to render Arabic a purely philological pursuit, the pupils are to commence the study of the Grammar vernacularized, to continue it by means of Persian treatises on Etymology and Syntax, and to apply their knowledge to the construction and understanding of Arabic sentences through the medium of the *Analecta Arabica*, published by the Reverend Mr. Thomason. After this preparation, the *Kuleela wa Dunna* is to be read, when the student is prepared to enter upon the Koran, with the commentary of the two Julals as well as the *Mishkats*, "the most elegant works in the Arabic language." All these works are to be



studied exclusively for philological purposes, unconnected with the religious doctrines expounded in them. Subsequently the course of Arabic Belles Lettres is to be completed by the study of the seven suspended poems and the Hameisah.

17. Dr. Sprenger then proceeds strongly to recommend the systematic study of Oordoo, which he considers to be the vulgar tongue of the Mussulmans, either directly by means of Hindustanee books, or indirectly by translations from Persian into Oordoo, and *vice versa*.

18. He further advises the study of Persian in order to correct the corruptions that have crept in India into that tongue.

19. He recommends the lowering of the entrance standard, in order that pupils may come at an early age to the Mudrissa, when their minds are most susceptible of useful impressions, and the process of imbuing them with new ideas is most likely to be successful.

20. The study of modern science, beginning with the most practical and self-evident branches, such as Geography and Natural Philosophy, forms part of Dr. Sprenger's plan, but he would have these sciences taught in Oordoo by competent Native teachers; and, with the view of gradually overcoming the prejudice and opposition likely to be caused by their introduction, he would begin by teaching them in the junior classes, leaving the corresponding Arabic studies to be followed in the senior department.

21. For the study of English, the Principal recommends the amalgamation of the existing English and Anglo-Arabic Departments, the more efficient organization of the English classes, and the combined pursuit of English and Oriental studies.

22. Upon the circulation of Dr. Sprenger's scheme to the Council, **Discussion of Dr. Sprenger's Report.** Mr. Beadon, then a member of that body, in an able and argumentative minute, which is

\* Appendix No. V. contained in the Appendix,\* suggested as an amendment that the study of Arabic should be confined to Literature and Law; that Persian should be introduced as an accomplishment, as well as a means of inducing the Mahomedans to send their children early to school; that a higher standard of English should be attained upon the plan pursued in the Hindoo College; that Bengalee should be the Vernacular tongue cultivated in Bengal, for Mahomedans as well as for Hindoos; and that an uniform schooling fee of one rupee should be levied on all pupils entering the Mudrissa.



23. Mr. Halliday, on the same occasion, recorded a minute, which will also be found in the Appendix,\* in which he suggested that the time had arrived for introducing a radical change in the teaching of the younger members of the Mussulman population. He proposed that an elementary knowledge of Arabic should be obtained elsewhere; that the study of Arabic in the Mudrissa should be confined to Law; and that the means of teaching English to the Mahomedans should be organized upon the plan and to the extent that has proved so eminently successful in the case of the Hindoos.

24. Several of the present members of the Council, named on the margin, have, in the course of the discussion, written papers showing their first impressions and views on the subject, which also will be found in the Appendix No. 5. As the Secretary was about to visit the North-Western Provinces, in the course of the cold season of 1852-53, where he would have an opportunity of examining the Colleges and Schools under the Lieutenant Governor of those Provinces, the Council deferred coming to a resolution on this question until his return; as they wished to

\* "In the course of my recent inspection of the Delhi, Agra, and Bareilly Colleges, I ascertained that the number of Mahomedans from the respectable classes, receiving a high order of English Education, was very small, and that in this respect, the Colleges in the North-West had accomplished very little more than the Calcutta Mudrissa.

"In the matter of Vernacular Education they are far in advance of the corresponding institutions in Bengal. In the Delhi College the higher branches of Mathematics and Literature, as far as can be accomplished by the books in existence, are well and efficiently taught in Oordoo.

"At Agra lectures on Natural Philosophy in Oordoo are delivered, and illustrated by experiment. At Bareilly a similar course is pursued, and in none of the Colleges referred to, does there appear to be any objection to studying European Science in a Vernacular medium, on the part of the Mahomedan Students."

the English language and literature in the Government institutions, though these are freely open to all classes.

25. Having taken the whole of this very difficult question, with reference to all the above-mentioned papers, into deliberate consideration, the Council have resolved collectively to submit, for the orders

**Council's project  
for the reform of the  
Mudrissa.**



of the Government, the following observations and recommendations, concerning not merely the English class of the Mudrissa, but the whole College in all its branches.

26. The Calcutta Mudrissa at present consists of two distinct departments, the Arabic and the English departments, which form in fact two distinct schools. The Arabic department, constituted at the foundation of the College in 1782, instructs gratuitously one set of pupils, belonging to the learned and highest classes of Mahomedans, in Arabic learning, from the alphabet of the language to the highest sciences taught in Arabic books. The English Department, constituted in 1829,

\* All present pupils in the English Department pay one rupee a month each, the amount proposed to be levied in Mr. Beadon's Minute.

instructs, on payment of a small fee,\* another set of pupils, mostly belonging to the lower orders of Mahomedans, in the elements of the English language, and in very little else. There are, however, Bengalee classes in this department, for such pupils as desire to study Bengalee as well as English. Lately, that is to say in the year 1849, an Anglo-Arabic class was added to the Arabic Department, at a charge of Rupees 100 a month, to instruct in the English language such Arabic students as would avail themselves of such instruction. This measure was an attempt to remedy the obvious faults of the former system; but the measure proved quite inadequate to the object, and on the transfer, in May, of the master of the class to a more effective and better paid place elsewhere, the Council, in consideration of past failure and contemplated projects of effectual reform, abstained from filling up the place.

27. The Arabic Department contains 136 students, and is divided into eight classes, each taught by one master. The first class contains 13 students, whose average age is above twenty years. They study Mahomedan Law, Logic, Poetry, Rhetoric, and Mathematics. The second class contains 15 students, who are mostly about twenty years of age. They study Mahomedan Law, Arabic Literature, both prose and poetry, and Rhetoric. The third class contains 16 students, whose average age is eighteen years. They study the elements and sources of Mahomedan Law. The fourth class contains 17 students, whose average age is sixteen years. They study the elements of Mahomedan Law and of Logic. The fifth class contains 20 students, whose average age is above fifteen years. They study Arabic Grammar and the rudiments of Logic. The sixth class contains 20 students, whose average age is thirteen years. They



study Arabic Syntax and Etymology. The seventh and eighth classes contain 14 and 21 students respectively, whose average age is about twelve years, and who study Arabic Grammar.

28. There is no rule for promotion from one class to another, and there is no well-defined course of study for each class. Some students attend more than one class. The only recognized rule of study is that in the higher classes, those books are studied which are the test books for the scholarship examinations; and in the lower classes those books are studied which are supposed to be necessary preparations for the study of the test books.

29. The English Department contains 51 students, from ten years of age upwards; and is divided into five classes, taught by three masters. These boys are taught English from the alphabet, and this elementary English instruction may be continued up to the test for junior scholarships. Since its establishment, no more than two students from this department, Moulvees Wuhee-doon Nubbee and Abdul Luteef, have gained junior scholarships.

30. The number of students in the Mudrissa is at present much below the complement, owing to the Council having thought it expedient, in the present unsatisfactory condition of the whole College, and whilst projects of organic reform are in agitation, not to remove a prohibition to the admission of new scholars which was imposed in March 1851, on the occasion of the out-break above narrated.

31. The great object of Mr. Warren Hastings in founding the Mudrissa, (as is shown by the passage cited from his minute of 1785, by Mr. Beadon,) was to qualify the Mahomedans of Bengal for the public service, chiefly in the Courts of Justice; and to enable them to compete, on more equal terms, with the Hindoos, for employment under Government.

32. The Council are far from thinking that this is the only, or the highest object, for which the mental cultivation of the upper orders of Mahomedans in Bengal ought to be encouraged by the Government of the country. But it is certainly an important and legitimate object.

33. Looking first at this object, the Council believe that the Institution, when it was founded, was well calculated to attain it. But, as the institution has undergone no real improvement of importance since its foundation seventy-one years ago, it would be strange if it were still equally well calculated to attain that object, when the time that has passed has worked



such vast changes in the nature and requirements of the public service, in the constitution and the procedure of the Courts of Law, and in the temper and habits of the people. That, which in the last century was perhaps hardly thought desirable, has become necessary. That, to the accomplishment of which, if the Government had desired it, the prejudices of the people would then have opposed insuperable obstacles, is now acknowledged as a popular want.

34. The use of Persian has ceased in the Courts of Law, and in all the offices of Government, whilst a good knowledge of English has become more and more useful to candidates for employment, whether public or private. What is now the most useful education that can be given, to fit a young man for respectable employment in the public service, is sound instruction in English, in the Vernaculars, and in that knowledge which, with very rare exceptions, may be best acquired from books in the English language.

35. The Council have good grounds for the belief, that the Mahomedans of Bengal have begun to be very sensibly impressed with the importance of these facts to the interests of their rising generation. The Council have no doubt that there is now amongst the higher and more respectable classes of the Mussulman community in Bengal, a growing desire for sound English education, though it is doubtless still much less ardent, and less general, than that felt by the Hindoos. The failure of the English classes in the Mudrissa, appears to the Council, to be owing rather to the bad quality of the instruction there given, and to other defects of system which they hope to be able to correct, than to the general indisposition of Mahomedans to the study. Mahomedans of rank and respectability have sent their sons to St. Paul's School and the Parental Academy, because these are the only Seminaries, not of a strictly Missionary character, open to them, in which they can become proficient English scholars.

36. Therefore, with reference both to the present requisites for public employment, and the inclinations of the people, the Council conceive that any system of State education, designed for the Mahomedans of Bengal, will fail to attain Mr. Hastings' object above-mentioned, unless it affords the means of acquiring a sound English education. Such means are not afforded by the Mudrissa now, and therefore the Council would remodel the course of instruction there, so far as English is concerned.



37. But their proposed reform would not stop here. Allusion has been made above to other and higher objects of education, than a mere preparation for employment under Government. These are no other than the acknowledged objects of mental cultivation amongst all civilized races. For letters, for their own sake, no race of men has greater respect than Mahomedans. Here, the difficulty is not to induce Mahomedans to cultivate the minds of their children, but to afford means of mental cultivation which they will accept as sufficient, whilst their children shall also be enabled to acquire a sound knowledge of English. In this respect the case of the Mahomedans widely differs from that of the Hindoos; and this, it is believed, is the true reason why the system of English education, which has been so successful with Hindoos, has failed with Mahomedans.

38. The English language to an Oriental is extremely difficult, and is not to be acquired with any approach to perfection, without many years of study. So also the learned languages of Hindoos and Mahomedans, Sanscrit and Arabic, acquired as Orientals acquire them, and pursued to the point to which those pursue them who desire to be esteemed men of learning, (which involves not the acquisition of a language only, but of a whole body of sciences), are not to be mastered without many years of almost exclusive study. In this respect both classes are alike; and as there have been few instances of learned Pundits being also considerable English scholars, it is not expected that there will ever be more than an occasional instance of a highly-learned Moulvee being also such a scholar.

39. For this reason, whilst the Council could not for a moment think of excluding Arabic literature from a national system of educating Mussulmans, they do not propose to shackle their system by any attempt to force both high Arabic and high English attainments, upon any young man desirous of educational honors.

40. But the Hindoo gentleman is content to leave his learned language to the exclusive enjoyment of his Pundit, whilst he has very little, or it may be said no popular literature of his own to occupy any part of his time. It is therefore easy, and it seems no less natural from his than from our point of view, for his mind to be cultivated exclusively by means of English. It is not so with the Mahomedan, who, with only a trivial knowledge of Arabic, has in the Persian language a body of literature of his own, of which he is proud, and justly proud; and for complete



ignorance in which no foreign knowledge, and no scientific attainments would be a compensation, in his own opinion, or in that of his friends.

41. The Council have no desire to educate Mahomedan gentlemen without a knowledge of their own literature, which has much of excellence in itself, and is considered by their own class all over the world indispensable to the character of a man of liberal education. And, if it were desired to do so, the Council are sure that the attempt would fail. In fact, the complete and marked failure of the English class at the Mudrissa is an example, and a proof of this position. There, at a heavy charge to the State, and with all the high sounding accessories of a Government College, some 60 or 70 little boys of the lowest orders are taught only the very elements of the English language, for no higher purpose than to fit them better for a few humble employments, in a town where there are many wealthy and busy people who can speak nothing but English.

42. It only remains to endeavour to provide means for combining a fair English education, with such a degree of education in Mahomedan popular literature, as is considered indispensable by the best minds of the class for whom provision is to be made. The Council acknowledge, unreservedly, the difficulty of the task; But, if the plans devised for the purpose are heartily encouraged, and zealously persevered in, they are not without much hope of eventual success.

43. Probably it will not be contested, that all attempts heretofore, by means of the general school and college system of this Government, to render an English education popular with Mahomedans, wheresoever made, have met with not much better success than has been experienced in Calcutta.

44. The history of the English Department of the Calcutta Mudrissa

\* Appendix No. IV. appended to this letter, exhibits the result as regards the metropolis. At Hooghly and Dacca the Mahomedan pupils in the English classes are few, and fewer still remain to complete their education. The Principals of these two Institutions, with whom communication has been held on the subject, bear strong testimony to the unsatisfactory attendance, and very partial success of their Mahomedan scholars, which they attribute, in a great measure, to the simultaneous study of Persian at home. At Delhi, as might be expected, the number of Mahomedan pupils in the English classes is larger, but the result is nearly the same; very few, if any of



the more respectable Mahomedans remain to complete their education. At Agra and Bareilly, less has been attained in this respect than at Delhi. And it is to be observed in reference to what has been above said in para. 26, regarding the Up-country Colleges, that at *all* the Government Institutions in which English is taught out of Calcutta, the English classes are, at present, freely open to students of respectable classes of all creeds indiscriminately.

45. To these facts the Council would respectfully point, if it be objected to their scheme, as it will be hereafter explained, that it is not entirely in accordance with the general system of public education.

46. I now proceed to explain the plan according to which it is proposed that the Calcutta Mudrissa, in every department, should be remodelled.

47. The present English and Anglo-Arabic classes should be closed, and in their stead an Anglo-Persian Department should be organised, upon such a scale, and with such an establishment, as to afford the means of acquiring a thorough elementary English education as far as the junior English scholarship standard. Persian should be taught simultaneously with English in this department, for the following reasons.

48. There is an objection, in all Mahomedan families, to send their children to school at the early age at which Hindoo boys are to be found in our Patshalas. The earliest education of the Mahomedan child is begun in his own home, where, in all families of respectability, he is taught Persian, and enough of Arabic to make him fairly master of the modern composite Persian. This education is commenced at 6 or 7 years of age, and is usually carried on to the age of 10 or 12; when those of the learned class, relations of scholarly families, or persons desirous of taking rank as Moulvees, devote themselves chiefly to Arabic. At this age, a Mahomedan gentleman, in Bengal, of the present day, sensible of the necessity of English for his son's success in life, and not caring that he should be learned in the Arabic language and laws, will be very willing to make his son apply himself to English, if he can carry on at the same time his Persian reading; which, as a becoming and agreeable accomplishment, and a liberal acquirement likely to be of benefit to the character, he would not forego.

49. The Mudrissa is believed to be a very fit, as it certainly is a very convenient place, in which to originate this Anglo-Persian scheme of study. It is a place of learning which the Mahomedans regard as devoted

to their exclusive benefit; it is held in great respect and repute throughout Bengal; and it is freely resorted to by Mahomedans from all parts of the Presidency.

50. In addition to English and Persian, it should contain the means of instruction in Hindustanee and Bengalee, the one being the domestic language of the Mahomedans all over India, and the other being the Vernacular language of this Province.

51. The Council propose to carry in the Mudrissa the study of English only as far as the junior scholarship standard; that is to say the standard of school honors. Intelligent pupils, entering at 9 or 10 years of age, ought to be able to attain this standard in 5 or 6 years.

52. At the end of this period, the course of education in Persian, which is considered to be fit and becoming for a Mahomedan gentleman, will have been well completed, and the pupil should make his election between the further prosecution of English, and devotion exclusively, or at least chiefly, to Arabic; the simultaneous and prolonged study of the two, in the more advanced stages, being incompatible. If he prefers the Arabic course, he will remain in the Mudrissa: if he prefers the English course, he will prosecute his studies at the great Metropolitan College, open to all classes, into which it is proposed, as will be explained below, that the present Hindoo College should be converted.

53. The Council recommend the following changes in the Arabic Department of the College.

54. They would not oblige those who enter this department to pass through the Anglo-Persian Department; but they would require of those who enter it, without having passed through that department, a high entrance standard in respect to Oriental acquirements, equal at least to what would be required of a boy entering the Arabic Department from the Anglo-Persian Department. In their opinion, it is only where necessity compels it, that elementary instruction is properly given in such an Institution as a Government College; and there is no such necessity in regard to Arabic.

55. On the other hand, the Council would allow any student in the Arabic Department, if he pleased, to attend any particular classes he chose in the great Metropolitan College.

56. The Council would cease entirely from attempts to teach the physical sciences in the Arabic language. If these sciences are taught from Arabic books, as at present, a great mass of error and absurdity is



taught as if it were truth and reason; and, at the best, progressive sciences are taught as if they had made no progress for some two thousand years. Science ought not, the Council hold, to be thus taught by any Government. To teach it otherwise in the Arabic Department, Vernacular translations of or compilations from English books must be made, and a new set of teachers must be provided. This may perhaps be found eventually desirable for the older students, who seek a high proficiency in the Arabic language. But in English, such instruction is already available elsewhere; and those to whom, for the present at least, instruction of this nature would be acceptable, are the class who, it is expected, will acquire the English language at any rate.

57. In other respects, the improvements thought desirable in the Arabic Department, though numerous and important, are rather changes of detail, than changes of principle; and it is, therefore, considered unnecessary to discuss them in this place. Dr. Sprenger's ideas on the philological questions he raises appear to the Council to be generally sensible and correct.

58. There is a division of opinion amongst the Council, as to the propriety of requiring henceforth the payment of a

(Sd.) J. R. Colvin.  
(Sd.) J. W. Colville, if no pledge be implied against a change hereafter.  
(Sd.) C. Allen, ditto.  
(Sd.) J. Forsyth, on the understanding that Mudrissa pupils, like those of all other Government Colleges, &c., will be expected to pay eventually, or when the altered system is otherwise working steadily.

(Sd.) R. G. Ghose.

fee by all students at the Mudrissa. There is no such payment at present, though gratuitous education is contrary to the established general system of Government education. The majority of the Council, whose names are noted on the margin, looking to the ordinary poverty of the class of students who come from all parts of Bengal to the Mudrissa, and are, while prosecuting their studies there, lodged, fed, and clothed by the beneficence of Mahomedan residents of Calcutta, and fearful of damaging, at the outset, the chances of the new scheme by the simultaneous imposition of a fee, would not change the existing practice, in this respect, at present. The

minority, whose names are also noted in the margin, being of opinion that the principle of requiring a moderate payment for the education

afforded is one of primary and fundamental importance; attributing much of the success of the department of education in Bengal to its general adoption; objecting to distinctions in such matters between one religious sect and another; and seeing no sufficient specialty in this case to warrant

such a distinction; would adopt in the Mahomedan College, the principle of payment along with the other great improvements recommended: but following the successful example of the other educational institutions in Bengal, they would impose, at first, a light fee.

59. The scale of Establishment necessary fully to carry out the above plan, should it succeed to the extent contemplated, will probably be the following:

#### ANGLO-PERSIAN DEPARTMENT.

Head Master, ... ..	400
Second Master, ... ..	300
Third Master, ... ..	150
Fourth Master, ... ..	100
Fifth Master, ... ..	80
Sixth Master, ... ..	50
Seventh Master, ... ..	40
Eighth Master, ... ..	30
First Persian Teacher, ... ..	100
Second Persian Teacher, ... ..	50
Third Persian Teacher, ... ..	30
First Pundit, ... ..	40
Second Pundit, ... ..	20
Librarian, ... ..	20

Total, ... 1,410 a month,

or 16,920 annually.

To meet this in part, there is the present cost of the English Department to be abolished, viz.:

Head Master,	...	...	...	...	...	...	Rupees	150
Second Master,	...	...	...	...	...	...	"	50
Third Master,	...	...	...	...	...	...	"	30
Bengalee Master,	...	...	...	...	...	...	"	40
							Rupees	270

and there is the allowance for the Anglo-Arabic Class, now in abeyance, viz., Rupees 100, leaving a balance of somewhat more than Rupees 1,000 a month to be provided from the Education Funds. But, probably, this may be diminished by some reductions in the Arabic Department, in which the number of scholars and the number of branches of instruction taught will be reduced.



60. This outlay is somewhat large, but not more than the Council believe to be actually necessary to give the experiment a full and fair trial, and to make an effectual advance in inducing Mahomedans generally to apply themselves to English studies. There is too much reason to fear that the previous failure has been partly due to the inefficient instructive staff employed.

61. The Mudrissa does not cost at present within 548 rupees of the annual amount set apart for it, and the general Education funds are now well able to bear this additional cost, as will be seen by a reference to the Accountant's Statement of the year 1851-52; and so far as the means of calculating the outlay of the past year are possessed by the Council, there will be a still greater balance on the 30th of April 1853. The permanent excess of income over expenditure is now believed to be at least Rupees 30,000 a year.

62. Another measure which the Council deem it advisable to recommend, in connection with the present scheme, is the establishment of a Branch School at Colingah. The Anglo-Persian Department of the Mudrissa, as above described, is intended only to extend the benefit of an English education to the children of Mahomedans of the higher order, or of the many scattered literary families residing throughout the interior. There are probably many persons of the same persuasion in Calcutta to whom a classical education in their own language and literature is not an object, and who will be content with a good English education, as more suitable to their condition and prospects. There are also different Mahomedan families in Calcutta, of easy means, who would prefer to give a home education to their children in Persian literature, and who would, therefore, wish that there should be a school conveniently situated, at which English studies alone need be prosecuted. Moreover, it is believed that the means of receiving a fair amount of instruction, upon the plan and to the extent followed in the Government Schools, is much desired by a large section of the poorer European and Eurasian population of Calcutta, who are at present but ill-provided in this respect.

63. For the above mentioned classes, the new Branch School is intended. In it the Council propose to teach English and Bengalee, to the extent and on the plan adopted in the Hindoo College Branch School *viz.*, from the earliest rudiments of knowledge in both languages, to the junior English scholarship standard.

64. The only institution of a similar character in Calcutta at the present moment, is the school above-mentioned, which is affiliated to the Hindoo College. It has succeeded so well as to enjoy a large share of favor with the Hindoo public, though other classes are not excluded from it. This school more than covers its own expenses, and it has sent some of the best and most proficient scholars of recent years to the Hindoo College.

65. Should the Government concur in the views of the Council on this subject, authority to hire a suitable house in an eligible locality, at a moderate rent, and to entertain the necessary establishment, is solicited, the scale of salaries and other detailed particulars to be exactly as in the Branch School. The whole Establishment would not be needed at once, and would only be entertained to meet the gradual extension of the school.

66. The schooling fee proposed to be charged is an uniform rate of two Rupees for each pupil, as charged at present in the Branch School; the institution to be open to all classes and creeds, without distinction. Colingah is selected as being a quarter of the town in which are many Mahomedans of the class by whom it is hoped the school will be resorted to, and who live too far from the Hindoo College Branch School to benefit by that Institution.

67. Simultaneously with the institution of the Colingah Branch School, the Council propose to change the name of the Hindoo College Branch School to that of the Colootollah Branch School, that its nature, as being an institution open to all classes, may be more publicly known than it now is.

68. The plan above described, it is hoped, will furnish in Calcutta, the means of a good elementary English education to the Mahomedan and Christian communities; and to the many persons in comfortable circumstances who are neither Hindoos, Mahomedans nor Christians; such as Jews, Parsees, Chinese and others. But the want, at the Metropolis of British India, of any Government College, such as is provided at many much less important places, where a higher course of English education can be pursued, open to all, whether they happen to be Hindoos of certain high castes, or not, is a signal defect in the present Government system, which the Council are strongly of opinion ought no longer to remain unsupplied. In the view they take of this subject, the only



question that needs to be discussed, after the broad statement of the want, is how best to supply it.

69. Two plans suggest themselves. The one to open a new College for all classes; the other, to change the character and present constitution of the Hindoo College, and to throw it open to all classes.

70. The objections to the plan of founding a new College for the general public, continuing to defray the heavy cost of the existing Hindoo College exclusively for the use of a section of the Hindoos, are very obvious. A great increase to the education grant would be requisite in that case, which might be much more beneficially expended, if granted, by founding a new College in some place where no College now exists, and where there are no means of forming one out of existing materials. The staff for such a College as the General Metropolitan College should be, would not be readily procurable without the aid of the staff of the Hindoo College. The General Calcutta College should naturally be the finest institution of the sort in India; but as it improved, the Hindoo College would, by comparison, dwindle into costly insignificance. All these disadvantages, and all this cost would be incurred for no national object, and without any public advantage to compensate them in any degree.

71. On the other hand, the public advantages of throwing open the Hindoo College are so manifest, that they hardly require to be stated, and there are no public grounds of objection to the measure. The cost to Government of a College common to all classes of its subjects, would hardly exceed that of the Hindoo College as it exists. Few, if any, additional Professors would be required, unless for the purpose of improving the quality or extending the scope of the education now afforded.

72. Again, under a system of education from which all religious instruction is necessarily excluded, the advantages of bringing the youths of different creeds together in friendly intercourse, under a common course of study and discipline, are unqualified. The feasibility of such a liberal system cannot be contested, seeing that it is the system in actual operation in every part of India, excepting only the town of Calcutta; and even here, in the Medical College, Hindoos of all castes, Mahomedans, Christians, and Buddhists, are constantly associated in the same studies and pursuits, many of them live under the same roof, and a little tact in their management causes them to dwell together in harmony.

73. In the Hooghly, Dacca and Kishnaghar Colleges, and in many of the Zillah schools in Bengal, Hindoos and Mahomedans associate freely with some of the Christian residents who are studying in the same place, and no objection to the association has ever been raised by any of the students.

74. In general society, Hindoo and Mahomedan gentlemen meet freely with each other, and with their Christian contemporaries, and no objection to such intercourse is made by any class.

75. If then, there be any substantial objection to throwing open the Hindoo College as proposed, it must be one peculiar to the institution itself. It must consist in the existence of certain exclusive privileges; in the fact that either by its original constitution, or by subsequent convention, that institution has been devoted for all time, and unchangeably, to the education of Hindoo students of the higher castes, exclusively.

76. That such an objection will be made, and perhaps plausibly supported, the Council think very probable. In order that the Most Noble the Governor of Bengal may be in a position to judge how far such an objection can be well founded, it is necessary to place before him a short history of the origin and progress of the Hindoo College. Such a history has been prepared by me, under the directions of the Council, and will be found appended to this report.\*

77. From that history it undoubtedly appears that the Hindoo College was originally a private, or rather a class institution, designed as a school for conveying English learning to Hindoos of the higher classes exclusively; that, as the school rose in usefulness and popularity, the endowments made by its liberal and benevolent founders, diminished as they were by the loss consequent on an unfortunate investment, were found to be quite insufficient for its objects; that, thereupon, Government, at the desire of all parties interested in the welfare of the institution, adopted it, devoting the whole proceeds of the endowment to scholarships, and defraying at a heavy annual charge the whole cost of the establishment; and that, in consequence of that adoption and support, and of the ever increasing favor with which the Hindoo community have regarded the institution, what was in its original state, and so long as it remained in private hands, a small school with a very uncertain prospect of longevity, has grown into the most flourishing College in India. This success, however, does not appear to the Council to be due to the exclusive character of the College; and still less is it due to the system of management, which is positively an evil.

\* Appendix No. VI.



78. For some years past, the native managers of the College have ceased to take any active interest in its affairs, except when questions connected with their privileges are discussed, with the honorable exception, however, of Baboo Russomoy Dutt, whose devotion to the interests of the institution has been incessant, ever since he became its Secretary in 1841; and indeed since 1822, when he became a member of its management. The other native managers have almost ceased to attend the meetings; one or two coming on rare occasions, and at long intervals.

\* Appendix No. VII. The annexed statement\* will show what has of late been the attendance of the Members of the Hindoo College Management.

79. On the other hand, the double system of management is productive of delay. Every paper connected with the Hindoo College must pass the Native Committee *pro formâ*, before it is submitted to the Council of Education. The position too of the Principal of this most important College, is, by this system, made less free and dignified, than that of the Principals of other Government Colleges, who correspond directly with the Council of Education.

80. The Council is fully sensible of the great advantage of the infusion of a large native element into the body charged with the direction of the educational establishments of the country. It conceives, however, that this advantage will be best attained by adding to the Council of Education such native gentlemen as the largeness and liberality of their views, their intelligence, their connection with the original founders of the Hindoo College, or their position with reference to the native community generally, may render worthy of the distinction.

81. Again, whilst they do not deny that the Government did adopt the Hindoo College with its inherent quality of exclusiveness, the Council can find in the records and correspondence connected with that Institution, nothing like a pledge on the part of Government to maintain that quality of exclusiveness for all future time, or to abstain for ever, whatever changes of circumstances might occur, from all modification of the original constitution of the College.

82. To the original subscribers undoubtedly belongs the honor of having led the way in the cause of Native education, and of having provided means for imparting to their children the blessings and advantages of European culture. The funds assigned by their liberality proved inadequate to the end proposed. In that state of things Government

extended its aid to what, though an exclusive institution, then perhaps embraced nearly all who were fit or willing to be recipients of its bounty. But the aid which, upon public grounds, the Government gratuitously gave, the same Government may, upon the same grounds, at any time withhold. The Council are decidedly and unanimously of opinion, that the time has come when it would be both unjust and inexpedient to continue to spend upwards of Rupees 30,000 a year of public money, upon a College, which is, in fact, wholly supported by that expenditure, but nevertheless is closed against all but one class of the community, although all other classes are greatly in want of such an institution, and have none to which they can resort.

83. The arrangement was in fact a convention, but a convention which, in the opinion of the Council, either party might, upon reasonable notice to the other, and upon equitable terms, at any time determine.

84. Upon a full consideration of the question, it appeared to the Council that there were three modes in which, should Government see fit to throw open the Hindoo College, that object might be legitimately accomplished.

85. *First.*—The unconditional consent of those who represent (as far as these can now be represented) the original founders, might be obtained. Of such a result the Council did not despair, when they considered the intelligence and liberality of many of those gentlemen, and the probability that they, like those whom they have the honor to represent, would be found in advance of, rather than behind, the age in which they live. In this case little change in the present arrangements would be required.

86. *Second.*—The consent of these gentlemen might be refused. This hypothesis raises the question upon what terms the Government is at liberty, of its own mere motion, to dissolve its connection with the founders of the original Hindoo College, or their representatives. The real pecuniary interest of those gentlemen is represented by the sum of Rupees 30,000, being the Rupees 23,000 funded in 1841, plus a further dividend of Rupees 7,000, since received from the insolvent estate of Baretto and

\* It should be mentioned that in addition to the sum of Rupees 30,000, the residue of the original subscription, there are other funds specially devoted to the support of scholarships in the Hindoo College arising from the following sources, viz.:

The Bird Scholarship, ... ..	6,000
" Dwarkanath Tagore ditto, ... ..	6,000
" Ryan, ditto, ... ..	5,250

Sons, and also funded. The buildings and all the fittings, books, instruments and other things connected with the College, are the property of the Government.\*

87. The whole expenses of the establishment are defrayed out of the Education Funds, and the



schooling fees. After crediting the schooling fees, the sum contributed by Government out of the Education Funds for the support of the Hindoo College, (including the Patshala) during the year 1850-52 was Rupees 31,854. It may be conceded that the Government cannot in future throw open the Hindoo College against the will of those who represent the original subscribers, assuming that will to be capable of ascertainment, except upon the terms of paying back the before-mentioned sum of Rupees 30,000. That done, it appears to the Council that Government may re-organize the College as it pleases. The only loss to the College which the repayment of the money would cause, is the reduction of so many scholarships.

88. *Third.*—The representatives of the Native Founders might not refuse their consent to the opening of the College; but might yet insist, as a condition of their consent, upon confining the scholarships to which the income arising from the Rupees 30,000 is devoted, to Hindoo competitors. The principle of scholarships, limited to a particular class, is objectionable; but, in the peculiar circumstances of this case, the point might be fairly conceded. In this event, the liberality of wealthy Mahomedans might found Mahomedan Scholarships; or Government out of the Education Funds might found scholarships open to the competition of all who could not compete for the Hindoo Scholarships.

89. Before coming to any final resolution upon this important subject, the Council invited the Native Members of the Hindoo College Management to a friendly conference, for the purpose of ascertaining their sentiments upon the project of opening the College to all classes of the community.

**Conference with  
the Native Members  
of the Hindoo Col-  
lege Management.**

90. The Meeting was held on the 27th of November 1852, and was attended by Baboo Prosunoo Coomar Tagore, one of the hereditary Governors, and Baboos Russomoy Dutt and Sree Kishen Sing.

91. The first named gentleman was understood to entertain no personal objection to the proposed measure, which he deemed in itself to be a good and proper measure; but he was of opinion that it could not be carried into effect without infringing the terms of the original contract between the Government and the founders of the College; and that, he, as a hereditary Governor, could not give consent to it.

92. The other hereditary Governor is the Maharajah of Burdwan, to whom the Council addressed a letter upon the subject in November 1852.



In March 1853, the following reply was received from the Rajah. "I am  
 " afraid our hands are tied down in this respect by the original rules of  
 " the above Institution which so far as declaratory of the intentions of  
 " its founders, I should be very loth to depart from. As mere trustees  
 " too, acting for the subscribers to the original College Fund, now placed  
 " under the protecting care of Government, I cannot conceive what right  
 " we can have to deviate from the purposes for which that fund was at  
 " first created. The names Vidalaya and Hindoo College seem to me  
 " clearly to show that none but Hindoos would be admitted to the privilege  
 " of its studentship, and the administrations of Lords Hastings and  
 " Amherst, by placing the College on the side of an Institution intended  
 " to become the nursery of Sanscrit learning in Calcutta, appear to have  
 " recognized those views of its founders. Had this not been the case, I  
 " would most unhesitatingly at once vote with the Council of Education.  
 " Upon principle, I have always thought that any distinction of caste or  
 " religion should never be made in a seminary of Education: such distinc-  
 " tion is specially unnecessary in a school or college in which no religious  
 " doctrines of any kind can be taught. In my English and Bengalee  
 " Schools at Burdwan, I admit boys of all classes and creeds."

93. The above are the only native Gentlemen who have any thing  
 like vested rights involved in the question. The remainder of the manage-  
 ment is elected, and liable to removal at the end of each year, but has  
 been allowed tacitly to become a *quasi* permanent, self-elected body, by  
 the indifference of the original subscribers.

94. Of these managers by far the most active friend of the Institution  
 has been Baboo Russomoy Dutt, whose personal connection with its  
 affairs dates from 1822, and who has acted as Secretary, without salary,  
 since 1841. To no one has the College been more indebted than to this  
 able and enlightened gentleman. Baboo Russomoy Dutt is of opinion  
 that the institution should be thrown open to all classes, without distinc-  
 tion, but he objects to any interference with the constitution and preroga-  
 tives of the management as settled in 1841.

95. Baboo Sreekishen Sing, an old member of the management, but  
 one who has never taken an active share in the Government of the  
 College, is opposed to the change, which would be, in his opinion, a breach  
 of a contract binding in perpetuity.

96. Baboo Ausootosh Dey, an elected member of recent appointment,  
 who has only twice attended the meetings of the Management, submitted



the following statement of his views on the subject. "The Hindoo College, when established in the year 1816, was designed for the education of the higher class of the Hindoos exclusively, so that the principle of exclusiveness has been the very foundation of the Hindoo College; an attempt to undermine the foundation would probably bring down the whole fabric itself. When the managers of the Vidyalaya applied to Government for pecuniary assistance, and it undertook to carry it on at its own expense on the original principles, Government tacitly granted this privilege to the Hindoo College, which it enjoys up to this day. I apprehend that the withdrawal of this privilege, and the dissolution of Government connection with the Founders of the Institution would in all probability be attended with sorrowful consequences, the downfall of a noble Institution, which has, by the exertions of all friends to native education, both living and dead, risen up to its present state of glory. For however enlightened and liberal may be the views of individual Hindoos, the generality of them, especially the higher classes, with very few exceptions, are very scrupulous, so that they would not willingly place their children to be instructed under the same roof with the children of all castes and creeds; the consequence of throwing open the Hindoo College for the admission of all children without distinction, would be the withdrawal of the majority of the present students, who would resort to private schools now in existence under the superintendence of very talented men, perhaps equally proficient with those who fill the Principals chairs in the Government Colleges. In the Mofussil the Hindoo parents, for want of good educational institutions, are obliged to send their children to Government schools, where no distinction of caste and creed is observed; but in Calcutta the Hindoos would not be necessitated to do the same. I cannot, therefore, agree to the proposal of opening the Hindoo College for all castes and creeds, and converting the name of Hindoo College to that of General English College."

97. Baboo Debendernath Tagore, the remaining member, has expressed no opinion upon the subject.

98. To trace the representatives of the original subscribers of the Funds by which the Hindoo College or Vidyalaya was founded, in order to ascertain the persons who have any legal title to the 30,000 Rupees, supposing the purposes to which the money is now devoted to fail, is obviously extremely difficult, if not altogether impossible. The Council,



therefore, has been unable to do more than is above reported, in the way of testing the feelings of those who may be considered to represent the founders of the College.

99. What is above reported, however, will probably be sufficient to convince the Government that the opposition to the measure among those most immediately interested, is not of an active character, and is founded upon what the Council believe to be the erroneous assumption of a perpetual contract, not determinable by either party without breach of faith. The Council, on the contrary, holding the opposite belief, strongly advise the opening of the Hindoo College to all classes.

100. The Council do not expect that the throwing open of the Hindoo College will cause any permanent diminution in the number of Hindoo students, or any deterioration in their character either for talent or general respectability.

101. The open College will still be incomparably the best school for English learning which Calcutta can afford to its Native inhabitants; and that being the case, the resort of Hindoos to it will continue unabated, for nothing will check their desire for the best English education available.

102. And further, the Council have so much confidence in the growing intelligence and liberality of the Hindoo gentry of Calcutta, that they believe that any dissatisfaction felt or expressed at the change in the constitution of the Hindoo College would be neither strong nor permanent.

103. In connection with this proposal to throw open the Hindoo College, an incidental question has arisen, which it is deemed right to bring to the notice of the Government.

**Question of a restrictive Rule in respect of rank or caste.**

104. It has been suggested that in opening the College, the admission of pupils might be restricted to the respectable classes of every persuasion or race. It is argued that although a Hindoo or Mahomedan of respectability will not object to the association, in school hours, of his children, with those of the respectable members of a different faith, he will not consent to their sitting on the same benches with children of very low caste or social position.

105. The difficulty of determining the question of respectability is extremely great; and no such distinction is recognized in any other College in Bengal or the N. W. Provinces. Should, however, the



Government regard the principle as proper to be adopted, the Council will spare no pains to carry it into effect.

106. A mode of *partially* effecting this object so far as Hindoos are

**Question of retention of the Junior Department of the Hindoo College as a School for Hindoos exclusively.**

concerned, has been suggested; which, as it has found favor with several of its members, the Council deem it right to submit for the consideration of Government. It is obvious that in this, as in other countries, the prejudices of rank, caste, and station, oppose themselves more strongly to the association of boys of tender years, than to that of youths of more advanced standing. The latter, whose character and habits are in some degree formed, are naturally less likely to suffer by contact with persons of a lower class. On the other hand, the student of humbler origin, will generally, as he advances in intellectual cultivation, become more refined, and throw off much of what in his former manners or mode of thinking, may have been objectionable. As a general rule, the mixture of ranks is greater at our English Universities than at our Schools, and nobody complains of it. The gist of the Council's proposal is to substitute a general Metropolitan College for the College Department of the Hindoo College. This they recommend with reference both to the necessity of providing a sound English Education for the more advanced Mahomedan Students, and to general considerations. But the Hindoo College as it now exists, contains a Junior Department in which young boys receive, though at a higher cost, no better education than that which they may obtain at the Branch Schools. And many Hindoo gentlemen of high respectability (*e. g.* Baboo Russomoy Dutt) do in fact prefer the Branch School to the Junior Department of the College as a place of instruction for young children. To retain a Junior Department as part of a general and open College would not, the Council conceive, be necessary. But if the Most Noble the Governor of Bengal should think it expedient to make any concession to the feeling above referred to, that object may be attained by retaining the Junior Department of the Hindoo College, but as a separate Institution, and under a different name. It might be reserved for Hindoos exclusively, retaining, if found expedient, the higher rate of schooling fees now paid there, as a means of excluding those who are not of the higher classes. In this state of things, both Hindoos and Mahomedans would, it is thought by the members of the Council who would support this suggestion, have the means of educating their children



separately, during the period when any evil results from the intermixture of boys of different creeds or classes may most plausibly be apprehended. The advanced students of both kinds would afterwards meet in fair competition at the general College, and the advantages of a common education would be then attained.

107. This arrangement is not recommended as abstractedly desirable; but it is suggested as a mode by which opposition on the part of those whose good will it is desirable to conciliate, may be avoided.

108. The Council cannot disguise from themselves that more personal indisposition to the abolition of the Hindoo College Management exists on the part of the Native, and in particular of the hereditary members, of that body. They conceive, however, that this indisposition may in a considerable degree be overcome, by opening the Council of Education to the more efficient members of the Management, including the hereditary members. To making a seat in the Council hereditary, His Lordship, the Governor of Bengal, will perhaps see insuperable objection.

109. The change in the character of the Hindoo College, with the abolition of the Native Management as at present constituted, would render necessary an alteration in the name of the institution. So long as its present designation continues, will last the idea of exclusiveness, which has always been attached to it. As it is advisable, on every ground, that this idea should cease to be connected with an open College, the Council recommend that the Institution shall hereafter bear the name of "The Calcutta College."

110. In submitting these questions for the consideration of the Government, it is right, with reference to paragraph 4 of your letter, No. 245, dated 17th May 1853, to report all the external circumstances connected with the agitation in the Council of the question of opening the Hindoo College, that have come to the knowledge of the Members.

111. No memorial, protest, or appeal of any kind has ever been addressed to the Council, upon the subject. It is known, however, that the Institution, lately opened by several Hindoo Gentlemen of great respectability, of a new Metropolitan College for Hindoos, upon an exclusive principle, has been attributed by some to an expectation that the



Hindoo College is about to cease to be exclusive. If so, the step was premature, for it must have been well known that no organic change could be introduced into the Hindoo College, without the previous order of the Most Noble the Governor of Bengal, and it must also have been well known that no such order had been issued.

112. Other reasons, however, have been assigned for that measure, of which the Council have heard the following, in the way of complaint, against the existing management of the Hindoo College.

1st.—The alleged admission of pupils of other than the Hindoo religion to the College.

2nd.—The introduction of a pupil from an improper class of society.

3rd.—The undue amount of attention paid to the study of mathematics in the college course, to the prejudice of literature generally so called.

113. The first reason assigned is simply an error of fact, as mentioned in my letter, No. 867, dated 20th July 1853, to your address.

114. The following is a brief account of the affair alluded to in the second complaint. A boy representing himself to be a son of the late General Matabar Sing, brought a letter of recommendation, requesting admission to the College. He was examined by the Principal, found qualified, and admitted, without inquiry as to the truth of his allegation respecting his parentage.

Before the next meeting of the Management (by whom all intermediate admissions are inquired into, and ratified or otherwise) Babu Ausootosh Dey, addressed a letter to the Secretary of the Hindoo College, stating that he had reason to believe that this boy was unfit for admission, and suggesting inquiry into the circumstances of his case. An inquiry was accordingly made, and the result was the removal of the boy, as soon as the Committee were satisfied that there was good ground for the step.

115. The subject of the last complaint does not appear to the Council to be of such a nature as to require to be discussed in this report.

116. The result, up to the present time so far as the Hindoo College is concerned, of the establishment of the New Hindoo Metropolitan College, has been the withdrawal from the Hindoo College of about 92 pupils belonging chiefly to the junior or School Department out of about 480; and from the Branch School of 87 pupils out of nearly 500. Some who at first withdrew, have returned, and the Council have every reason to believe that the new private institution will materially or ultimately interfere, in respect of Hindoo students, little or not at all with the older



public institution. In any point of view, the fact of so many native gentlemen subscribing largely, for the purpose of creating and maintaining a new place of liberal collegiate education, is regarded by the Council, and should be regarded by all friends of native education, as a most interesting and a most gratifying event.

117. In closing this report, it may be desirable to bring prominently to notice, that the Government has effectively provided, by the foundation and maintenance of the Sanscrit College, for the instruction of the principal classes of the Hindoo community in their own literature and learned language, in like manner as it has provided, by the establishment of the Mudrissa or Mahomedan College, for the instruction of the Mahomedans in the Arabic language and literature.

118. The Hon'ble the Court of Directors have, by their despatch of the 20th January 1841, laid it down as a permanent principle, in approval of the recommendations which were submitted to it by the Government of India, that the funds assigned to these two great institutions of oriental learning, should be employed exclusively in instruction in or in connection with, those institutions, giving a decided preference to the promotion in the first instance of perfect efficiency in oriental instruction.

119. While the special character and objects of these important institutions are carefully borne in mind by the Council, it is its earnest desire so to frame the scheme of instruction in them, as that while every facility is given for the cultivation of the highest oriental learning, the pupils may also have the foundation well laid, of a knowledge of the English language and of English literature which may enable and induce many of them to prosecute eventually those more improving studies in the advanced classes of the General Metropolitan College.

120. The whole aim of the Council, in the proposals offered in the present report in respect to the Mahomedan College, is, while maintaining its distinctive character as an efficient seminary of Arabic instruction for the learned classes of that community, to infuse into it the same spirit of progress, and of adaptation to the wants of the present time, which so honorably distinguish the Sanscrit College, under the superintendence of the singularly able and enlightened scholar, under whose care as its Principal, the latter college has the good fortune to be now placed.



121. Both of these are, in their nature, separate or exclusive Colleges, conducted upon principles peculiar to themselves. That peculiarity of their constitution the Council would sedulously respect; but, it would seek at the same time, to bring them into harmony and connection with the highest scheme of general instruction, which is devised for those who are trained only in its English institutions.

122. The plans which it has suggested, may, the Council venture to hope, be found to comprehend and secure the fair claims of all classes of the people; to guard all the objects for which the Government in its several grants in aid of public instruction has provided with a liberal care and at the same time to give a new and powerful stimulus to the promotion of the most perfect general education.

I have the honor to be,

Sir,

Your most obedient Servant,

FRED. J. MOUAT,

*Secretary, Council of Education.*

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FROM THE SECRETARY TO THE GOVERNMENT OF BENGAL,  
TO THE SECRETARY TO THE COUNCIL OF EDUCATION,

*Dated Fort William, 21st October, 1853.*

SIR,

I am directed by the Most Noble the Governor of Bengal  
to acknowledge the receipt of your  
letters noted on the margin, and in  
reply to communicate the following  
observations and orders.

*Education.*

No. 1348, dated the 4th August 1853,  
with 7 enclosures.  
„ 1737, dated the 10th Oct. 1853.

2. His Lordship has carefully studied the question of Government Educational Institutions at Calcutta, as set forth by the Council of Education in their able and comprehensive letter of the 4th August above alluded to, which describes the actual condition of those institutions at the present time, and the changes which the Council recommends the Government to make.

3. Concurring for the most part in the conclusions at which the Council of Education has arrived, His Lordship feels that it would be superfluous for him to retrace in this communication the course of argument which has led to those conclusions. The arguments cannot be more forcibly or more clearly stated than in the language of the Council's letter, and His Lordship would refer to it for the reasons of the several decisions in which he adopts the opinion of the Council. His Lordship will restrict this communication, therefore, to a mere recital of those decisions, and to a statement of the reasons that have induced him in some respects to prefer measures which go beyond the suggestions of the Council, and which it perhaps did not consider itself authorized to propose.

4. The Council of Education concludes with justice, that the Government has not done for the encouragement of sound education in this Capital all that was desirable, or even all that would have been its positive duty, if the public finances had not been for many years past, and until very lately, in a condition which clogged the action of the State. While



Agra, Delhi, Benares, and many other places of lesser note and inferior importance possess, each of them, a Government College for general instruction, in Calcutta, the Metropolis of the British dominions in the East, there is no General College at all. The Mudrissa has long been established for the special advantage of the Mussulmans, but it is shown that the English Department of that College has hitherto been a failure in every form in which it has been tried, and that the Institution is altogether in an unsatisfactory condition. The Hindoo College and the Sanscrit College, which have been set apart for the use of the Hindoos are flourishing, but both are exclusive in their character, and the former is hampered with a double management productive of delay and inconvenience.

5. There are great evils and defects in the state of things thus described by the Council of Education, but it is thought by that body that the evils may be remedied and the defects supplied.

6. The Council accordingly proposes to reform the Mudrissa; to place the Junior Department on an amended footing; to introduce improvements into the Arabic Department; and to establish a Branch School in connexion with the Mudrissa, similar to the Branch School which has been established with so great success in connexion with the Hindoo College.

7. The Council further proposes to revolutionise the Hindoo College. Preserving the Junior Department as it now is, the Council would break down the principle of exclusiveness on which the Hindoo College has hitherto been conducted, and would throw the College open to all castes, classes, and creeds; notwithstanding the opposition of most of the Native Managers, which the Council considers to be practically feeble, though it is pronounced.

8. The Council would constitute the Hindoo College, when thus thrown open, the Government College of the Metropolis of India.

9. It is, in His Lordship's opinion, the clear duty of the Government of India to provide for its people in this city, the seat of Government, such Educational Institutions as shall afford, to all who seek them, the means of acquiring sound instruction, both in elementary knowledge and in the higher branches of learning.

10. It is not less the duty of the Government to maintain in Calcutta, as heretofore, the seminaries of that peculiar Oriental learning which is cultivated by the great sects of Hindoos and Mussulmans respectively.



11. And it is further the duty and the policy of the Government to multiply facilities for acquiring a solid Vernacular and English education by the youth of every sect, and colour, and creed.

12. These principles His Lordship holds in common with the Council of Education. But, speaking on behalf of the Government, and unfettered by considerations of finance, by which the Council has probably felt its freedom of suggestion hampered, His Lordship would propose to effect the objects that the Government have in view, by a scheme more extended than that which has been laid before him, and free from some plausible objections which appear to him to attach to a portion of the Council's plan.

13. The portion of that plan which appears open to objection, is the proposal for the abolition of the exclusive character of the Hindoo College, and for its transmutation into a Government College open alike to all.

14. Admitting that the Council is correct in holding that there is nothing whatever in the terms of union between the Government and the Native Managers of the Hindoo College, which binds the Government to maintain that Institution, to all future times, exactly on the footing on which it stood when the union was formed; and admitting further that the Council is warranted in believing that, although the Native Managers oppose the opening of the College, and would murmur at that measure being carried into effect, yet they would submit and would speedily be reconciled to it; His Lordship nevertheless is of opinion that it is inexpedient to throw open the Hindoo College to all classes, and to convert it into the Metropolitan College of the Government in the manner proposed.

15. It is impolitic, His Lordship thinks, to afford unnecessarily a pretext for the circulation of any colorable complaints that the Government is breaking faith with the Hindoo community, that it is promiscuously admitting all classes to a Seminary which was established for Hindoos alone, and that although a general Government College is to be erected, it is upon the ruins of the Hindoo College that its foundations are laid.

16. His Lordship regards as very different things the dissolution of a temporary connexion, and its continuance on terms contrary to the original agreement, in spite of the opposition of one of the two parties to the agreement.

17. His Lordship fully concurs with the Council in thinking that the correspondence does not show, and that there is no reason whatever to believe, that the Government originally covenanted with the Native



Trustees to apply for ever the money which composed the joint fund, to exactly the same purposes as those to which it was applied when the joint fund was formed. Wherefore, although His Lordship conceives that it would be inexpedient to apply that joint fund otherwise than as originally agreed, he holds that the Government is fully and most justly competent to withdraw altogether its contribution to the joint fund, when the Native Managers refuse to consent to the reasonable changes which are proposed for the purpose of making the joint fund more extensively useful than heretofore.

18. Accordingly, His Lordship would at once take advantage of the opportunity which the recorded refusal of the Native Managers has given (and, as he thinks, fortunately given) for the dissolution of the present connexion, and for the introduction of a system which shall continue full advantages to the Hindoos, but shall extend those advantages to other sects also.

19. For this purpose His Lordship would say to the Native Managers—  
“The Government formerly agreed to aid your fund with a sum of money for the purpose of introducing education in a form at that time adequate and approved. Lapse of years and change of circumstances have rendered it desirable that education should now be given in a more general form, such as the Hindoos everywhere share in at all other Government Colleges in India. The Native Managers object to this extension, and require that the funds in the Hindoo College should be applied exclusively to Hindoos. Such being the view of the Managers, however impolitic and unwise the Government may think them, it will not insist upon the extension which the Native Managers resist. But, as the Government feels it to be its duty to provide a College in Calcutta, where all may meet for instruction without distinction of classes or creeds, and as the Government will not consent, when it incurs this expense, to burden the public revenue at the same time with a continuance of the whole of its present payments to the Hindoo College, for the benefit of the sect of Hindoos *alone*, the Government must now give notice that the united management and maintenance of the Hindoo College by the Government and the Native Managers must cease.”

20. The Native Managers should be requested to take especial note that, in putting a close to the joint management and support of the Hindoo College, the Government will deprive the Native Managers of nothing which is now included in or attached to their fund; and that it will con-



tinue to the Hindoo community in Calcutta every educational advantage it now receives, though in a slightly altered form. The sum of Rupees 30,000 shall be restored to the Native Managers, and even the Scholarships shall be made over to them. The Sanscrit College shall be maintained by the Government exactly as it is, so also shall the Junior Department of the Hindoo College. The Senior Students among the Hindoos shall have access given them to exactly the same education as heretofore, but in another place, and in common with youths of other classes, precisely as in all other Colleges in India. Nor will the Native Managers be thrown upon the world with the fund restored to them; for either the Government Institutions, as hereinafter mentioned, will receive their pupils, or the Metropolitan College lately set up by the Hindoo community in Calcutta, will be open to their overtures, and will probably be ready to unite with them.

21. This course would, no doubt, be still unpalatable to the Native Managers. But, it is a course which is perfectly open in justice and reason to the Government, entirely consonant with justice and liberality to the Native Managers of the Hindoo College, and productive of exactly the same measure of educational advantages to the Hindoo community as it enjoys at present.

22. The scheme then which His Lordship wishes to suggest would, when fully developed, stand thus :

23. A new general College should be established at Calcutta by the Government, and designated "The Presidency College," in order to distinguish it by name from all merely local and private institutions, and in order to give it an official character.

24. A fitting edifice should be built for the students entered at this College.

25. No student should be admitted there who has not passed, or shall not pass, the standard of the Junior Scholarship.

26. The College should be open to all youths of every caste, class, or creed.

27. The Principal, Professors, &c., of the Senior Department of the present Hindoo College, should become the establishment of the Presidency College.

28. The Hindoo College, modified by the withdrawal of its Senior Department, should be maintained exclusively for Hindoos. It should consist of two main divisions, namely the Sanscrit College as at present con-



stituted, and a Junior Department which should be for the reception, as at present, of Hindoo children of the higher classes on a higher fee.

29. The Branch School (whose name should be changed, as suggested by the Council, to that of the Colootolla Branch School) should be maintained, as at present, open to all classes and creeds.

30. The Mudrissa should be kept up exclusively for the Mussulmans. It should also consist of two main divisions, the "Arabic College" as proposed by the Council, and a "Junior Department" for boys of the more respectable classes. His Lordship concurs in the opinion of the minority, that these several Institutions should be placed as far as possible on an equal footing, and that a fee should be required at the Mudrissa and the Sanscrit College, as it is now required at the Hindoo College. If the Mahomedans do not object to other than Mussulman boys being admitted to the Junior Department, and if there is any particular reason for admitting them, they may be received.

31. The internal reforms suggested in the Mudrissa should be carried into effect.

32. Lastly, a Branch School at Collinga, auxiliary to the Mudrissa, as the Colootolla School is to the Hindoo College, should be established, open to all classes and creeds.

33. When the Government shall have carried this scheme into effect, His Lordship thinks it will have supplied an efficient system of instruction for all portions of the community.

34. Boys of the Hindoo faith, whether they be of the higher or lower class, will have access to a sound elementary course of Vernacular and English Education, in the Junior Department of the Hindoo College, and in the Colootolla Branch School, respectively.

25. Boys of the Mussulman creed will have access to a similar education in the Junior Department of the Mudrissa, and in its Branch School at Collinga.

36. Boys of every other faith will find these same advantages in either of the Branch Schools above-mentioned to which they may choose to resort.

37. The Hindoo of maturer age will have the means of pursuing his studies in the highest branches of Hindoo learning at the Sanscrit College, and the Mussulman youth may in like manner follow up his studies in the peculiar learning of his sect in the Arabic College; and both of these classes of young men, together with young men of every other



and have an institution, where they may obtain the instruction they desire in every branch of general acquirement, offered to them in the new Presidency College, which will be in reality, what its name imports, a College, and not, what all the establishments so called that His Lordship has seen in India are, a compound of a College and a Dame's School.

38. The time, His Lordship doubts not, will come, though it is probably still in the distant future, when the Presidency College, having elevated itself by its reputation, and being enriched by endowments and scholarships, will extend its sphere of attraction far beyond the local limits which it is now designed to serve; and when, strengthened by the most distinguished scholars from other cities, and united with the Medical College in all its various departments, as well as with other Professorships of practical science and art whose establishment cannot be long postponed, it will expand itself into something approaching to the dignity and proportions of an Indian University.

39. Foreseeing that such a day will come, His Lordship is anxious at this time that all the plans of Government should provide that skilful care may watch over the growth of the new Institution, and that the fullest scope be afforded for its expansion.

40. If it should be objected that the continuing to exclude from the Junior Department of the Hindoo College all but Hindoos of the higher class, and the establishing the use of Persian in the Junior Department of the Mudrissa, are departures from the general principles of equal admission to all, and of Vernacular instruction, the anomaly may at once be admitted; but it may at the same time be justified on the ground of the extended usefulness given thereby to the general system of instruction. It is well to sacrifice something of symmetry in the system to an increase of its useful strength.

41. The expense of the scheme which His Lordship has propounded will not much exceed the expense of that proposed by the Council, except in the cost of a structure required for the Presidency College. Even this will form a very inconsiderable charge; and the improved condition of the public finances obviates any valid objection that could be made to incurring the expenditure required for the establishment of so proper and so beneficial an instrument of general good.

42. Although His Lordship has proposed to dissolve the connexion of the British Government with the Native Trustees of the Hindoo College and their education fund, he would not refuse to admit them to a re-union



with the Government Institutions which are now to be established the Native Managers will agree to the following conditions:—

*First.*—That the Management shall be vested wholly and exclusively in the Council of Education by which alone the system of Government Education must be controlled.

*Secondly.*—That the scholarships already founded, together with such further scholarships as their fund of Rupees 30,000 will endow, shall be allotted between the Hindoo College and the Presidency College in such manner as the Council of Education may determine; such scholarships, however, being open only to students of the Hindoo persuasion.

43. The principle of exclusive allotment of scholarships to particular creeds is objectionable in itself; but under the peculiar circumstances of the case, His Lordship would not object to make this concession.

44. It is however more probable that the Native Trustees will associate themselves with the new College which their co-religionists have recently founded in Calcutta, than with the Presidency College.

45. Having thus drawn the outline of the Educational Scheme which appears necessary for meeting existing defects, and to be best adapted to the ends in view, His Lordship will leave it to the Council of Education, if they should see fit to adopt the extended plan, to work out its details, and submit it in a complete form, for final sanction. His Lordship hopes that this may not occupy much time; and that before he resigns the active administration of the Government of Bengal, he may have the satisfaction of seeing the Educational Institutions of the Capital placed upon a footing adequate to the wants of the community, and worthy of the Government of the East India Company.

I have the honor to be,

Sir,

Your most obedient servant,

CECIL BEADON,

*Secretary to the Govt. of Bengal.*

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No. 598.

FROM F. J. MOUAT, M. D.,

*Secretary to the Council of Education,*

TO C. BEADON, ESQUIRE,

*Secretary to the Government of Bengal.*

*Dated 10th March, 1854.*

SIR,

I HAVE the honor, by direction of the Council of Education, to acknowledge the receipt of your letter, No. 527, dated 21st October 1853, conveying to the Council the views of the Most Noble the Governor of Bengal upon the various questions relating to the Government Educational Institutions at Calcutta, submitted by the Council in my letter of the 4th of August last, and directing the

PRESENT:

The Hon. Sir J. W. Colvile, *Presdt.*  
The Hon'ble F. J. Halliday.  
C. Allen, Esquire.  
J. P. Grant, Esquire.  
Dr. J. Jackson.  
Baboo Russomoy Dutt.  
" Ram Gopal Ghose.  
" Rama Persad Roy.  
Dr. Mouat.

Council to work out the details of the extended plan, whereof the outline is drawn in paragraphs 22 to 44 of your letter under reply, and to submit, in a complete form, for final sanction, a scheme framed upon the general design indicated by the Most Noble the Governor.

2. The Council of Education, being fully convinced that the design whereof the outlines have been drawn by His Lordship, if maturely worked out in its details, and intelligently and liberally superintended in its operation, will place the Educational Institutions of the Capital "upon a footing adequate to the wants of the community, and worthy of the Government of the East India Company;" and believing that nothing short of that design will accomplish this end, have proceeded joyfully in their present task.

3. The main feature of the plan is the establishment of a new Presidency College, in a fitting building to be erected for the purpose: and as this part of the project, when the question was last before His Lordship, was complicated by our then existing relations with the Hindoo College, the Council will first proceed to explain their proceedings connected with the Hindoo College, under the very liberal instructions of His Lordship upon this head; whereof they are happy to have it in their power to report that the result has been entirely satisfactory.



4. The first step taken by the Council was to communicate a copy of your letter to the Hereditary Governors and Managers of the Hindoo College, and to request them to state their views and wishes upon the terms offered by His Lordship.

5. It has been already intimated that the only persons in the Management of the Hindoo College, who had any vested or permanent rights or privileges connected with the Institution, were the Maha Raja of Burdwan, and Baboo Prosunno Coomar Tagore and his brother.

6. The former intimated that, as far as his interests in the College were concerned, he had not the slightest hesitation in at once resigning the entire management of the College on its new footing, and the scholarships now attached to it and hereafter to be created with its funds, wholly into the hands of the Council of Education, upon the terms proposed by the Most Noble the Governor of Bengal.

7. Baboo Prosunno Coomar Tagore, after stating that he was individually opposed to any exclusive system in education or in other matters, resigned his trust in the following terms:—

“ Although as a trustee and the representative of the surviving co-heir of my late father, one of the principal founders of the Hindoo College, I cannot be a consenting party to revolutionize the College, yet in consideration of many circumstances of importance, I beg leave, with the concurrence of my brother, hereby to transfer all the rights and privileges we possess in the Institution and its funds to the Government, who may in the exercise of sound discretion, remodel the Institution for the benefit of the public at large, in such manner as it may think proper.” Baboo Prosunno Coomar Tagore further expressed a hope that the public-spirited conduct of the original founders of the Hindoo College might be placed on permanent record, in some prominent memorial in the remodelled seminary, by which their names might be associated with the College through every period of its existence, and be embalmed in the grateful recollection of future generations.”

8. Baboo Russomoy Dutt, an elective member of the Management of the Hindoo College, intimated his willingness at once to make over the College unconditionally to the management of the Council of Education, as his opinion had always been that it should be thrown open on equal terms to all classes of the community.

9. Baboo Ausootosh Dey, another elective member of the Management, deeply regretted the organic change proposed to be introduced into the



Collège, and retired from the Management, as he had no opinion to offer on the subject.

\* Baboo Debendernath Tagore.  
Baboo Sreekissen Singh.

10. The remaining Native members\* of the Management expressed no opinion upon the matter; their views, if they entertained any, are therefore unknown to the Council.

11. After the receipt of the documents above referred to, while the subject was still under consideration, the Hindoo College Management resigned its functions, and made over the College to the charge of the Council of Education in the following resolution passed on the 11th of

\* PRESENT:

The Hon'ble Sir J. Colville.  
Dr. Mouat.  
Baboo Russomoy Dutt.

January last, being the last meeting of the Hindoo College Management.\* “ Baboo Russomoy Dutt brought to the notice of “ the meeting that Baboo Prosunno Coomar “ Tagore had intimated, upon receiving notice of the present meeting, that “ he conceived he had surrendered his place in the Management, when he “ placed his rights as Hereditary Governor at the disposal of the Govern- “ ment, and did not intend to take any further part in the Management, “ and that no other Native member of the Management was in the habit of “ attending the meetings; whereupon, it was, on the suggestion of Baboo “ Russomoy Dutt, resolved, that the functions of the Hindoo College “ Management shall henceforth cease, and that the Principal be directed to “ take charge of the Office, reporting to the Council of Education directly; “ and it was further resolved by the President and Dr. Mouat, that in “ reporting this resolution to the Council of Education, the attention “ of that body be drawn to the long and able services of Baboo Russomoy “ Dutt, as Secretary and Member of the Hindoo College Management.”

12. Thus, in relation to the Hindoo College, there only remain to be determined upon, before putting the new plan into operation, *first*, the future appropriation, in connexion with the new plan, of Hindoo College Scholarships, in such manner as may be most consistent with the known wishes and intentions of the subscribers; and *secondly*, the perpetuation of the memory of the original founders of the Hindoo College, as proposed by Baboo Prosunno Coomar Tagore.

13. This last object, in which the Council of Education heartily sympathize with the representations of the founders, will be promoted to a great extent by the perpetuation of the scholarships in the manner about



to be suggested, and it will be effected completely, the Council believe, by the erection of a Marble Tablet in a prominent position in the present Hindoo College building, on which should be inscribed a brief history of the origin of the College, with the names of those who aided in its formation. Should any corresponding tablets be erected in the new Presidency College building, perhaps the sense felt of the true value of the services done by those Hindoo gentlemen to the cause of education in Bengal, might be expressed becomingly, by recording upon a tablet in the new building to which all classes will have access, the fact that the way for the foundation of the General Presidency College in 1854, had been first opened by the founders of the Hindoo College in 1816.

14. The first object will be best effected, in the opinion of the Council, by assigning the scholarships in question to students in the Hindoo School, which the Junior Department of the Hindoo College will become after the closing of the Senior Department of that College; such scholarships to be held at the Presidency College, to be of the nature of Bursaries, and to be so designated. Called by that name, they will not interfere with any general system of scholarships that may be in operation. The special

The Hon'ble W. W. Bird.

The Right Hon. Sir Edward Ryan.

\* Baboo Dwarkanath Tagore.

scholarships founded by general subscription in honor of particular individuals, as named in the margin, will retain as Bursaries

the names of the gentlemen in whose honor they were founded. Two scholarships, founded by special grants from the Maha Raja of Burdwan, will retain, as Bursaries, the name of the founder.

15. Other scholarships are now given in honor of five donors of large sums to the Hindoo College, to an amount equal to the income arising

Maha Raja of Burdwan.

Baboo Gopeemohun Tagore.

Raja Gopeemohun Deb.

Baboo Joykissen Singh.

Baboo Gunganarain Doss.

from what remains of their donations.

These scholarships also will retain, as Bursaries, the names of the donors. To these may be added, as a new foundation,

Bursaries to the value of Rupees 54 a month; that being nearly the annual income at present rates derived from what remains of the funds of the Hindoo College, after due reduction on account of the donations of the five great donors above mentioned.† These Bursaries may be called,

\* By oversight this last scholarship has not yet been constituted.

† One scholarship on this account of rupees 30 a month is now given, and the interest on Rupees 7,300 lately recovered from the Baretto's Estate is still assignable. It will amount at 4 per cent. to about rupees 24 a month.



in memory of the Institution by whose funds they are created, Hindoo College Bursaries.

16. All the special scholarships but one are now given for the senior scholarship standard, but they must be given hereafter (as Bursaries) for the junior scholarship standard. In consideration of this circumstance, and for the sake of uniformity, the Council would reduce the monthly value of each Bursary to 10 rupees, increasing the number proportionately. This allowance is, by rupees 2 a month, more than the usual value now of a junior scholarship. It is, the Council think, sufficient, but not too much, considering that the Bursary is to be held at the Presidency College. Each Bursary would be held for four years.

17. The following is the scheme proposed, in a tabulated form :

NAME.	Present No. of Scholarships.	Present value Rs.	Future No. of Bursaries at 10.	Future value Rs.
Hon'ble W. W. Bird, ... ..	1	20	2	20
Rt. Hon'ble Sir Edward Ryan, ... ..	1	16	1	10
Baboo Dwarkanath Tagore, ... ..	1	25	2	20
Maha Raja of Burdwan, ... ..	2	48	4	40
Raja of Burdwan family, ... ..	1	28	2	20
Tagore family, ... ..	1	22	2	20
Gopemohun Deb family, ... ..	1	18	1	10
Joykissen Sing family, ... ..	1	12	1	10
Gunganarain Doss, ... ..	1	12	1	10
Surplus, ... ..	0	0	4	40
Hindoo College, ... ..	0	54	4	40
	10	255	24	240

18. This will afford six new Bursaries annually. There is an apparent saving of rupees 15 a month, but the reduction of interest from 5 to 4 per cent. will more than compensate this.



19. The Hindoo School will thus be placed in a very favorable position in comparison with the Government open schools.

20. All difficulties connected with the Hindoo College having thus, the Council hope, been disposed of in a manner which cannot fail to be satisfactory to all parties, the Council proceed, in compliance with His Lordship's directions, to submit, in detail, the following complete scheme for carrying into execution the new plan of Government Educational Institutions at the Presidency, whereof His Lordship has already determined the outlines.

21. As has been observed, the leading feature of this plan is the establishment, in a suitable edifice to be erected for the purpose, of a General College, to be called "the Presidency College;" to be open to all youths of every caste and creed who pass the highest standard of school education; with which General College the existing Medical College, in all its branches, shall be united; and to which, besides the course of study now taught at the Hindoo College, other Professorships of practical science and art, whose establishment, as His Lordship observes, cannot be long postponed, shall be added; the whole to be arranged so as readily to receive youths from all parts of the Presidency; a College in short, which, when fully developed, shall be an Educational Institution of the highest order, complete in itself, and worthy of the Metropolis of India, and of the British Government.

22. As this noble plan, for want of any fitting college building, must be in some degree prospective, and as future development is a part of the design, the Council think that the best way of explaining the detailed and complete scheme which they have been required to submit, is to set forth, *first*, their notion of what this College in its details ought ultimately to be, in order fully to realize His Lordship's views; *next*, the arrangements which they think ought to be made now for its first constitution; and *lastly*, the progressive measures which they deem most likely to ensure its full development hereafter.

23. It is, the Council believe, of first importance, that the whole

#### **Building.**

College should be in one building. There must be at least two great departments, the Medical Branch, and the General Branch, and to these the Council trust that two other branches will be added as separate departments, namely, a School of Law and a School of Civil Engineering. All objects will be best provided for in one building. One building can contain several rooms, common



to all departments of the College, such for example, as halls, examination rooms, libraries and offices. But besides this, many lectures will be attended by students in various departments. For example, the Chemical and Botanical classes are essential parts of a medical course, but they are not less essential parts of a General College; and of the Natural Philosophy classes, which are certainly essential parts of a General College, it may, the Council believe, be safely said that a medical student is not fairly trained, who, at least, has it not placed in his power to attend such classes conveniently and without loss of time. With regard to students of Civil Engineering, the same may be said of the classes of Mathematics, Natural Philosophy, and Natural History, (not to mention again the Botany and Chemistry classes,) which are no less essential to a General College than to a thorough course of Civil Engineering, which, it is hoped, will include, in this College, a fit preparation for the scientific and economic geologist. From such considerations as these, the economy in public money and private time, which consolidation in one building, as well as in one institution, secures, will be obvious.

24. Before the project of a Presidency College had been approved, the necessity of erecting a new building for the Medical College had been admitted; and the Most Noble the Governor had intimated to the Council his intention to recommend a grant from the General Revenues of two lacs and a half of rupees for that purpose. The correspondence which the Council of Education have had with the Council of the Medical College and professional gentlemen on this subject, leads them to believe that a much larger sum than two lacs and a half would be indispensable for a mere Medical College of adequate extent. But they believe that a sum of six lacs would build a suitable College for all departments. The Council have now under consideration a plan of a Presidency College which shall soon be submitted to Government.

25. The Council propose that candidates in all departments should

**Admission.**

be admitted once a year, at the close of the long vacation, viz., about the second week of June; paying, on admission, a matriculation fee, in consideration of the use of the library and philosophical apparatus. This fee they would fix for the present at ten rupees.

26. No student should be admitted who does not come up to a prescribed standard of scholarship. Candidates presenting a certificate of having passed the required standard at a Government Institution, should



be admitted at once. Other candidates should be subjected to examination, and should not be admitted unless they pass the same standard. The Council consider the present junior scholarship standard, which, on an average, is passed by youths below sixteen years of age, as somewhat too low to qualify for admission to such a College as is proposed to be now constituted. They would therefore fix the lowest standard for admission at what may be roughly estimated at something less than a year above the present junior scholarship standard.

27. There should be four distinct branches or departments in the College, into one or other of which every student should enter. In each branch a distinct course of education should be laid down, for passing successfully through which a distinct diploma should be given. Thus a diploma would be of the nature of a degree in any particular faculty. The four branches should consist of a General, a Medical, a Legal and a Civil Engineering branch.

28. The term of study should be as follows in each branch :—

The General Branch not less than four years.

„ Medical „ „ five years.

„ Legal „ „ three years.

„ Civil Engineering, three years.

29. Diplomas of proficiency should be given to students who have gone through the whole term in any one of these courses, and who have exhibited adequate proficiency at the final examination ; and to none others.

30. The general and medical courses of study should be arranged so as to be suitable for youths who have just thoroughly mastered a school course. The legal and civil engineering courses of study should be so arranged, that a student may conveniently quit the general course and enter either of them, after he has passed his second year in the general branch ; also so that either of them may be conveniently entered by any one from the provinces or elsewhere, not previously a student of the Presidency College, who passes a senior scholarship examination, and pays the matriculation fee. There should be nothing to prevent a student who has taken his diploma in the general branch, from entering any one of the special branches, if so minded.

31. All students should pay a monthly fee, which for the present the Council would fix at five rupees. This is less than the fee now paid at the Hindoo College, which, for the Senior Department, is eight rupees a month ; but it is more

**Fees.**



than the fee as yet paid at any Mofussil College, which does not exceed three rupees a month.

32. A matriculated student should be allowed to attend any class out of his particular course; and upon passing in his own course, and in that class too, he should obtain a certificate to that effect, in addition to his diploma.

**Classes.**

33. Any stranger should be allowed to attend any class, upon paying fifteen rupees for each course of lectures; but no examination of such strangers should be made.

34. The Council are of opinion that much good would result from connecting the Presidency College with all the Mofussil Bursaries. Mofussil Colleges and Zillah Schools, somewhat upon the plan on which now the Colleges are connected with the Zillah Schools of their respective circles by the system of junior scholarships. The Council would give to each Zillah School one annual Bursary, and to the Junior Department of each Mofussil College two annual Bursaries, to be gained by the best competitors not below the required Presidency College standard, and to be held at the Presidency College, in the general branch for four years, subject to loss at the end of the second year if fair progress is not made. A Bursary-holder going at first into the Medical Branch instead of the General Branch, or going out of the General Branch, after his first two years, into either of the special branches of Law or Civil Engineering, should be allowed to retain his Bursary for an additional or fifth year, to enable him to complete his course in his special branch. Bursary-holders should pay their matriculation fee, but otherwise should be free students.

35. The Council regard the frequent education at the Presidency College of youths of good promise from every part of the Presidency, including the most remote provinces, as a habit to be encouraged by every legitimate means; and they conceive that this object would be to some extent directly attained, and in its full extent greatly promoted, by such a plan as this. It would be inconsistent with the great plan of the "Presidency College," if its connection with the whole Presidency, so far as Government prizes are concerned, were limited to the very small circle of districts heretofore connected with the Hindoo College.

36. There should be two examinations in the General Branch, one at the close of the second year, and one, the final examination, at the close of the fourth

**Examinations, Scholarships and Honors.**



year. A student failing to pass at either examination, would be thrown back a year. At the first examination a certain number of scholarships should be given as rewards for the highest proficiency in a particular study accompanied with fair general progress, also for a high degree of general progress. These scholarships should be held at the College for two years; and, at the final examination, honors should be given in each subject to all who exhibit the highest degrees of proficiency in that subject, provided they pass a sufficiently good examination in the other subjects belonging to their prescribed courses of study to enable them to hold College Honors at all.

37. The following is regarded by the Council as an approximation to the several courses of study which they would desire to open to the students in each branch of the fully-developed Presidency College.

#### GENERAL BRANCH.

Languages and Classical Literature, ...	{	English.
		Latin.
		Vernacular.
History, ...	{	General, Ancient and Modern, including Geography.
		English.
		Indian.
Philosophy, ...	{	Moral.
		Mental.
Logic.		
Political Economy.		
Mathematics, ...	{	Geometry.
		Algebra.
		Higher Analysis.
Physics, ...	{	Chemistry, including Light, Heat and Electricity.
		Natural Philosophy, including Astronomy.
		Natural History, including vegetable and Animal Physiology and Geology.

#### LEGAL BRANCH.

General Jurisprudence.	Mahomedan Law.
Elements of Civil Law.	Mercantile Law.
Elements of International Law.	The Municipal Law of Bengal, Civil, Criminal and Fiscal—Procedure of Courts—Tenures of Land.
English Law, so far as it is applicable to India.	
Hindoo Law.	



## CIVIL ENGINEERING BRANCH.

Drawing.  
The use of Instruments.  
Surveying.  
Machinery.  
Materials.

Architecture.  
Mining and Economic Geology.  
Roads, Bridges and Railways.  
Canals and Embankments.

## MEDICAL BRANCH.

38. In this great branch of the future Institution, the Council have nothing to propose but the continuation of the very complete course at present in operation in the Medical College, exclusive of the classes of Chemistry and Botany, which will be transferred to the General Branch. A special course in the former of these sciences, in the higher years, will be requisite with special reference to Medicine; and a special course in the latter of these sciences may perhaps be requisite with special reference to Geology; which special courses will probably be seldom attended by other than professional students, but there will be no need, on this account, to disconnect the chairs with the General Branch, to which, upon the whole, they certainly belong.

39. In the General Branch, the design of the three classes of languages **Explanation of the** is to allow students to elect two of the three **course.** subjects set down, of which English must be one. Any student of European education who does not take up Latin, must be content to be required to pass the same examination in a Vernacular language, that is required to prove the mastery of his own native language, which a thoroughly well-educated man ought to possess.

This will place Native students on an equal footing with students of European education; and in effect English is to the Native of India all, and much more than all, that Latin and Greek are to an Englishman. In English a full course of four years should be given, attendance in the whole of which should be imperative on all who do not take up Latin, for whom attendance in English for two years should be sufficient. In Latin a course of four years should be given, attendance during the whole of which should be imperative for those who take up Latin at all. Greek should be taught to those of the Latin class who desire to learn it.\* In Vernaculars a course of two years should be given, attend-

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\* Mr. Halliday objects to the teaching of Latin or Greek at the Presidency College, and would not constitute this chair at all.



dance during the whole of which should be imperative on those who take up Vernaculars at all. In the subjects of Language and Classical Literature, the Council would insist on a high test for the diploma.

40. In the subject of History, the Council would give a course of two years.

41. The Council would reserve the classes of Mental and Moral Philosophy, Political Economy and Logic, for students of the last two years, giving to each subject a one year's course, and they would give students the alternative of attending either these, or the classes in the last two years of the Mathematical course.

42. The Council would make attendance during the two first years on the classes of Geometry and Algebra imperative; and they would give the students the alternative, during the last two years, of a further prosecution of these subjects, or of attending the Metaphysical, Politico-Economical, and Logic classes.

43. Of Chemistry, including Light, Heat, and Electricity, there must be two courses; and the Council would make attendance on the first of these, in one of the two last years of the College term of study, imperative.

44. Of Natural Philosophy and Astronomy, from the variety of the subjects embraced by this class, there must be a course of three years, on the whole of which the Council would render attendance imperative.

45. In Natural History there must be one course, attendance on which should be imperative.

46. The following table will show the classes that must be attended by every student in the General Branch, according to the above scheme, during each year of his College course. The Council are well aware, however, that any scheme of this nature must be viewed as subject to alteration after experience :

FIRST YEAR.	SECOND YEAR.	• THIRD YEAR.	FOURTH YEAR.
English, .. .. .	English, .. .. .	English or Latin, ..	English or Latin.
Latin or Vernacular, ..	Latin or Vernacular, ..	Moral } or Mathe-	Mental } or Ma-
General History, .. ..	General History, ..	Philosophy } matics, ..	Philosophy } thema-
Mathematics, .. .. .	Mathematics, .. ..	and Logic, }	and Political } tics.
			Economy. }
	Natural Philosophy, ..	Chemistry, .. .. .	Natural History.
		Natural Philosophy, ..	Natural Philosophy
			(Astronomy.)



47. In the Legal Branch, the first year should be given to General Jurisprudence, the Elements of the Civil Law, and the Elements of International Law; the second year to the special systems of Municipal Law in force in India, in relation to particular classes of people, and Mercantile Law; the third year to Regulation Law, including the Revenue Law, and the legal tenures of land in India, the Law of Procedure, the Law of Evidence, and generally the Law as administered in the Courts of the East India Company. During the first year of the legal course, the Law student should be bound to attend the lectures in the General Branch on Moral Philosophy and Logic; and during the second year he should be bound to attend the lectures on Mental Philosophy and Political Economy.

48. In the Civil Engineering Branch a course of three years is proposed, on the understanding that it is to embrace chiefly the theory of the science, and is to be commenced by young men who have already made a certain progress in Mathematics. The Council are of opinion that students, in the first two years of this course, ought to attend the Mathematical and Physical classes of the third and fourth years in the General Branch.

49. A few general observations will be necessary to explain the views of the Council in proposing the above course of study, which differs in some important points from the present system in the Government Colleges.

**Remarks on the course of Study.**

50. By the present system, though all students are obliged to attend in every class, the highest honors may be obtained by students who have learnt nothing in particular subjects, when the number of marks allotted to those subjects bears a small proportion to the aggregate number. This the Council think a defect. By the system now proposed, every student will be allowed, to a certain extent, to make his election amongst certain subjects; but in order to pass at all, or to obtain any honor, he must pass a prescribed test, showing fair progress in every subject, elective or otherwise, which forms part of his course. This will not interfere unduly with any student's desire to bestow especial attention upon any subject or subjects he pleases. The improvement seems to the Council obvious.

51. The first difference in the course of study proposed, is in the subject of the English Language and Classical Literature. At present, though four years are given to this subject, there are but two classes, a



student repeating in the second year a course of study similar to, though not always in the books read the same as, that he has gone through the year before.\* One reason for the adoption of this plan is the want, in the Mofussil Colleges, of a sufficient number of teachers. In the Presidency College, the Council trust that this reason will not exist. In consequence partly of this defect, though more especially of the extreme attention which all students desirous of honors have lately been obliged to give to the higher Mathematics, (according to a part of the system hereafter to be remarked upon,) the merely English part of the education at the Government Institutions in Bengal at present, the Council think, is susceptible of improvement. The Council propose to have at the Presidency College a distinct English class for the students of every year.

52. In the present system, the course of study throughout is confined to a few works, or portions of works, and the examinations are confined to those works or portions of works that have been studied, and test merely the student's recollection of the fragments which he has read, and the minute criticisms thereon which he has been taught, during the year. In the two last years of the course, the Council would change this method, framing the final examination so as to test especially the student's general acquaintance with the language, and his general knowledge and understanding of its literature.

53. In the subject of History, the Council think a similar improvement ought to be made. In the present system a portion of the history of some one country is assiduously learnt every year, and with four such fragments the historical acquirements of the student stop. In place of this, the Council propose a course of General History, Ancient and Modern, of the leading features of the whole of which, the examination shall test the student's knowledge. For those who wish to be grounded in a more searching and more philosophical study of History, English and Asiatic History will afford appropriate topics of class lecture upon books to be studied at home.

54. Mental and Moral Philosophy, though books upon them occasionally form a part of a course of what is styled "Literature," can hardly be said to form an essential part of the course of study in our present Colleges. No attempt at the systematic teaching of these subjects is made; but the Council are of opinion that these subjects cannot

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\* NOTE.—In this respect there has been a partial improvement within the last two years.



be omitted to be systematically taught in any general scheme of liberal education. Especially, the Council think, they ought not to be omitted as essential parts in a Government scheme of education in India, where they have been pursued with ardour from time immemorial, and where mental cultivation and the study of a very subtle system of Metaphysics are treated as one and the same thing. Such an omission places the disciples of the new learning at an unnecessary disadvantage in the eyes of their countrymen.

55. Logic also now forms no essential part of the present system. School Logic, as in Whately, has been occasionally taught in our Institutions, and Mills's Work has once formed part of a year's course of "Literature." The Council think the subject, in some method or other adequately treated, indispensable.

56. Political Economy has been taught in the same intermittent manner. It is believed that its systematic adoption as a part of the course of study was once proposed, but objected to, because it was thought not yet to have become a sufficiently-settled science to be fit for a collegiate course; seeing the contradictory views still held by its Professors upon many important points. But the Council do not consider this a valid objection. A very great deal of very useful, and of very much wanted knowledge may be taught upon this subject, without fear of rational contradiction; and of all sciences it is to be said that the object of the Professor ought not to be to dogmatise, but to turn the mind of the intelligent scholar in the proper direction for obtaining for himself the best possible view of the subject that present lights afford.

57. Hitherto, of the above branches of Philosophy, sometimes one, sometimes another, and sometimes none has formed part of a year's course. The propriety of their forming parts of a collegiate course of instruction has been thus, from time to time, practically admitted; but in the infancy of our Educational Institutions, arrangements for teaching them systematically could not be made. This defect, the Council propose to supply in the Presidency College.

58. In the present system, Mathematics, pure and mixed, are the only science *regularly* taught; and these are carried to a high point. Two-fifths of the marks given at enior scholarship examinations are for Mathematics; and as a senior scholar in his second year must get three-fourths of the whole number of marks to retain his scholarship, it follows that College honors are now a matter of extreme difficulty for any one



who does not happen to have a mathematical head, and for any one, of whatever order of mind, who does not devote a very large portion of his time to this one science ; whilst those of a different order of faculties easily take high places, though they may be generally deficient in other subjects

59. This system was commenced about five years ago ; and the argument in favor of the study of Mathematics, to the exclusion of Logic and Metaphysics (and all other sciences,) will be found ably stated by Mr. Bethune, the late lamented President of the Council, in an address to the students of the Kishnaghur College, printed in the General Report of Public Instruction for 1850-51. It is however in the knowledge of the Council that experience had led Mr. Bethune, some little time before his death, to admit that some change of system upon this point was advisable. The change contemplated was the adoption of a double *tripos*, so that honors might be taken either in Mathematics or in General Literature, a principle which is not lost sight of in the system now recommended by the Council.\* The experience of two more years, and the mature consideration of the subject, have led the Council to the conviction that the exclusive mathematical system is untenable.

60. The introduction of this system has been a subject of great, and the Council believe of just complaint, amongst the students ; especially with those who have the highest appreciation of English Literature, in which it is now physically impossible for a student taking honors, to make the progress that used to be generally made before such preponderance was given to Mathematics. The ill consequence of this lately-adopted plan was assigned as one of the motives for the institution of the independent Metropolitan College for Hindoos ; a fact which at least shows the feeling on this question of the educated classes of Hindoos in Calcutta.

61. The importance of mathematical study in a general course of liberal education, is by none maintained on the ground of the direct usefulness in after life of more than a somewhat elementary knowledge of this science. It is maintained on the ground of the general mental benefit which this study affords ; and in a high appreciation of this mental benefit the Council entirely concur. But they believe that it is now admitted by those whose authority is the greatest on such a subject, that whilst the

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\* NOTE.—See a note by the Secretary printed at page xl. of the General Report for 1851-52. The statement in the text is made on the authority of the Secretary, who was intimately acquainted with Mr. Bethune's views on educational subjects.



high analysis with which the modern mathematician is familiar, affords for scientific purposes an instrument of wonderful power, it does not (at least in any corresponding degree) strengthen the reason, or improve the general character of the mind. On this ground the Council would leave the higher and more difficult branches of this study to those whose future professions make them necessary, and to those whose turn of mind fits them for excellence in this line; but they would not force others beyond their strength. They would make the elementary study of Geometry and Algebra indispensable to all; believing few youths of any capacity at all to be incapable of some advancement in these sciences, and believing such a study, besides its uses for its own sake, to be of real benefit to the mental powers. But beyond this point, they would leave those who prefer other studies to pursue their bent, without being at a disadvantage with respect to other, though very frequently not higher, orders of intellect than their own.

62. These remarks are of general application, but the Council think that the peculiarities of the question, as far as the Government Educational Establishments in India are concerned, greatly strengthen their case. Practically, what suffers most in the present system is English Literature. Now the Council would ask, what general improvement in the strength and tone of the mind, which the strongest supporter of a partially exclusive mathematical education claims for his system under ordinary circumstances, can be put for a moment into comparison with that improvement in the strength and tone of the mind, which a Native of India acquires by a large acquaintance with English Literature?

63. It is to be remembered further, that we are not preparing a scheme of education merely for professional men and school masters, but (as we hope) for the whole gentry of the country.

64. In the department of Physical Sciences, though the application of Mathematics to Physics in theory is carried to a high pitch in the present system, little or nothing is shown experimentally, and certainly nothing in the shape of a demonstrative or experimental course exists. No branch of Natural History is professed to be taught, and it is well known that no effective progress in Natural Philosophy is possible with paper-work alone. The want of every thing of a practical character in the educational course at present, appears to the Council to be its greatest defect. Every thing that strikes the senses, one half of the whole circle of knowledge, is as it were ignored in our present



scheme of education. This, the Council incline to think, would be a grave defect in any country, but they cannot doubt that it is so in India. It is in the more practical business of life, and in the physical departments especially, that education, in Bengal at least, has done nothing. Our Colleges, it must be admitted, have not turned out for many years past half a dozen students who have attempted to earn their own livelihood in any other line than as clerks and Government employees. Whilst we have trained scholars, in scores, who will integrate a difficult problem, no one has ever left our schools whom an Officer making a road would employ as an overseer, in preference to an English sergeant who can just read and write.

65. The Council look to the department of Civil Engineering for the proper education of one particular class of individuals capable of useful employment, private as well as public, in many practical lines; but in their opinion it is emphatically our present duty, by working upon the higher classes, to train the native mind generally to a more just appreciation of the Physical Sciences, and to give educated natives that practical bent, the mother of real progress, which marks the present epoch in Europe, but which is strangely absent in all the educated classes of this country; not less absent amongst those heretofore educated in our English Schools and Colleges, than amongst the ancient Brahmuns of Benares.

66. The one exception to our system, the Bengal Medical College, in the opinion of the Council, proves the case they would establish. In Medicine and Surgery only, has a practical direction been given to the education we impart to the natives of this country; and the admirable success of that great experiment, short as has been the time that has elapsed since its commencement, has been such as its most sanguine promoter would not have dared to prophecy eighteen years ago.

67. What has been done in Medicine may be done in every department. But a healthy, spontaneous, and general progress in this direction is not to be expected, whilst all the best-educated men in the country are kept in practical ignorance of every kind of physical knowledge.

68. It is on these grounds that the Council have proposed to make attendance on elementary courses of Natural Philosophy and Natural History compulsory, in the Presidency College.

69. On the same grounds, the Council would rejoice to see attached to the Institution, a School of Arts, such as has been lately established



with success at Madras, and a School of Painting. They would also be glad to see a class for the theory of Music.

70. Law lectures were commenced experimentally in the Hindoo College twenty-two years ago, and after intermissions they were again commenced about ten years ago, but they are still only upon an experimental footing. A Barrister gives two lectures a week on Law, which no doubt, by turning the attention of the students to the subject, are useful. Some of them have shown considerable aptitude for the study of law, but it is obvious that law cannot be systematically or successfully taught until the subject is made part of the regular course of College studies, and becomes one of the paths to College honors. At present those only who will attend, and as the time which they devote to the class is taken from the studies by which alone they can gain or retain a scholarship, their number is small and their attendance is irregular. The Council think that not less than a three years' course of systematic study will suffice to give the legal training for professional purposes which they consider desirable.

71. Whenever an opportunity of acquiring a regular legal education of this sort is afforded, a legal diploma at the Presidency College might supersede the present Vakeels and Moonsiffs' examinations, and so become necessary to every lawyer over a large circle of districts not too remote from Calcutta.

72. The following is the Staff which would be necessary for the College when fully constituted. The chairs **Proposed College Staff.** marked thus (\*) are already in existence either in the Hindoo College or the Medical College:—

1* Professor of English Language and Literature.	1* Professor of Chemistry.
1* Assistant ditto.	1* Professor of Botany.
1 Professor of Latin and Assistant ditto.	1 Professor of Natural Philosophy and Astronomy.
1* Professor of Vernacular Literature.	1 Professor of Natural History and Geology.
1* Professor of History and Political Economy.	1* Professor of Law.
1 Assistant ditto.	1 Assistant ditto.
1 Professor of Moral and Mental Philosophy and Logic.	1 Professor of Civil Engineering.
1* Professor of Mathematics.	1 Assistant ditto.
1 Assistant ditto.	1* Drawing Master and Teacher of Surveying.



73. In all twelve Professors, of whom one should be the Principal, five Assistant Professors, and one Master. Of the twelve Professorships, including one Principal, seven are now in existence, *viz.*, five in the Hindoo College, and two in the Medical College; and of the five Assistant Professorships, one is now in existence in the Hindoo College, on the establishment of which there is also now a Drawing Master. This will leave only the five following new chairs and four Assistant Professorships to be supplied:—

1 Professor of Latin (and Greek) and Assistant Professor of English Literature.	1 Professor of Civil Engineering.
1 Professor of Moral and Mental Philosophy and Logic.	1 Assistant Professor of History and Political Economy.
1 Professor of Natural Philosophy and Astronomy.	1 Assistant Professor of Mathematics.
1 Professor of Natural History and Geology.	1 Assistant Professor of Law.
	1 Assistant Professor of Civil Engineering.

74. Considering that the salary attached to a chair in the Medical College is Rupees 400 a month, besides the full Military pay and allowances of the holder, who is required to devote only a portion of his time to the College, and therefore is permitted to practise in his profession; and considering the expense of living in Calcutta, more especially in the item of house rent, and the circumstance that all or most of the chairs in the General Branch of the Presidency College will be filled by gentlemen who will have no other source of income,\* and of whom it will be required to devote their whole time to the College, the Council are decidedly of opinion that the salary of a gentleman holding no appointment but a Professorship, and giving his whole time to that duty, ought not to be less than Rupees 600 a month, with an allowance of Rupees 100 a month for house rent, and that the salary of an Assistant Professor, in a corresponding chair, ought not to be less than Rupees 300 a month, with Rupees 80 a month for house rent. For less than this the Council believe that Government cannot look with certainty to securing the services of men fit to fill a chair in such an Institution.

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\* This remark, it will be observed, does not apply to Professors in the special branches of Medicine, Law, and Engineering.



75. On this scale the cost of the Presidency College, when fully developed, would be as follows :—

1 Professor of English Language and Literature, ... ..	Rs. 600
House rent, ... ..	" 100
1 Assistant Professor of ditto, ... ..	" 300
House rent, ... ..	" 80
1 Professor of Latin (and Greek) and Assistant Professor of ditto, ... ..	" 600
House rent, ... ..	" 100
1 Professor of Vernacular Literature, ... ..	" 300
1 Professor of History and Political Economy, ... ..	" 600
House rent, ... ..	" 100
1 Assistant ditto, ... ..	" 300
House rent, ... ..	" 80
1 Professor of Moral and Mental Philosophy and Logic, ... ..	" 600
House rent, ... ..	" 100
1 Professor of Mathematics, ... ..	" 600
House rent, ... ..	" 100
1 Assistant Professor of ditto, ... ..	" 300
House rent, ... ..	" 80
1 Professor of Natural Philosophy and Astronomy, ... ..	" 600
House rent, ... ..	" 100
1 Professor of Natural History and Geology, ... ..	" 600
House rent, ... ..	" 100
1 Professor of Law, ... ..	" 400
1 Assistant Professor of Law, ... ..	" 300
1 Professor of Civil Engineering, ... ..	" 600
House rent, ... ..	" 100
1 Assistant Professor of ditto, ... ..	" 300
House rent, ... ..	" 80
1 Drawing Master and Teacher of Surveying, ... ..	" 300
1 Professor of Chemistry, } Paid as now in the Medical	
1 Professor of Botany, ... } College.	

Total, ... .. Rs., 8,420

Or annually, Rupees, ... .. 1,01,040

76. Of the above, the Professor who holds the office of Principal should receive an additional allowance of Rupees 600 a month, as the executive control of the whole College will be vested in him. This would make the whole cost Rupees 9,020 monthly, or 1,08,240 annually.



**Hindoo College  
Staff now available.**

77. Having now set forth in detail what the Council think the Presidency College ought eventually to be, I proceed to describe what the Senior Department of the Hindoo College at present is, from which materials for setting on foot the Presidency College immediately are available.

78. At present the Hindoo College, in its Senior Department, gives instruction in the English Language and Literature, History, Mathematics, Law, Bengalee, Drawing, and Surveying. The following is its Instruction Staff, with their salaries :—

1 Principal and Professor of Mathematics (Mr. Sutcliffe),...	Rs.	600	0	0
House rent, ... ..	,,	140	0	0
1 Professor of English Literature and History (Mr. Jones),	,,	500	0	0
1 Professor of English Literature (Mr. Grapel), ... ..	,,	250	0	0
1 Assistant Professor of English Literature and History (Mr. R. Hand), ... ..	,,	300	0	0
1 Professor of Law (Mr. Theobald), ... ..	,,	300	0	0
1 Professor of Vernacular Literature (Baboo Ram Chunder Mittre), ... ..	,,	200	0	0
1 Drawing Master and Teacher of Surveying (Mr. Rowe),	,,	106	10	6
1 Pundit, ... ..	,,	35	0	0
8				
Monthly Cost, ...		Rs.	2,431	10 6

being an annual charge of Rs. 26,179-14-0.

79. The Council propose to close the Hindoo College at the end of the present session, viz., on the 15th of April next; and on the same day to announce the constitution of the new Presidency College, and of the Hindoo School, which will both open for the first course of instruction on the 15th of June, the day of the opening of the next session of the Medical College. The present students in the Senior Department of the Hindoo College can be classed in the Presidency College, in the four classes which will represent hereafter the students of each year, according to the acquirements which each student possesses.

80. They propose to model the departments of English and Vernacular languages and Classical Literature, at once, upon the principles recommended in a former part of this letter, for the Institution when fully developed. They have available the services of Mr. Jones as Professor of English, of Mr. Hand as Assistant Professor of English, and of Ram Chunder Mittre as Professor of the Vernacular.



81. They propose also to model the department of History at once upon the same principles. They have available for this the services of Mr. Grapel. It is not expected that any Assistant Professor will be required for History immediately.

82. The Council propose to model the department of Mathematics, embracing pure and mixed Mathematics, also at once upon the principles recommended to be adopted in the College when fully developed. For this department they have available the services of Mr. Sutcliffe, the Principal of the Hindoo College, and they do not think that any Assistant Professor of Mathematics will be required immediately.

83. In these three great departments, then, if the views of the Council be approved, the Presidency College, at its opening, can adopt the complete course recommended as its ultimate object, excepting only the Latin Class.

84. For all the above classes, room can be found in the apartments now used for the Senior Department of the Hindoo College, until the new Presidency College is built.

85. But the Council further recommend that a step be at once taken, from the very opening of the Presidency College, in the direction of the Physical Sciences.

86. They propose that the Medical College classes of Chemistry and Botany be immediately opened to the students of the General Branch of the Presidency College.

87. The present Chemical course occupies two years, but it consists of a single course repeated, which is attended by students twice over. Dr. Macnamara, with reference only to Medical students, has projected the extension of the course to two years. This will exactly fit the scheme of the Council, as the first year's course can be made suitable to the general student.

88. The present Botany course occupies the student two years, but it too consists but of one course of lectures, repeated in the second year. A similar alteration will be necessary, the Council think, in this course also, when Botany becomes part of the general course of study.

89. On reviewing the above proposals, His Lordship will see that a decided step can be taken towards the complete education ultimately proposed, even at the opening of the new Presidency College three months hence, without any additional charge to the Education Fund.

90. But the Council venture to ask authority for making at once a step still further in advance, which can be made at comparatively a small cost.

**Additional Staff recommended at once.**



91. Although few Latin students are to be expected at first, yet considering how intimately connected, in the opinion of the majority of the Council, the necessity of teaching Latin is with the change to a College open to all classes from a College open only to Hindoos, the Council venture to recommend that they be authorized to make such temporary arrangements as they can, for obtaining the services of an acting Professor of Latin, who will act also as an Assistant in the subjects either of the English Language and Classical Literature, or of History, as may be most expedient, at an expense not exceeding Rupees 300 a month. A permanent arrangement can be hereafter made, before the new College building is completed. The Council are anxious from the first to hold out adequate encouragement to youths of European and Anglo-Indian parentage, to complete the education they now receive, by coming, after they have finished their course in their present schools, to the new Presidency College; and as these youths are now taught Latin at several of the Calcutta Schools, it seems clear that such encouragement cannot be held out, if the new Institution is below the old one in this important point.\*

92. Further, although the Council are able to provide at once for two branches of Physical Science,† they are unable, with existing means, to provide for the most general, the most interesting, and in their view the most important of all, namely Natural Philosophy. They believe that if a chair of Natural Philosophy and Astronomy be constituted, neither the more essential part of the necessary apparatus, nor an individual fit to fill it will be wanting by the 15th June, and they respectfully recommend that this addition be now made to the General Branch of the new College.

93. Lastly they have to recall the attention of His Lordship to the correspondence with my Office noted on the margin, relative to the establishment of a chair of Geology. The Hon'ble Court of Directors thus expressed themselves in a despatch, dated the 30th January 1850. "We are disposed to approve the establishment of a course of lectures on Geology, and we think it should be con-

From Under-Secretary to Government of Bengal, 16th September 1851.

To Secretary to Government of Bengal, 13th October 1851.

From Under-Secretary to Government of Bengal, 29th April 1852.

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\* Mr. Halliday, as mentioned in a former note, objects to the Professorship of Latin altogether; of course, therefore, he does not concur in this recommendation.



“nected with the class of Civil Engineering, should such class be constituted. The importance of Geological knowledge to Engineers, is well pointed out in the memorandum of Mr. Simms. We think also that the Museum of Economic Geology should be assigned to the same class, and that the expense of the lectures and the museum should be brought under one head.”

94. The Hon'ble the Deputy Governor of Bengal called upon the Council of Education to report as to the establishment of a course of lectures in Geology in the Medical College, with reference to the above authority granted by the Hon'ble Court.

95. In reply to the above call, the Council, by my letter of the 13th of October 1851, recommended earnestly the constitution of a chair of Geology in the Medical College, and the transfer to the new chair of the custody of the Museum of Economic Geology which belongs to Government, from the Asiatic Society, to whose charge it had been temporarily made over in 1841. It was a part of the Council's plan to assign to the new chair, in part-pay-

* Curator, .....	Rs. 250
Contingencies,...	„ 64
	<hr/> Rs. 314

ment of the cost thereof, the allowance granted for the Curatorship of this Museum.\* The Asiatic Society, when asked to report upon the question, freely concurred in the propriety of the proposal.

96. The Council's proposal was submitted by the Hon'ble the then Deputy Governor of Bengal, for the approval of the Government of India, but it was not sanctioned by the last-mentioned Government at that time, on the grounds that the Hon'ble Court contemplated the connexion of the Geological Lectures with a class of Civil Engineers, not with the Medical College; that it was doubtful whether instruction in Geology would be necessary for such Civil Engineers as could be produced for some time to come; and that if necessary, the Medical College was not an appropriate place for it. Therefore, pending the decision of the question of establishing a Civil Engineer's Institution, then under consideration, it was thought best to leave the Geological Museum where it was.

97. The Council trust that the Most Noble the Governor of Bengal will see that so far as the establishment of a Geological chair is concerned, the position of the case is now entirely altered. A chair of Geology certainly could not have been proposed in connexion with a Medical College except from the necessity of the case; and it is undeniable that naturally such a chair forms no feature of a Medical College. But it



does form naturally a feature, and a most indispensable feature, of a General College such as His Lordship has now determined to found; and now, in connexion with such a College, the cost will be charged, not to the Medical College, but the General Education Fund, as it ought to be. Besides the Museum of Economic Geology, there are two collections which may be transferred to the chair in the Presidency College; *viz.*, an European collection of Minerals, arranged, classified, and identified by Mr. Rose of Edinburgh, and a Berlin collection of fossils and rocks, both now in the Medical College.\*

98. The services of Professor Oldham, temporarily, might be made available for lectures on Mineralogy and Geology, at the opening of the College, as the field-work of that gentleman is necessarily suspended during the whole of the rains: but the Council earnestly hope that a scientific gentleman may be appointed from Europe, especially for the chair of Natural History and Geology, as soon as practicable. This recommendation is made with especial advertence to the important department of Civil Engineering.

99. In the department of Law, the Council propose to direct the next course of lectures to be prepared on the principles above explained, for students in their first year of the Law course. For a year, certainly, an Assistant Professor of Law will not be required.

100. The Council of Education earnestly recommend the constitution of the Civil Engineering Department, by the appointment of a Professor and an Assistant Professor, as soon as possible.

101. It will not be necessary, the Council think, to appoint a Professor of Moral and Mental Philosophy and Logic, until the new College has been two years in operation. By that time, the Council think, that the services of a gentleman from Europe should be engaged for this chair; as also those of a gentleman competent to fill the chair of History and Political Economy. But if the above recommendations meet with approval, a fine institution for general education, not fully, but still largely, developed, will certainly be opened for all classes and creeds on the 15th of June next, at an expense comparatively trifling beyond the present cost of the Hindoo College.

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\* For these collections the Institution is indebted to the liberality of Drs. Mouat and McClelland.



102. It only remains to provide for the scholarships of the Presidency College. A sum of rupees 366, a month is available from the Government Scholarships of the Hindoo College. The Council think rupees 30 a month a fit sum at which to fix each scholarship. At this rate, supposing each scholarship to be held for two years, the existing funds will afford 12 scholarships, or six new scholarships annually. The Council are of opinion that this number would be quite inadequate for the Presidency College. For the General Branch alone they think it should be doubled; and they would allot these rewards annually to the classes attended by the students in their first two years, as follows:—

English, ... ..	2
Latin, ... ..	1
History, .. ...	1
Mathematics, ... ..	2
Natural Philosophy, ... ..	2
General Proficiency, ... ..	4
	—
	12
	—

103. As in the case of the Bursaries, the Council are of opinion that a scholarship-holder who goes into either of the special branches of Law or Civil Engineering, should be allowed to retain his Scholarship for an extra or third year, to enable him to complete his course in that branch. The Council would allow the present scholarship-holders in the Hindoo College to retain their scholarships under the present rules.

104. At the final examination in the General Branch, the Council would give a medal to the most proficient student in each subject taught, if he pass a fair examination in every subject that forms part of his necessary course, open to the competition of students of the corresponding year in the three special branches. In each of the three special branches, the Council would give a medal to the students who, not having lost a year in that branch, pass the best final examination.

105. Bursaries should be given up by a Bursary-holder obtaining a scholarship. No scholarship or medal should be gained by a student who has lost a year.

106. The best reward for the most proficient students in the Civil Engineering Department, would be admission into the public service, on a footing somewhat corresponding with that of Sub-Assistant Surgeons.



107. The Council will now advert to the other features of the new plan determined upon by His Lordship.

108. In converting the Junior Department of the Hindoo College into a Hindoo School for the higher orders of **Hindoo School.** Hindoos, the Council propose to make no immediate change of arrangements. The department at present consists of the following classes and masters :—

CLASS.	No. of pupils including free boys.	Amount of Schooling Fees realized.	NAMES OF MASTERS.	Amount salary drawn by each.
SENIOR DEPARTMENT.				
1st Class, ...	36	144 0 0	Mr. C. T. Vaughan, ...	200 0 0
2nd ditto, ...	28	132 0 0	Baboo Ram Chunder Mittre, ...	200 0 0
3rd ditto, ...	19	96 0 0	Mr. J. B. Grisenthwaite, ...	200 0 0
			2 Pundits 1 at 35 and 1 at 20, ...	55 0 0
JUNIOR DEPARTMENT.				
1st Class, ...	25	125 0 0	Baboo Isserchunder Saha, ...	150 0 0
2nd „ Sec. A,	21	100 0 0	„ Hurro Chunder Dutt, ...	120 0 0
„ „ B,	21	100 0 0	„ Baney Madhub Banerjee, ...	95 0 0
„ „ C,	23	95 0 0	„ Gopee Kissen Mittre, ...	90 0 0
3rd Class „ A,	19	85 0 0	„ Joy Gopal Sett, ...	80 0 0
„ „ B,	25	90 0 0	„ Sree Nath Bose, ...	75 0 0
„ „ C,	20	95 0 0	„ Gopal Chunder Dutt, ...	60 0 0
4th Class „ A,	15	50 0 0	„ Gopal Chunder Banerjee, ...	60 0 0
„ „ B,	11	30 0 0	„ Mohendernath Roy, ...	50 0 0
„ „ C,	17	75 0 0	„ Judonath Saha, ...	30 0 0
			4 Pundits at 20, ...	80 0 0
			Servants, ...	67 0 0
			Contingencies of all kinds, ...	50 0 0
			Proportion of Office Establishment — $\frac{1}{3}$ d of existing Establishment,	75 0 0
				1737 0 0



109. The Council propose that the present establishment be retained for the school, and that as vacancies occur, it be gradually remodelled on the following scale:—

## SENIOR DEPARTMENT.

Head Master, ... ..	300	0	0
Second ditto, ... ..	200	0	0
Third ditto, ... ..	150	0	0
One Pundit, ... ..	40	0	0

## JUNIOR DEPARTMENT.

First Master, ... ..	100	0	0
Second ditto, ... ..	90	0	0
Third ditto, ... ..	80	0	0
Fourth ditto, ... ..	70	0	0
Fifth ditto, ... ..	60	0	0
Sixth ditto, ... ..	50	0	0
Seventh ditto, ... ..	40	0	0
Eighth ditto, ... ..	30	0	0
Ninth ditto, ... ..	20	0	0
Tenth ditto, ... ..	20	0	0
4 Pundits at 20 each, ... ..	80	0	0
Servants, ... ..	67	0	0
Contingencies of all kinds, ... ..	50	0	0
Proportion of Office Establishment— $\frac{1}{3}$ d of existing Establishment, ... ..	70	0	0
	<hr/> 1,522 0 0 <hr/>		

110. The Council are of opinion that the present rate of schooling fees in these departments (*viz.* Rupees five a month) is too high, and that it should be reduced to an uniform rate of four Rupees for each pupil, which they beg accordingly to recommend. All free studentships should at once be abolished.

111. The school, though in the same building with the Sanscrit College, will not be in any way connected with it.

**Branch School.**

112. The Colootollah Branch School will remain as at present, a change of name only being required.



113. In the Calcutta Mudrissa the Council will carry into effect, from the opening of the next Session, all the changes which **Mudrissa.** have already been communicated to and approved of by the Government.

114. It is proposed to fix, for the present, the fee that is to be levied from the pupils of the Arabic, Persian, and English Classes, at one Rupee a month.

115. The Colingah Branch School will be opened to all classes of the community from the 15th of June next, and will **Colingah School.** be organized upon the same scale and plan in all respects as the Colootollah Branch School.

**Conclusion.** 116. The Council believe that the plan above detailed, if approved, will carry into immediate effect the wishes of His Lordship.

I have the honor to be,

Sir,

Your most obedient Servant,

FRED. J. MOUAT,

*Secretary Council of Education.*



FROM THE SECRETARY TO THE GOVERNMENT OF BENGAL,  
TO THE SECRETARY TO THE COUNCIL OF EDUCATION.

*Dated Fort William, the 10th April, 1854.*

SIR,

I AM directed by the Most Noble the Governor of Bengal  
to acknowledge the receipt of your  
GENERAL letters, noted on the margin, relative  
Education.

No. 598, dated 10th March 1854.

„ 713½, 4th April 1854, with enclosure.

to the Presidency College which it  
was proposed to found at Calcutta.

2. His Lordship has read, with the highest interest and satisfaction, the admirable letter in which the Council have submitted their proposals regarding this College; and he has desired me to offer to the Council his acknowledgments of the ability and lucid completeness with which they have interpreted and embodied the views of the Government on this important subject.

3. To the Council's scheme, as a whole, the Governor is happy to give a prompt and full consent. A recommendation of it will immediately be addressed to the Government of India, by whom His Lordship hopes it will be submitted without delay to the Honorable Court.

4. His Lordship feels that the Council are so much better qualified than he can pretend to be for the task of organising a general system of College Education in India, that it is with much diffidence, and always with deference, that he offers remarks on any details which, after deliberation together, they have decided to suggest to the Government. There are, however, several points on which His Lordship ventures to doubt the expediency of their proposals.

5. The first of these is the proposal that Latin should form part of the College course. The Council will not be disposed to suspect His Lordship of undervaluing or contemning the Classical Education which is received in the Colleges of England. If, therefore, he offers an objection



to it here, it is solely because he does not think that, *for the present at least*, the Government system of education in India should include a course of ancient classics. The system, His Lordship conceives, should be calculated to bestow a thoroughly good and complete education in the practical and classical knowledge of England and of India; but he is of opinion that those who seek a complete instruction in ancient classics should still look for it in the seminaries and universities of England.

6. The Council propose to teach Latin in the College. This, however, is to give only the half of a classical course, and that half the worse half. His Lordship would take the liberty of advising that it will be better, for the present, to omit a classical professorship altogether. The proposed courses of English and Vernacular Literature, each having its difficulties and facilities peculiar to the two great classes of students who will frequent the College, will place those classes, as it seems to him, upon a perfectly fair and equal footing in the contest for diplomas or College honours.

7. His Lordship ventures further to deprecate the use in the Presidency College of those terms, which, in long lapse of time, have become familiar to English Universities, such as "bursaries," "matriculation," and the like. These terms are not descriptive, and it may be feared that the use of them here might tend to create misapprehension. His Lordship ventures to think that it will be safer to call the fee what it is, an entrance-fee, and to continue to designate the scholarships by the same sort of name as before.

8. With equal deference His Lordship would beg permission to express a doubt, whether the course of the last two years, being in all respects obligatory, is not heavier than ordinary Students would be able to bear; and to suggest whether it might not be so far modified as to make the Chemistry and Natural History lectures optional rather than compulsory.

9. His Lordship concurs with the Council in thinking that part of the proposed changes may be carried into effect during the next vacation. He is unable, however, to assent to the formal declaration of the new constitution of the College, until the approval of the Hon'ble Court shall be received. His Lordship trusts that this will not be withheld, or even delayed. But it would not be advisable to act upon it by anticipation.



10. The decision of the Trustees of the Hindoo College, communicated in the letter of the Council of Education, is public spirited and judicious. The Governor fully assents to the justice and propriety of recording the merit of the founders and supporters of the Hindoo College by a Tablet to be placed within that Institution.

11. The enclosure of your letter of the 4th instant is herewith returned.

I have the honor to be, &c.,

(Signed) C. BEADON,  
*Secy. to the Govt. of Bengal.*

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## APPENDIX No. I.

### ENGLISH DEPARTMENT OF THE MUDRISSA.

**Formation of an English School attached to the Calcutta Mudrissa, A. D. 1826.**

"His Lordship in Council trusts confidently that the English classes may be successfully introduced as a regular prominent part of the system of tuition, and in the mean time I am directed to request that your Committee will not lose sight of an object to which Government justly attaches such great importance, and will avail yourselves of any opportunity that may offer, to encourage the above branch of study."

In compliance with the wishes of the Governor General in Council, dated 12th May 1826, for introducing the study of the English language in the Calcutta Mudrissa, and quoted in the margin for reference, the Mudrissa

Committee passed the following resolution on the 3rd March 1829, "that immediate steps be taken for establishing an English Class in the institution. Ordered accordingly, that the Acting Secretary to the General Education Committee procure a competent teacher, and the requi-

site introductory books for the above purpose."

Mr. J. J. Hawkins was selected to fill the post of teacher on a salary of 200 Rupees per mensem, and took charge of the School, consisting of 16 students, on the 3rd April 1829, commencing with Murray's

Spelling Book, and Grammar and Exercises.

In August 1829 the strength of the English Class amounted to 42 students: the Class was composed of students of the Arabic Department (Jageerdars), and out-students admitted on application to the Secretary of the Mudrissa, without payment of schooling fees. It was at first suggested that a trifle should be exacted from each of the strangers, but the idea was abandoned, when the poverty in which most of the Mussulmen live became known. An assistant teacher, Mr. Webb, was appointed on a salary of Rupees 100 per month. The Vakeel of the King of Delhi enrolled himself as an English student.

**First Annual Examination.** The first Examination of the English Class consisting of 99 students was conducted on the 1st February 1830, by the Revd. T. Procter in the presence of the Lord Bishop of Calcutta, Mr. H. Mackenzie, and the Revd. Dr. Mill, Principal, Bishop's

College. The examiner reported that the boys evinced a highly creditable proficiency, and several of them appeared to have made a far more rapid progress in their studies than is usually the case with English-born students after the same period of study; and, as an encouragement to the members of the first English Class, and to others, to persevere in the interesting pursuit they had so successfully begun, an award of Rupees 245 was bestowed on 17 boys of the English Class. Mr. Webb, assistant teacher, resigned in March 1830, and Mr. G. Rogers was appointed to fill his place on a salary of Rupees 100 per month.



In September 1830, Mr. Hawkins resigned his post as teacher, and Mr. Rochfort\* was appointed in his stead on a salary of Rupees 200 per month.

The 2nd annual examination of the English Class, consisting of 65 students, took place on the 31st January 1831, by the Revd. T. Procter, who reported generally, that the progress made by the students appeared very satisfactory, and highly creditable to those to whose immediate care their instruction was entrusted. The 1st Class at this period studied Gibbon's History of Rome, Geography of Europe, and Joyce's Scientific Dialogues.

On the 20th February 1831 the Mudrissa Committee passed a resolution to the effect that no person, unattached to the Mudrissa, whose age exceeded 12 years, should be admitted as a student in the English Department, unless he had attained to some degree of proficiency in the English language.

The next annual examination of the English Department took place on the 2nd July 1831. The Revd. T. Procter who was appointed Examiner, reported favorably of the Department, comprising 92 students, and recommended five students of the 1st Class to the favorable notice of the Committee. At this period there were Hindoo students studying English in this Institution.

The next annual examination took place on the 3rd July 1832: the Department consisted of 87 students. The Revd. T. Procter examined them, and recommended to the favorable notice of the Committee four students of the 1st Class. He also recommended seven students of the 2nd Class who had made very creditable progress since the last examination, in the English language. The Revd. Mr. Procter observed, that the general improvement of the classes strongly indicated the capability and diligence of the European instructors.

In October 1832, the Hindoo students were removed from the Department, and it was ordered that care should be taken in future to admit only the sons of respectable Mahomedans as students.

The next resolution passed by the Mudrissa Committee with regard to the encouragement of the study of English, was on the 20th February 1833. The Committee having taken into consideration the Secretary's report, and being desirous that due encouragement should be held out for extending the study of English among the students of the Mudrissa, resolved, "that the students be informed that from the present date, they will be expected to study English, and that an increase of from two to five Rupees per mensem, according to proficiency shall be made to the Jageers of those who shall have attained a certain degree of proficiency at the next examination on the 1st July 1833. The Committee reserve the power of limiting the number of students to whom such additional pay will be granted. It is clearly to be understood that the study of English is in no account to interfere with the established studies of the Institution, nor will it ever be admitted as a plea for deficiency in any other branch of study."

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\* Now Principal of the Kishnaghur College.



The next examination of the English Department took place on the 20th July 1833, by the Rev. T. Procter; 45 students present. The 1st Class read passages from Hume's History of England, and the Pleasures of Hope, 2nd Class English Reader and Pope's Homer. The examiner recommended several students for stipends of 5, 4 and 3 Rupees per month, till next examination.

The Mudrissa Committee passed a resolution on the 26th April 1834 to the following effect:—"The Committee being of opinion that the time has arrived for encouraging more openly and decidedly the study of English in the Mudrissa, resolved that from the present date no student shall be elected to a scholarship, unless on the express condition of studying English as well as Arabic.

The next annual examination took place on the 8th July 1834, by the Revd. Mr. McQueen, the department consisting of 31 students. The studies of the 1st Class were Goldsmith's History of England, Universal History, Geography, and Problems on the Globes. The Examiner reported favorably of the 1st Class.

The next annual examination took place on the 1st July 1835 by the Revd. Mr. McQueen. The studies of the 1st Class were Goldsmith's History of England, Brief Survey of History, Geography, and the use of the Globes. The Examiner reported on the whole that the examination of this year, compared with that of 1834, was satisfactory. The classes generally had made considerable, though by no means remarkable, progress in Reading, Spelling, Parsing and in giving the meaning of English words.

On the 1st June 1836 the head master's salary was increased to Rupees 250 and the second master's to Rupees 150.

The next annual examination took place on the 5th December 1836 by the Revd. Mr. McQueen; present 103 students. The studies of the 1st Class were Goldsmith's History of England to the reign of Henry III., General History of Europe and Asia, Geometry, Euclid, Elements of Arithmetic and Algebra, questions on Natural Philosophy, the Solar system. In the first and second they appeared to have been tolerably well-grounded, in the third they failed in demonstrating successfully two propositions given to them, in the fourth they answered generally, with readiness and accuracy, the questions put to them. Their reading and parsing were very satisfactory, considering the time they have been under instruction, but their spelling was defective.

In July 1837 a third master was appointed, Mr. J. Ede, on a salary of Rupees 80 per month.

The next annual examination was held on the 1st December 1837. The Revd. Mr. McQueen examined. There were 150 students in the Department. There was only one pupil in the 1st Class named Obeydal Hossein, who was examined, and who showed the examiner an essay he had written on the "Study of History," which, if *bonâ fide* his own composition, was considered to be very creditable to him. The studies of the 1st and 2nd Classes were the same as those of the previous year. The Examiner recommended for



prizes several students who appeared to him to have made the most satisfactory progress in the various branches in which they were examined.

In June 1838 Obeydal Hossein was appointed fourth master on a salary of Rupees 40 per month. No examination for 1838 took place owing to certain important changes which had been introduced into the English Department. In November Mr. Ede resigned his appointment. The vacancy was not filled up.

In July 1840, the head master Mr. Rochfort was promoted, and Mr. Martin was probationally appointed to the head mastership on a salary of Rupees 200 per month.

In October Mr. Rogers, second master, left, and Mr. Bagley was appointed in his place.

The Committee restricted the admission of students to a certain age, and carefully classified the scholars, and arranged their studies.

Owing to the very little progress made by the students this year, and the recent date of the changes introduced, the Committee did not consider it necessary to hold a public examination.

An examination had however taken place since the last report of the Council was prepared, which evinced an increased desire on the part of the scholars to learn English, and a degree of energy and zeal on that of the new masters which promised favorable results.

In March 1841 Mr. Martin's pay was increased to Rupees 300, Mr. Bagley's to Rupees 200, and Obeydal Hossein's to Rupees 80. In September the third master died, and Mr. C. T. Vaughan was appointed to his place.

Dr. Wise examined the English Department on the 26th October and reported as follows:—The progress of the School during the year was not great, but attention appeared to be continued to the pronunciation of the pupils, and to their learning well, rather than being taught superficially a number of subjects. He added however that the discipline of the School was much improved, and the attendance of the pupils more regular. The junior classes were also stated to be of a better age, and to pronounce better.

In 1842, Mr. Vaughan left, and Mr. Clinger was appointed third master.

The 1st Class was examined by Dr. J. Grant. The number of students in attendance was 7. The subjects of examination were History, Geography, Grammar, Translation, Dictation, and Lessons in Objects. Dr. Grant expressed his entire satisfaction.

Dr. Wise examined them in Mathematics, Arithmetic and Algebra, and reported that in the former the boys understood and explained the theory of Vulgar and Decimal Fractions, in Algebra they were well taught up to simple equations. Their knowledge of Euclid was considerable, and reflected credit on Mr. Martin the head master.

In October 1843, Mr. Bagley, second master, left, and Mr. Vaughan was appointed to succeed him on Rupees 200 per month.



This year the Examiners were Dr. Mouat and Principal Kerr of the Hindoo Examination of College. Their reports were forwarded to the Deputy Governor, who directed a communication to be made by the Secretary, Government of Bengal, to the Council of Education, of which the following abstract will exhibit the tenor and purport. The English Department was not so satisfactory as the Arabic. Only five Students in the College attended both the Oriental and English Departments. There was only one pay student, and the majority of the boys appeared to be the sons of petty shop-keepers, who scarcely allowed them to remain long enough at the College to acquire anything beyond a very elementary and imperfect knowledge of English. The remainder were sons of moonsiffs, pleaders, &c. Not one of the pupils was likely to turn out a superior English scholar, so that, the object originally contemplated, namely to afford a sound English education to the Mahomedan community, was in danger of being lost sight of, and the sum of Rupees 8,000 per annum, laid out for its accomplishment, most unprofitably expended.

The students of the English Department were examined this year by Dr. Mouat.

**Examination of** Fifty-four students were examined. The 1st Class was not **1844-45.** examined in detail as they were candidates for Senior Scholarships. They acquitted themselves with credit, exhibiting a marked improvement upon the previous year's progress. The 2nd Class who were candidates for Junior Scholarships were only subjected to a very general examination, and also acquitted themselves in a satisfactory manner. In August 1845, Mr. Vaughan, second master, was transferred to the Hindoo College, and his place was not filled up.

In January 1846 Mr. Martin, head master, left, and Mr. Twentyman was appointed to fill his place on a salary of Rupees 150 a month. Mr. **1845-46.** Clinger, as second master, received a salary of Rupees 100.

The examination this year of 57 boys, who composed the Department, was conducted on the 6th, 7th, 12th and 21st August by Mr. Lodge, Inspector of Colleges and Schools, who reported that neither the examination passed, nor the progress made, during the previous year by the students of the 1st, 2nd and 3rd Classes, was satisfactory. The 4th Class did well; a few boys likewise of the 5th Class did fairly; the rest could not advance properly under the existing system. Mr. Lodge recommended the amalgamation of the 1st and 2nd Classes, and of the 3rd and 4th with four of the best boys from the 5th.

In December 1846 Mr. Twentyman left, and Mr. Clinger was appointed head **Examination of** master and Moulvee Waheedoon, second master, on a salary **1846-47.** of Rupees 80.

Mr. Lodge conducted the examination this year also, but forwarded no report as he left the Presidency on his tour of inspection. The award of prizes was therefore determined upon a special report of the head master, as to the relative proficiency of the best pupils.

Two students left the College to be employed in the Education Department, and four to study in the Medical College.



This year the examination, which was conducted by Dr. Mouat, commenced on Saturday the 7th August, and concluded on Tuesday the 10th. 1847-48.

The report on the whole was tolerably favorable; a few changes in the organization of the department were recommended and carried into effect.

In this year the second master's office was divided into two masterships, as the number of pupils in his class was considered to be too large to be efficiently taught by one master. Mr. Holyoake and Moonshee Wuheedoon Nubee were appointed, on salaries of Rupees 50 and 30 per month respectively. In December 1848, Mr. Holyoake second master, was sent away, and Baboo Bhoodeb Mookerjee appointed to fill his place.

The examination commenced on the 29th of August and was conducted by Messrs. Jones and Foggo. The examination commenced only three days after the long vacation of the fast of Ramzan. The report on the whole was favorable, and six students were recommended for prizes. In October 1849, Baboo Bhoodeb Mookerjee, second master, left, and Baboo Chooneelal Goopta was appointed to fill his place.

#### **Examination of 1848-49.**

Mr. Sutcliffe was the Examiner of the English Department of the Mudrissa for this year. The first two classes, under the charge of Mr. Clinger, failed entirely in Euclid, and although they succeeded better in History and Reading, their ignorance of English was such as to incapacitate them from giving the explanations of passages in that language. The report spoke indifferently of the other classes, divided between Chooneelal and Deen Mahomed. Mr. Sutcliffe found fault with the number of divisions into which the department was subdivided, the consequence of which was that their masters could not well attend to all of them sufficiently long each day, to make the exertions felt at the end.

Principal Woodrow of La Martiniere, conducted the examination. The lower classes which required to be questioned in Oordoo, were taken by Dr. Sprenger, Principal of the College. The first class competed for Junior Scholarships, but were unsuccessful. Mr. Woodrow's report was on the whole favorable, as far as it went. Dr. Sprenger did not speak highly of the state of the department in regard to the matters examined into by him. Seven pupils were recommended by the examiners for prizes.

#### **Examination of 1850-51.**

#### **Ages of pupils and their social position in 1850.**

"His Honor desires that the Council will include in their report a statement of the past history of the English School at the Mudrissa, as well as an account of its present condition, especially in reference to the ages of its scholars and their position in native society."

With reference to the extract in the margin from Mr. Officiating Under-Secretary Bayley's letter above alluded to, the following statement is submitted.

In 1850, the three classes of the department contained 44 pupils, whose ages varied in the 1st Class from 14 to 18, in the 2nd from 12 to 16, in the 3rd from 10 to 17 years.

Of their parents 18 were or had been in the service of the Government as sheristadars, vakeels, moonshees, &c., nine were merchants, including petty shop-keepers and traders; 13 land-holders; one was a private teacher; one moonshee; one a mookhtar; and one a hukem. The land-holders were simply possessors of very small parcels of land, seldom exceeding an acre or two in extent;



*Statement Exhibiting the cost of Establishment of the English School, amount of fees collected, and number of Pupils from 1829 to 1851.*

YEARS.	Establishment.	Schooling fees.	No. of pupils.	REMARKS.
1829, ...	2300 0 0	0 0 0	99	Two masters engaged.
1830, ...	3600 0 0	0 0 0	65	
1831, ...	3600 0 0	0 0 0	92	
1832, ...	3720 0 0	0 0 0	87	One librarian and duftree.
1833, ...	3840 0 0	0 0 0	45	
1834, ...	3840 0 0	0 0 0	31	
1835, ...	3840 0 0	0 0 0	38	
1836, ...	5040 0 0	0 0 0	119	{ Salary of masters increased each 50.
1837, ...	5520 0 0	0 0 0	156	Third master appointed at 80.
1838, ...	5600 0 0	15 0 0	148	Fourth master at 40.
1839, ...	5500 0 0	61 0 0	90	
1840, ...	5220 0 0	0 0 0	128	
1841, ...	6210 0 0	0 0 0	103	{ Salaries of masters increased to 300, 200, 80.
1842, ...	6210 0 0	0 0 0	94	
1843, ...	6210 0 0	0 0 0	102	
1844, ...	6210 0 0	106 0 0	54	
1845, ...	5210 0 0	358 0 0	37	Two masters this year.
1846, ...	3360 0 0	410 0 0	42	{ Head master's salary reduced to 150, and second master increased to 100.
1847, ...	3216 0 0	552 0 0	64	{ Third master appointed at 30. Second master reduced to 50.
1848, ...	3216 0 0	764 0 0	63	
1849, ...	3216 0 0	643 0 0	45	
1850, ...	4551 0 0	495 0 0	38	
1851, ...	4565 0 0	519 0 0	47	
Total, ...	103794 0 0	3923 0 0	1787	

(True Copy.)

FRED. J. MOUAT, M. D.,

Secretary, Council of Education.



## APPENDIX Nos. II. AND III.

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### DISTURBANCE IN THE MUDRISSA.

By a resolution of the Council of Education dated the 26th of April last, No. XXXIV., a Committee, consisting of the undersigned and the late Hon'ble President, was appointed to inquire into, and report on.

*First.*—The causes which led to the secession of the students from the Mudrissa.

*Second.*—The measures taken by the Principal, since the order of the Council of the 5th of April.

2. For the purpose of this inquiry the Committee assembled at the Mudrissa daily (except Fridays and Sundays) for three weeks from the 28th April to the 17th May, and examined personally the Principal, the Ameen, most of the professors of the College, and some respectable and influential members of the Mahomedan community in Calcutta.

3. The evidence of these persons, taken down at the time in the hand-writing of the late Hon'ble President, and other documents laid before the Committee numbered from 1 to 24, are now submitted to the Council.

4. The Hon'ble President, who took a deep and active interest in the inquiry, undertook to prepare a draft of the Committee's report, and it is greatly to be regretted, that owing to other numerous and more pressing calls upon his time he was unable to fulfil his intentions; for there can be no doubt that he would have enabled the Committee to present the facts elicited in the course of their inquiry so ably and perspicuously, as materially to aid the Council in coming to a decision on the whole question before them.

5. In consequence, however, of the lamented death of Mr. Bethune, the duty of reporting the results of the inquiry has devolved upon us. The time that has elapsed since it was held, and other considerations, demand that our report should be as brief as possible.

6. There can be little doubt that the remote cause of the occurrences that took place at the Mudrissa on the 4th and 5th of April last, was a spirit of dissatisfaction, arising out of an indistinct apprehension of a design on the part of the authorities, to introduce innovation in the constitution, studies and customs of the College, and thereby to injure the Mahomedan religion. This feeling may perhaps be traced to the abolition of the religious offices of Khuteeb and Mouzzim, shortly after the death of the late Ameen, Hafiz Ahmed Kubeer; but, it was aggravated by other accidental circumstances, such as the appointment of Dr. Sprenger as Principal, and of Moulvee Sadududdeen as Ameen, the former being known to have expressed



opinions unfavorable to the existing state of learning and discipline, both in this College, and in the Mudrissa at Hooghly; and the latter being regarded as an inter-loper, and suspected of little zeal for the Mahomedan faith.

7. The influence of superstition too was not wanting to confirm the general alarm, in which both professors and students seem equally to have partaken. A person is said to have dreamed that some great calamity was about to befall the College, and to have urged the professors and students solemnly to repeat the form of prayer prescribed in the Koran for averting it. His injunctions were neglected, until the dream seemed to have been in some measure fulfilled by the removal of Colonel Riley, the death of the late Ameen, and the abolition of the religious offices already mentioned; and it was not until they heard that Dr. Sprenger had been appointed Principal, and that the selection of the new Ameen would be left to him, that at the renewed instigations of the dreamer, they performed the solemn office within the walls of the College.

8. To account for the degree to which such an alarm was likely to excite the minds of the professors and students, it must be mentioned and borne in mind, that for many years past the Mudrissa had been regarded by them and by the Mahomedans generally, more as a College of Divinity, and a place for the performance of religious observances, than as a mere place of secular learning; that the Mussalmans of Calcutta, or rather those of the Soonee sect, to whom the privileges of the College have been of late exclusively confined, have been in the habit of resorting to the College in large numbers for prayer, not only in the great religious festivals of the Ramzan and the two Eeds, but also weekly on Fridays; that on these occasions the late Ameen Hafiz Ahmed Kubeer, usually, if not invariably, officiated as Imam, and that it has also been customary to bring the corpses of deceased Mussulmen to the College, in order that the funeral ceremony might be performed there, in the presence of the professors and students, and on some occasions to send for the professors and students to private houses for the same purpose.

9. This state of things, together with a most lax discipline, a system of study regulated entirely by the Mahomedan professors and by the students themselves, and a variety of other abuses, seems to have existed unchecked for many years, and to have flourished at the time of Dr. Sprenger's arrival. It was never reported to the Council by Dr. Sprenger, nor does he appear to have communicated to the Council the plans of reform which he entered upon with much zeal and determination, but hastily and without that degree of fore-thought and discretion, which the occasion required.

10. The proximate causes of the secession, as alleged by the professors and by the students in the memorials which they have presented, are—

1st. That Dr. Sprenger had prohibited the practice of bringing corpses to the Mudrissa, for the purpose of having the funeral ceremony read over them.

2nd. That he had required the professors and students to attend study for four consecutive hours each day, allowing only one interval of ten minutes or a quarter of an hour during that time, and that he had directed that students who did not attend their classes punctually at the appointed hour, should be returned as absent.

3rd. That he had discontinued the study of certain Arabic books, especially those of Mybuzee and Sudra on Physical Science, and that he had required the



students to read a work on Natural Philosophy in Oordoo, with Mr. Lawler, the master of the Anglo-Arabic Class.

11. In regard to the first point it appeared on inquiry that though the practice of bringing corpses to the College had then ceased, yet the prohibition of the Principal was simply that the students should not join in the Jenazah during the hours of study. A written order to this effect is recorded. It seemed however to be the general impression that the Principal had prohibited the ceremony within the College altogether, but it is quite possible that his meaning may have been either misunderstood or wilfully misrepresented. The order as it stands, is a very proper one.

12. The second allegation of the students, gives them no just ground of complaint. On Dr. Sprenger's arrival he found that one-half of the students attended the Moulvee's lectures during the first two hours of study, and that they then went about their business and were succeeded in the class rooms by the other half. Besides this, the returns of attendance were irregularly kept, and every student who attended the class room, however late, or for however short a time, was entered as present. It is pretended that an interval of a quarter of an hour in the midst of four hours is insufficient for the necessary purposes of so large a number of students, but this is a mere excuse. The real cause of dissatisfaction on this score is that the students are obliged to attend in the class rooms for four hours daily instead of two, and are thereby deprived of a certain portion of the time which they used to devote to the teaching of classes of their own, at private houses. Here again the proceedings of the Principal are entirely to be approved.

13. The third allegation is perfectly true. Whatever may be the literary or scientific merits of the works that have been discontinued by Dr. Sprenger, it is

\* Some time previously Dr. Sprenger had verbally stated to the Acting Ameen that the works of Mybuzee and Sudra should be discontinued, but no order to that effect was given. The students of Moulvee Ibrahim's class remonstrated in writing against the discontinuance of these books, and on the remonstrance being referred to the Moulvee for his opinion, he wrote on it that the books were an essential part of Science and ought therefore to be read.

certain that they have formed a part of the course of study at the Mudrissa since its foundation; and that they were regarded with attachment and veneration by the whole scholastic body. It is also certain Dr. Sprenger, without reporting the matter to the Council, and without consulting the professors,\* on the subject, summarily directed that these books should no longer be read, and directed the students to attend Mr. Lawler, the Anglo-Arabic Master, for an hour a day for the purpose of reading with him a treatise on Natural Philosophy in Oordoo.

14. The publication of this order was the signal for the outbreak. It was felt as a most obnoxious order.

1st. Because of the discontinuance of Mybuzee and Sudra.

2nd. Because of having to substitute the philosophy of the present day for the philosophy of the dark ages.

3rd. Because of having to read in Oordoo instead of Arabic.

4th. Because of having to read Oordoo and Philosophy, with Mr. Lawler, an Eurasian and a Christian.



It was hardly less distasteful to the professors than to the students. But the professors, though they thought the order an improper one, and foresaw the consequences to which it was likely to lead, made no remonstrance against it, but signed the Order Book in token of acquiescence. This error was a grave one, and is hardly excused by the fact that they were not previously consulted by the Principal.

15. When the symptoms of rebellion began to show themselves in the class rooms, and immediately afterwards when the students tumultuously assembled in the College premises to join in a petition to the Principal, it was in the power of the professors, and especially of Ajeeb Ahmed, the brother-in-law and temporary successor of Hafiz Ahmed Kubeer (though at that time only a professor) to prevent matters from proceeding to extremities. But, in fact, they sympathized with the pupils, and though they had lacked courage themselves, to remonstrate, they were not averse to the course taken by the students, and hoped that as on a former occasion, it might succeed.

16. The petition of the students was presented by them to the Ameen, Moulvee Sadududdeen, on Friday the 14th April. It was an improper petition, and was presented in an unbecoming and insolent manner by a large body of the students. The Ameen tried in vain to dissuade them, and so then did two of the professors, Moulvees Busheeruddeen and Jowad Ali, who were present. The Ameen took the petition to the Principal who declined giving any order on it, but said that he would report the whole matter to the Council. The Ameen returned with this answer to the students, who were greatly excited, and the next morning instead of attending their classes as usual at 6 o'clock, left the College in a body. When the Principal arrived, the College was empty.

17. It was the duty of the Principal when he received this petition from the Ameen, to proceed immediately to the College and call the students before him. He should himself have pointed out to them the irregularity of their conduct, and have required them to return to their obedience. And he might at the same time have expressed his readiness to listen to and report to the Council any representations temperately worded, and submitted in regular and becoming form, either from the students or the professors. The Ameen was an object of suspicion and dislike to the students, and the verbal message communicated through him, (even if correctly repeated) was not likely to divert them from the head-strong and foolish course they had taken.

18. We now come to the measures taken by the Principal after the students left the College.

19. After some conversation with the head Moulvee, Mahomed Wujeeb, Dr. Sprenger left the College, and in the course of the day reported to the Hon'ble President what had occurred. A special meeting of the Council was held the same afternoon, when it was resolved that all the students whose names were attached to the memorial should be dismissed, and that those among them who were scholars should forfeit their scholarships, but that power should be left with Dr. Sprenger to re-admit those who appeared worthy of the indulgence, and who expressed contrition and their readiness to conform to the rules of the Institution.



20. Dr. Sprenger returned to the College during the day, but as the professors and most of the students were still absent, and those students who were there had shut themselves up in their rooms, nothing was done.

The resident students, it appears, returned to the College when the Principal had gone, and in the evening behaved with great insolence to the Ameen, who reported to the Principal that night, that they had re-entered the College by force.

21. On Sunday morning the Principal went to the College, and had all the students assembled in the College Hall. He did not himself meet or speak to the students, his reason being that they were reported by the Ameen to have been extremely insolent to him, when they presented the petition. In fact, Dr. Sprenger had no personal communication with the students collectively throughout the whole affair. He had not then received the written order of the Council passed on the previous day in his presence, but he told the Ameen his understanding of it, and the Ameen translated it into Persian, and took and read it to the assembled students.

22. This written order sets forth that the Council had directed the expulsion of all the students who had put their names to the petition, and directs accordingly that the students be immediately turned out of the College, together with their effects, and not be allowed to return, and that the College be for the present closed. The order further states that those who wish to be re-admitted must present a written request and will be allowed to return; that there will be another examination on the 15th April, and that Scholarships will be awarded.

23. This order did not satisfy the students who pronounced it to be a forgery, and made use of insolent language and threats. The Principal left the College a little before 8 o'clock, and the Ameen also went away at the same time, from fear of violence, but shortly returned. The Ameen had no further communication with the students, but learned from the Nazir that they had not left the College, and were threatening violence, and this he reported to the Principal. The Principal then obtained a letter from the Chief Magistrate, authorizing the Superintendent of Police to assist in the expulsion of the students. With this he proceeded to the College, and went to the room of Abdoollah Beharee, one of the ringleaders, and required him to leave the College. This he immediately did, and as the others were also preparing to leave, the Principal was satisfied there would be no resistance, and returned home. This was about 3 P. M. In the evening the Ameen reported that most of the students had left the Mudrissa, and that he had permitted the others to stay as they could find no accommodation elsewhere.

24. On Monday morning the Principal came to the College at 6 A. M., and found a great many of the students still in the College. He was displeased with the Ameen for having permitted them to return. The Principal and the Ameen then went to the students' rooms, and one of them, on being desired to remove his effects, refused, saying that he had no place to remove them to. The Principal then ordered the College servants to remove the property of one of the students who immediately went away, saying "I make you reponsible for my property." The Principal then ordered the gates to be closed and sent for the Police. Mr. Law came, and in the course of half an hour all the students had left the College with their property.



25. About the same time certain Mahomedan gentlemen came to the College to intercede with the Principal, on the part of the students, and to obtain their pardon and restoration to their Scholarships. He told them that the only conditions on which the students could be re-admitted were that they should come separately, confess their guilt, and point out the ringleaders. And this he repeated afterwards on several occasions.

26. Nothing further occurred during that week, except that a few students applied for re-admission and were re-admitted.

27. On Monday, the 14th April, the Principal put up a notice at the College requiring all expelled students who wished to be re-admitted to present themselves on or before Thursday the 17th, and stating that no notice would be taken of petitions preferred after that date.

28. On the 17th April a petition signed by 102 students was presented to the Principal, in which they offered to return to the College, provided they were assured that the old system of study would be followed, and the practices of their religion observed as before, but that otherwise they would await the result of a petition they had made direct to the Council. This petition was referred by the Principal to the late Hon'ble President, by whose written directions a notice was put up on the same day, stating that no notice could be taken of any petition proceeding from a body of students in a state of open resistance, but that, as they might have supposed that the College would not be finally closed against them, while their petitions remained unanswered, the period for re-admission would be extended to Monday, the 21st April. The Hon'ble President at the same time read these directions to Abdul Luteef, one of the gentlemen who had interceded for the students, and under whose advice they were believed to be acting.

29. Fifty-four of the students applied for re-admission. They were required by the Principal to sign a declaration to the following effect:—"We did not sign the petition which the rebellious students presented to the Council, nor did we give our permission to attach our signatures to it." Twenty of them signed it. They were also required to state whether they had signed the petition presented to the Principal, what part they had taken in the proceedings, what they knew of the proceedings of others, and what had taken place since their expulsion. Those who had signed neither of the petitions were re-admitted. The rest, thirteen in number, were rejected. Three of these signed the declaration above-

\* One of these three was afterwards admitted.

mentioned, but were not believed.\* Those who applied for re-admission did so on the clear understanding that they must conform to the future rules of the College.

30. A mass of evidence has been taken regarding the proceedings of the students after they left the College, and the advice and encouragement they then received from the influential Mahomedan residents, and from the professors, but this, though important in itself, is not immediately relevant to our inquiry.

31. The Principal ought himself to have explained the orders of the Council to the students, to have pointed out to them the error and folly of their proceedings, to have assured them that their representations, if properly and respectfully made,



would meet with due attention, and to have used his influence to induce them to return to obedience, without requiring conditions unauthorized by the Council. If this had been done even at the eleventh hour, it seems most likely that the final expulsion of so many misguided young men would not have followed. The students were in a state of great excitement, and were believed by the Principal to be acting at the instigation of one or more of the professors, rather than of their own free will. A few words of calm remonstrance and friendly persuasion at such a time could hardly have failed to produce a good effect, and certainly ought to have been tried. But the Principal deliberately held no direct communication with the students, he delivered the orders of the Council through the Ameen in writing, and in harsh and severe terms; no *locus penitentiae* was allowed to the students, and difficulties were thrown in the way of their admission, which the Council did not contemplate.

32. The Principal believed in the existence of a conspiracy among the professors and students against himself and the Ameen, a belief which exasperated him against those whom he suspected of hostility, and led him to place more reliance on the representations of the Ameen than they seem to have deserved.

33. We think that all the students who applied on or before the 21st April, for re-admission, ought to be re-admitted. The rest have placed themselves beyond the pale of consideration by continued recusancy.

34. We also think that the professors, and especially Moulvee Ajeeb Ahmud, should be severely reprimanded.

*First.*—For their omission to represent to the Principal what they considered in his orders, as improper and likely to be injurious to the welfare of the College.

*Secondly.*—For their omission to report to him the feeling that existed among the students on the subject.

*Thirdly.*—For omitting to use their influence to prevent the students from committing an act of insubordination, and for tacitly, if not actively, in secret, encouraging them in their culpable conduct, both before and after the act was committed.

35. The changes which the Principal has introduced into the course of study, and the rules of admission do not properly come within the scope of our inquiry.

(Signed) F. J. HALLIDAY.

" CECIL BEADON.

" J. FORSYTH.

Upon the above report, being presented to, and discussed, at a Meeting of the Council of Education, it was

ORDERED : That the Council adopt and entirely concur in the views and recommendations of the Committee, and direct that a copy of the report be forwarded to Dr. Sprenger for his information and guidance.

That the Principal assemble the whole of the Moulvees and teachers, at such time as he may deem most fit, and read to them a translation of those parts which specially refer to their conduct in the matter, and communicate to them the displeasure of the Council at their not exercising the authority and influence which a teacher ought always to possess over his pupils, in maintaining order and discipline, and without which he is quite unfit for his high and responsible office.



The Principal will especially single out Moulvee Ajeeb Ahmud, and in the presence of his colleague intimate to him the extreme displeasure of the Council, at the whole line of proceeding adopted by him in the transactions referred to. To him as having for some time held the office of Ameen, the Council looked for a greater share of activity and zeal in repressing and bringing to the notice of the Principal all disorderly, improper and insubordinate conduct on the part of the pupils, than from any other officer in the institution; whereas his proceedings indicate a sympathy with and a more than tacit encouragement of the disgraceful transactions which have brought discredit on the Institution, that would have fully warranted the infliction of the severest punishment. The length of time however which has elapsed since the rebellion, with the previous long services of Ajeeb Ahmud in the Institution, have induced the Council to mitigate the punishment they would otherwise have visited him with. They are not without hope that the leniency and forbearance he has experienced on the present occasion, will show him the absolute necessity of so regulating his future conduct, as to prove that he is deserving of the indulgence shown him, and that he is anxious to afford every aid, both by precept and example, to the authorities of the Institution in maintaining order and discipline.

Concerning the other points referred to in the Mudrissa correspondence, special instructions will be communicated hereafter.

(True Copy.)

F. J. MOUAT,  
*Secy., Council of Education.*

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## APPENDIX No. IV.

### PLAN OF STUDY FOR THE MUDRISSA.

The object of the Mudrissa can neither be to keep up antiquated prejudices nor to give sanction to superstitions condemned even by the Islam, nor  
*General Remarks.* to encourage purely dialectical pursuits, yet the system of study now followed in Mahomedan Colleges leads to these ends. It is in fact precisely the same as the one which was in vogue in Europe during the darkest ages, and it produces the same results.

The sophistries of dialectics learned in a sacred language puff up the professors with conceit, render them hostile to every thing practical or founded on experience, and extinguish in them the sense for art or beauty and blunt the sentiment of equity and morality.

In Constantinople and Cairo the necessity of reforming the old system of education has been felt, though the rulers being themselves Mahomedans have been brought up in it. How great are, therefore, the claims of the public, for an enlightened system of study in a Mudrissa which is supported and controlled by the English Government. As the present condition of this Institution is precisely the same as that of the schools of learning during the middle ages, the safest guide in reforming is history. We must introduce improvements analogous to those which produced the revival of learning in Europe. These means deserve the more commendation, because they are gradual.

The great object is to lead the Mussulmans from the absurd subtilities of dialectics and metaphysics, to the study of the sciences of experience. This is the improvement which was so powerfully advocated by the immortal Bacon.

The schoolmen, not contented with proscribing the study of history of nature, and of every science founded in fact, perverted other sciences which are useful in themselves, like Grammer and Natural Philosophy, and their spirit pervades every branch of knowledge.

Three methods present themselves for eradicating it; one is to leave scholastic studies for those who are not fit for any thing better, and to instruct intelligent young men exclusively in European sciences. This method is followed in Turkey and Egypt, but the results are not such as to invite to imitation. Moreover, it is not applicable to this Mudrissa. We should either be obliged entirely to abolish the study of dialectic theology, which has hitherto been exclusively followed in it, and thus virtually abolish the Mudrissa, or to have two distinct establishments.

The second course is that followed by Dr. Ballantyne in the Benares College. He takes what is valuable in the antiquated science, and refutes what is erroneous, and thus attacks the schoolmen on their own ground. To carry out such a system requires most extraordinary efforts, and its success must therefore depend upon the life and activity of the individual who originated it. Moreover, I doubt whether an



English dress would be more welcome to a Mussulman, if it was made up of the old rags of his own garments.

The third method, is to cultivate Arabic and Persian as a philological pursuit, and to teach the pupils first the elements of Modern Sciences, and then the corresponding scholastic theories. This being the plan which I have the honor to recommend, I beg leave further to enter on it.

#### PHILOLOGY.

During the middle ages, Latin was cultivated in Europe, precisely in the same manner, and with the same results, as Arabic is taught in purely Mussulman schools. It was the *lingua franca* of the learned class in Europe, who considering themselves as one family, of whatever country they might be, called themselves *Latini*, and looked down with contempt on the *lingua vulgares* or Vernacular tongues, and on those who did not know the learned language. Their Latin was most corrupt, and they were totally ignorant of the elegant compositions of the Romans yet the student by his being able to repeat some mysterious Latin sentences, obtained the great object of his ambition; he was considered by the vulgar, for whom all learning was inaccessible, as endowed with almost supernatural knowledge. The first step towards the revival of letters in Europe was the introduction of the Classics in schools; the Latin and Greek languages were now cultivated as philological pursuits, and the Vernacular became the vehicle of instruction. The methods in which the Latin was cultivated in Europe, and in which Arabic is studied at present in all Mohamedan countries are so entirely identical, that I need to make no further comments on the subject. In order however not to appear to underrate the philological attainments of the Moulvees, in comparing them with the schoolmen of the middle ages, I beg leave to quote the opinion of Mr. Lumsden.

“While an Indian Moulvee is able to expound, with no contemptible skill, the opinion maintained by Arabic writers on the most obtruse questions of Grammar, Logic, Rhetoric, Law, Metaphysics and abstract Theology, he has little knowledge of Arabic idiom, and has acquired a very limited command of words. Of History he can hardly be said to know any thing, and the great body of Arabic poetry is utterly beyond the reach of his attainments.”

Much has already been done towards rendering the study of Arabic a purely philological pursuit, by the illustrious Lumsden and others, and the Mahomedans are so well inclined towards such a change, that we need not to apprehend any dissatisfaction on their part, if we fully carry out this plan.

For this purpose, it is in the first place essential to render the Grammatical studies more easy, to vernacularize them, to illustrate them by examples, and to give to the students whilst they study Grammar, exercises in translating into Arabic and *vice versa*. Let them begin the study of Arabic by reading the *Destural Mobtadie*, the *Sarf Meer* and *Noho Meer*, which are three very well-written treatises on Etymology and Syntax explained in Persian; let every rule which occurs in these books be illustrated with several examples (we require a new edition for this purpose) and let them read at the same time the Arabic selections, which have been collected by



the Revd. T. Thomason and published by the Calcutta School Book Society. After the pupils have thus acquired the elements of the language, let them read Kuleelawd Dumna, one of the most ancient Arabic books of which we have a very carefully made edition by Silverstre de Sacy, or some similar work, and then they ought to proceed to study the most elegant books in the Arabic language, *i. e.*, the Koran with the commentary of two Jalals or Baydhawee, and the Mishkats or Tayseer. Without an intimate acquaintance with these two works, the study of Arabic is incomplete. I therefore consider it most essential that these books be re-introduced as school books into the Mudrissa, more particularly as experience proves, that if they are not read at school, they are read by but very few persons at home. The only way to account for their being proscribed is that they bear on their face the name of religious books. But, is it not inconsistent to neglect them for this reason, whilst the study of the obscure and absurd casuistry of the Shara Wikayah and the Hidayah, two-thirds of which treat on prayers, purifications, and other purely theological subjects is sanctioned, and it may be said is the object for which this Mudrissa is kept up?

After the study of the Mishkat, the pupils may advance to the seven suspended poems and the Hameisah, which will complete their course on the Belles Lettres of the Arabians.

It is not sufficient to introduce better authors, but the books now in use, the study of which is detrimental to the health of the mind, must gradually be discontinued, or at least taught at a stage when the mind is more formed and when they do less harm. I therefore beg to recommend that only the following dialectic treatises on Grammar be read, and not by beginners but by more advanced students, the Sharh Miat Amil, 2 the Marah al arwah or the Mishbah or the Shafuyah, 3 the Sharh Molla (the study of this book ought to be abolished as soon as possible, it being the acme of absurdity,) 4 the Mokhtasaral Ma'any or Rhetoric.

#### THE VERNACULAR.

Nothing is more important than the cultivation of the Vernacular. No nation has ever been great with locked up science in a dead or foreign language. The vernacularizing of science has released Europe from the thralldom of priest Government, and is the basis of Modern civilization. The Oordoo language, which the Mussulmans of Bengal consider their Vernacular, and which is indeed the only idiom which is spoken by the educated classes all over India, deserves particular attention, and it is the more necessary that it be taught in the Mudrissa, because we cannot expect for many years to come that the natives will have sense enough to make it the basis of their private instruction. In Delhie and Agra, though the Oordoo is spoken with great purity, it is taught in the Government Colleges, how much more is it necessary that it be studied in Calcutta where it is much degenerated?

Should the Council not think proper to introduce Hindustanee books, two days in the week may be set aside in the Persian classes, for translating from Persian into Oordoo and from Oordoo into Persian, and the rule may be framed that each pupil have a copy book, in which in his leisure hours he is to enter the exercises in a good hand, and that no pupil shall receive a Junior Scholarship, or be promoted into the higher classes, whose book of Oordoo exercises is not in good order.



This plan will have the advantage that the pupils accustom themselves to neatness and regularity in their writing, which is of great value in every station of life, particularly in a subordinate one.

#### PERSIAN.

I beg leave to recommend that Persian be taught in the Mudrissa for two reasons *first*, what is now called Persian is a very corrupt jargon; it therefore becomes a duty for the principal educational establishment for the Mahomedans, to improve it; *secondly*, if we fix a high standard for the admission of pupils, they will come to us at an age at which they have lost all elasticity of mind and the main object of the Mudrissa must be to mould the Mahomedan mind in a modernized form without changing the elements of their civilization, viz., language, religion, &c. It will however now be absolutely necessary, (though it appears to me desirable) that the elementary Persian books be read in the Mudrissa. It may be made a rule that no pupil be admitted who is not thoroughly grounded in the Gulistan, Anwari Sohayly, and Yusofozaheykha. Two courses of Persian, under this condition, will be sufficient. In the first, pupils ought to apply themselves to Persian, and Oordoo camposition, *i. e.*, to learn and practice the rules of letter-writing in Oordoo and Persian, and in the second, they ought to study Persian and Oordoo poetry: for the former course I would recommend as school books, the Inzha' Fayzrason, the Qusha Khaleefa, and Akhlaki Naziree, or Akhlah or Jalalee, and for the second we want a well-chosen Anthology from Persian poets with short biographical notices. In want of such a book a part of the Sekundernamah, and of the Dewan of Hafiz, and the Tahfatool-irakayn may be read.

#### INTRODUCTION OF MODERN SCIENCES.

We usually start from the erroneous supposition that, as there is so much enjoyment in the perception of truth, only a hint is required for persons who have received a false education, to bring them over to our opinion (which we consider as truth.) Experience however teaches that nothing is more painful for weak eyes, which have long been in the dark, than sudden exposure to the light. The same is the case with persons trained to a peculiar way of thinking. Most of them are so bigottedly attached to their views, that they would rather lose their lives, than be convinced of their errors.

We must, therefore, be prepared to meet with much opposition to the introduction of Modern Sciences; they must be introduced gradually, and in the least distasteful manner, teaching in the beginning only those, the advantage of which is self-evident and which are of practical use, as Geography and Natural Philosophy; but it is at the same time necessary, that the authorities be unflinching, and insist that as much as may be introduced be properly taught and studied.

Many years ago Geometry, Algebra, and Arithmetic were introduced in the Calcutta and Hooghly Mudrissas, but lest these sacred places might be profaned by the intrusion of a thinking man, Moulvees have been appointed to teach them, and in spite of common sense the books on Arithmetic and Algebra have been translated into barbarous Arabic. (To see the absurdity imagine that Euclid was taught in Greek at Cambridge.) The consequence is, that it may be asserted without fear of



contradiction that neither this nor the Hooghly Mudrissa ever turned out a pupil who could solve a problem of the third book of Euclid, or an example of a compound rule of three! If the Council should come to the decision that every *student* in the Mudrissa shall in future study English, Modern Sciences will of course be taught through the medium of this language. But to make English an obligatory study would be illiberal and superfluous, since most pupils who are likely to make any progress in it are of their own accord anxious to learn it. It will therefore be necessary that as in the Delhie College one or two well-qualified teachers of European Sciences be appointed, and that the pupils be instructed through the medium of their own language Hindustani, and that no pupil can enter a higher class, or obtain a prize or certificate, who has not devoted himself to the study of sciences. I should recommend that Ram Chundra, who has translated several mathematical works into Oordoo, be appointed. The enclosed copy of a letter from Mr. DeMorgan shows what mathematicians in Europe think of his attainments.

It will however in the beginning be advisable, that European Science (with the exception of Geometry) be taught chiefly in the Junior Department, and that in the Senior Department, the corresponding Arabic Sciences be cultivated. It is safer to take the antidote before the poison, than after. If the students learn the modern system of Natural Philosophy in Junior classes, the absurdities of Maybazee, if taught in the Senior Department, will only have a historical interest for them. The same is the case with reference to Astronomy, &c.

#### ENGLISH.

The pupils of the English Department have submitted an application to be permitted to devote part of their time to the study of Persian. Most of the pupils of the Junior classes of the Oriental Department, in their turn, are anxious to combine the study of the English language and literature with that of their own, and many have left the Mudrissa, because they cannot be efficiently instructed in English. In our days the education of a Mahomedan Gentleman is incomplete, if he does not know English, as well as Persian, and I therefore trust that the Council of Education will think proper to accede to the wishes of the pupils, which may be considered as those of their parents, and merge the English Department into the Anglo-Arabic.

This measure, if adopted, will make it very desirable, I might say indispensable, that the elements of Persian be taught in the Mudrissa in order to enable us to admit the pupils young, for experience shows that the natives who do not begin the study of English at an early age, make very rarely any progress, and they never acquire a good pronunciation. To teach English to young boys has another advantage. If the natives learn English from childhood, their ideas become English. Supposing that we do not teach Persian at all or only the higher books of Persian, the pupils come to us at too advanced an age for the study of English. For these reasons it is also desirable that the study of English be chiefly confined to the junior classes.

Great irregularity is caused by pupils of the Oriental Department attending the class of Mr. Lawler. They neither can keep up with their own classes, nor do they make much progress in English. The following seems to be the best way to remedy this evil. The Oriental studies in the subjoined scheme, are thus calculated, that



every pupil can master one class in a year. Those who wish to learn English at the same time, might stay two years in the same class, and give up half their Oriental studies the first year, and attend to them the second. The introduction of Persian also renders it necessary to extend the period during which a pupil is allowed to remain in the Mudrissa to eight years, and for those who learn English to ten.

I take further the liberty to recommend that the standard for Scholarships be changed, and that in the system of awarding them some alteration may be made. The best plan appears to me, would be, if at the commencement of each term, every Professor were to begin the course of study laid down for his class, and if he were to distribute the subject so as to get through it by the end of the term. Only such pupils as attend the class the first time (unless they study English) ought to be eligible for Scholarships or Prizes. The most distinguished of each of the four first classes to receive Senior, and the most distinguished of each of the 5th, 6th and 7th classes to receive Junior Scholarships, and the most distinguished of the three last classes as well as good pupils of the seven first classes, who however are not deemed to deserve scholarships, to have claims to prizes. If this system were adopted, there would be but one examination for all, and those who have been most distinguished during the year, would be sure of their reward. Moreover it would be a stimulus for the teachers to exert themselves, for each of them would be naturally anxious that his pupils be more successful than those of his neighbour.

I beg also to recommend, that no pupil be eligible for admission into a higher class, who does not give a satisfactory examination in all the branches of instruction, of the lower classes.

The following is a table of the classes and books which have been recommended in the preceding pages.

#### SENIOR DEPARTMENT.

*1st Class—Maximum age, 25 years.*

1 Hamásah, 2 Hidâyah, 3 Farâyz, 4 remaining portion of Mohptazer al Muânee, 5 Tashreeh al Aftah or Astronomy (Ptolemaic System).

*2nd Class—Maximum age, 24 years.*

1 Hidâyah, 2 Shashee on the Osul, 3 seven Moallukah and Haonâsah, 4 Maybodzre, 5 Mokhtazar al ma'ûnee or Talkhees.

*3rd Class—Maximum age, 23 years.*

1 Mishkat or Taysur, 2 Sharh W. Kiyah, 3 Kobhee, 4 Jâun at tawareekh, 5 Euclid.

*4th Class—Maximum age, 22.*

1 Sarh Mollot or Hafaijah, 2 Tayseer, Bazzawee or Jolalayn, 3 I sagoze and Sharh Tuhzeeb, 4 Jaun al tawarako, 5 Euclid.

#### JUNIOR DEPARTMENT.

*5th Class—Maximum age, 21 years.*

1 Sharh Miat Amil, 2 Misbuh or Murah alarwah or Sofiyah, 4 Kabla wa deirinah in Arabic, and parts of the Nafhutul yeman, 5 Tytler's Universal History, 6 Natural Philosophy, 7 Algebra and Plane Trigonometry.



*6th Class—Maximum age, 19 years.*

1 Dustooral al Mobtadee, 2 Surf Meer and Naha Meer, 3 Montakhahat Arabic, 4 Tytler's Universal History in Urdu, 5 Algebra, 6 Introduction to Natural Philosophy.

*7th Class—Maximum age, 17 years.*

1 1st Part of the Sekunder Namah, 2 Part of the Dewanee Hafiz, 3 the Imam Bukht, Urdu Selection, 4 Tytler's Universal History, 5 Introduction to Natural Philosophy.

*8th Class—Maximum age, 15 years.*

1 Inoha Fayz Ragan, 2 Inshakhuleefah, 3 Akhlahe Mohsinee or Nasiree, 4 Marshman's History of India.

It will be useful to change some of the books named in this scheme, as soon as we may have good editions of better ones.

In addition to these eight classes, which correspond to the classes which always existed, I would recommend that two preparatory Persian classes be founded for the reasons stated above, superintended by two monitors at 20 rupees each: such two classes are at least as a temporary arrangement (say for two years) indispensable, if the pupils now in the English Department are allowed to study Persian because many of them do not know the elements of Persian. Moreover it will be necessary to turn out many of the pupils of the Oriental Department, if these two classes are not sanctioned by the Council, for many of those who have been admitted are not able to join the 8th class of the above scheme.

As stated above, in the lower of these two preparatory classes, the Gulistau might be taught, and in the higher the Zolaykha and Bostan, and in both Geography through the medium of Oordoo, and Arithmetic equally through the medium of Oordoo.

It will be observed, that the above plan of study contains all Mahomedan Sciences and as much of Modern Science as may be necessary for elementary instruction. Though the course of study has been so much enlarged, only a very small addition to the present establishment will be required, *viz.*, a teacher of modern science at Rupees 150 a month, and two monitors for the Elementary Persian classes on a salary of 20 Rupees a month.

The English Department, if a teacher of science be appointed, and if it be merged into the Anglo-Arabic Department, will be sufficiently strong as far as numbers are concerned (we shall have four masters Mr. Lawler included) but not as far as the qualification of the teacher is concerned. We require a zealous and efficient head master; and on the salary which the head master receives, it is impossible to obtain an efficient man. One hundred and fifty rupees a month, which is now the salary of the head master, ought to be that of the second master, and the head master ought to have 300 Rs. a month, or at least 250 with a promise of receiving 300 Rs. as soon as the two monitors proposed above can be dispensed with, in case the English Department should be merged into the Anglo-Arabic Department.

The above arrangements would involve an additional outlay of Rs. 395, but we might abolish the places of teacher of Government Regulations, of fourth Professor of Arabic, both of which are at present vacant and thus effect a saving of 205 Rs. so that the additional outlay would only be 190 Rupees.



The abolition of the place of fourth Professor would make it necessary, that in the senior classes, the Ameen, and each of the three Professors should teach a distinct subject, without reference to the classes in which such subject is taught. Mohamed Wujeeh might take law, the Ameen Literature, and Euclid (he being the only Moulvee who understands Geometry) Moulvee Busheeroodeen, Logic, and Noorul Hukh Grammar. This arrangement is in the spirit of the Institution, and in every way desirable. But in the Junior Department every teacher is to be responsible for his class, and I consider it very objectionable that there should be a separate teacher of Arithmetic.

For the monitorships I would recommend Moulvees Abdool Hye and Abdool Ghunee, both of whom have been officiating as teachers and given great satisfaction.

(Signed) A. SPRENGER,

*Principal.*

*Mudrissa College, the 24th February, 1852.*

(Copy.)

UNIVERSITY COLLEGE, LONDON,

*November 26th, 1851.*

SIR,

My friend the late J. Drinkwater Bethune, a short time before his lamented death, forwarded several copies of your work on problems of maxima and minima to England, and gave directions that one of them should be presented to me.

I received the work a few days ago, and have just finished looking through it.

As I am not able to express my opinion through Mr. Bethune, I write at once to yourself, and hope this will reach you safely. I have been greatly pleased with the skilful and resolute manner in which you have pushed the purely algebraical view of maxima and minima beyond the usual limits.

I had very little idea, when I opened the book, and saw the first pages, that you would have ventured beyond equations of the second degree. The manner in which you have contrived to solve such a collection of problems without getting into intolerable length and difficulty of operation, is, truly remarkable, and I augur from it that the natives of the country in which Algebra was first found, will show themselves in time, the masters of the most profound forms of science which as far as we know is due to their ancestors, and that they will not let the additions which it has received in Europe, to be the last it is to receive.

I sincerely hope that you will pursue your own researches, and your endeavours to spread the results of modern science, in health and honor. I hope also you will turn your thoughts, if you have not done so already, to writing in the Native languages. Rely on it that it is in the tongue of the country, that the sciences must be really and effectually taught to the people.



As being myself a native of India, though born far South of you, I take a great interest in all that concerns the diffusion of Mathematical learning in that country, and I shall be very glad to hear that such efforts as yours, are becoming matters of every day occurrence. But great honor will always be due to those who have led the way.

I am,

Your's faithfully,

(Signed) A. DEMORGAN.

To Professor RAM CHUNDRA,

*Delhie College, Delhie, East Indies.*

(True Copy.)

(Signed) A. SPRENGER,

*Principal Mudrissa College.*

(True Copy.)

FRED. J. MOUAT,

*Secretary, Council of Education.*

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## APPENDIX No. V.

### MINUTES OF THE COUNCIL.

I have detained these papers some days longer than they would otherwise have remained with me, because I was anxious to obtain from Sir Henry Elliot, before his departure, his opinion of Dr. Sprenger's plan. I enclose Sir Henry's note to me, in this cover for circulation.

It confirms the opinion which I had previously formed, in favor of the adoption of Dr. Sprenger's scheme of study generally.

As regards the study of Arabic, I think there can be no doubt that if we are to teach a dead language at all, we ought to teach it well. Its real value is perhaps purely philological; but, whatever treasures this ancient literature may contain, will be best appreciated by those who have thoroughly mastered the language that is the vehicle of them. I myself see no objection to the use of the Koran and Commentaries on it, approved for their elegance as class books.

It seems to me, that to do this, in no degree infringes on our principle of withholding religious instruction. We may teach them as they would be taught at Oxford or Cambridge, if the study of Arabic were practically pursued in either University. Those, moreover, who think that we conform to the rule by excluding the Koran, take but a superficial view of the subject. The mission of Mahomed, for instance, is the basis of Mahomedan law, and in the Hedayah many rules of conduct will be found which rest on no better foundation, and have no higher sanction, than a tradition of some revelation to the prophet, more false and more absurd perhaps than any thing to be found in the Koran. On these grounds, and looking to the peculiar constitution and exclusive character of the Mudrissa, I should be disposed to brave any amount of cant and nonsense, which the introduction of these books may evoke.

What the Principal proposes with respect to Oordoo and Persian, is, so far as I can judge, deserving of adoption. It seems absurd so to conduct our educational establishments, that the students cannot correctly render the dead languages they are taught, into their own tongue.

In science one would wish either to teach nothing that is false, or to teach exploded theories only as matter of history. The misfortune is, that the exploded science of the Arabs is, I fancy, taught by Moulvees, who still believe it to be true, and whilst this system continues, the best remedy seems to be that suggested by the Principal, of giving to the students before they advance to these studies, sound elementary instruction in modern science, through the medium either of their own, or the English language.

I hardly know what to say to the proposed merging of the English in the Anglo-Arabic Department. It seems to be desirable in itself, and to be in accordance with the



views of the Court of Directors, as conveyed in their Despatch of the 12th of October 1849, (see Reports for 1849-50, p. 76.) But are the causes which induced the Council in 1847, to recommend separate classes for the young and for the old, still in operation?

The alteration suggested in the system of giving scholarships, I cannot quite understand, and whatever I have written here, expresses only my present impressions. The adoption or rejection of the scheme, either wholly, or in part, is matter for mature consideration, and to be decided on only after the members of the Council have had an opportunity of communicating their views to each other.

3rd March 1852.

(Signed) J. W. COLVILLE.

I shall be very glad to discuss this matter with my colleagues. I will only now express my doubts whether we are in the right course regarding the Mudrissa, and whether we are ever likely to be in the right course, without a great change of direction. We teach, it seems, false science of all sorts, as well as false philosophy; and now, we are certainly about to give some colour to an accusation that we also teach false religion. I have been reading the history of the Mudrissa in the Appendix to the Parliamentary Reports of 1833. I do not find that we are under any sort of *pledge* (as is repeatedly stated in Lord Auckland's Minute) as to our system of teaching in this College. All that can be made out is, that the College was originally established with some view towards providing capable Mahomedan Law Officers, and other Officers of our Courts. I do not see that our system is such as can be considered necessary for such a purpose, nor can I understand why, in the present day, we should trouble ourselves to teach the elements of Persian, or any Persian at all, to little Mussulman boys. What is it to us whether the rising generation of Mussulmans know Persian or not? or why should we trouble ourselves about a language which we have sedulously excluded from our Courts and Offices, and which if we let it alone, will soon in India die a natural death?

I am inclined to think that we shall best conform to the original idea of the institution, and at all events best fulfil our duty to the people, if we gradually get rid of all the Arabic science, philosophy and literature, now taught in the Mudrissa, except the science of Mahomedan law. For the teaching of that science we may save a class in which might be received students of fit age (not little boys) prepared by previous acquirement obtained elsewhere, to enter upon the study of Mahomedan law in the Arabic language. With the money thus saved, we might establish a great Mahomedan school for English and Vernacular instruction, and in ten years make the Mussulman what the young Hindoo now is, when he leaves the Hindoo College.

I throw out this remark, not in any spirit of dogmatism, but merely to cause discussion, and ensure correction of any erroneous notions which I may have allowed to possess me.

(Signed) FRED. J. HALLIDAY.

16th March, 1852.



In connection with this report of the Principal's, I have read the notice of the Calcutta Mudrissa in Mr. Fisher's memoir, printed in the public Appendix to the Report of the Select Committee of the House of Commons, dated 16th August 1852, and I have compared it with the original documents among the records of the Government of Bengal.

The original object of the Mudrissa as declared in the minute of the Governor General, Mr. Warren Hastings, dated 17th April 1781, was to provide "for the instruction of young students in the Mahomedan law, and in such other sciences as are taught in the Mahomedan schools." It does not seem to have been contemplated at that time, by the founder of the College, that instruction should be conveyed through any other medium than the Arabic language, or that any books should be studied except Arabic books.

In a subsequent minute, dated 21st January 1785, the design of the Governor General in founding the Mudrissa, is more fully explained.

"It has been deemed expedient" writes Mr. Hastings "to continue the administration of the Criminal Courts of Judicature, and many of the most important branches of the Police, in the hands of Mahomedan Officers. To discharge with credit the duties and functions annexed to those jurisdictions, it is necessary that the person who holds them should not only be endued with natural talents, but also that they should be possessed of a considerable degree of erudition in the Persian and Arabic languages, and in the complicated system of laws, founded on the tenets of their religion. This species of erudition has for some years past been much on the decline: since the management of the revenues has been taken into our own hands, it has chiefly been carried on by the English servants of the Company, and by the Hindoos, who from their education and habits of diligence and frugality possess great advantage over the Mahomedans, in conducting all affairs of finance and accounts. In consequence of this change the Mahomedan families have lost those sources of private emolument which could enable them to bestow much expense on the education of their children and are deprived of the power which they formerly possessed of endowing or patronizing public seminaries of learning. The Foujdaree Department, which affords but a bare subsistence to the Officers employed in it, neither possesses the means of encouraging; nor holds out a prospect capable of inducing the sons of the once-respectable, but now decayed and impoverished Mahomedan families, to qualify themselves for succeeding to the duties of it, by a long and laborious, course of study."

"These reflections, about four years ago, suggested to me the idea of founding a Mudrissa, or College for the cultivation of Mahomedan literature, in the town of Calcutta."

In 1791 a code of regulations for the management of the College was prepared and sanctioned by Government. These regulations provide a specific course in the following sciences to which the studies of the College were confined, 1 Natural Philosophy, 2 Theology, 3 Law (Hedayah), 4 Principles of Law (Asooli fikah), 5 Commentary in the Koran (Tufseer,) 6 Traditions of Mahomed, 7 Astronomy, 8 Geometry, 9 Arithmetic, 10 Logic, 11 Rhetoric, 12 Grammar.



In these sciences the books to be used are laid down, but the head preceptor was left at liberty to introduce other treatises on the same subjects. All the books mentioned are in Arabic.

General literature is not included in the studies of the College, as prescribed in 1791. The only science which might, by any possibility be held to include it, is Rhetoric, but in this the course is confined to the two treatises Mutawal (the long) and Mokhtuser (the short) both strictly technical. Poetry, History, Geography, find no place in the scheme.

The studies of the College seem to have been confined to books in the Arabic language, up to 1827, when an English class was introduced. This has since become a separate department for the instruction of young Mahomedan boys who do not attend the Oriental classes, and another class called the Anglo-Arabic class has been organized under a separate master, for the instruction in English of the advanced students of the Arabic Department. Neither the English Department nor the English class of the Arabic Department has, for many years past, if ever, been efficiently conducted.

Not a single student, if I mistake not, has ever reached the standard of a Senior Scholarship, and only two\* I believe have gained Junior Scholarships.

\* Wahidun Nubee.  
Abdool Luteef.

Dr. Sprenger's plan is "to cultivate Arabic and Persian as a philological pursuit, and to teach the pupils first the elements of modern science and then the corresponding scholastic theories."

The details of his plan, of which an outline is sketched in the report, are as follows:

I. Arabic. He proposes to vernacularize the study of Grammar, and encourage translation from Arabic into Oordoo and the reverse.

The Grammars he recommends, are, the Doostoorul Muhtadee, the Surf Meer and the Surf Noho, which are explained in Persian, but he adds that a new edition of these works is required, with each rule illustrated by examples.

With Grammar should be read Thomason's Arabic Selections.

The pupils should then proceed to Kalilah wa Dunma, De Sacy's edition "one of the most ancient Arabic books." Then to "the most elegant books in the Arabic language, *i. e.*, the Koran with the Commentary of the two Julals or Bydharee and the Mishkat or Tuseer" without an intimate acquaintance with which, the study of Arabic is incomplete.

The seven suspended poems and the Hamazeh should complete the course in Arabic belles lettres.

Dr. Sprenger recommends that the Vernacular of the Mudrissa should be Oordoo, and that it should be made the medium of instruction in science.

II. Vernacular. Translations into and from Oordoo should also be encouraged.

The study of Oordoo books for the sake of the language, is not recommended.

He proposes that the elements of Persian be taught, or at least that pupils be not admitted to the Mudrissa, without a knowledge of the Gulistan,

III. Persian. Anawaree Soheilee and Yusufo Zulaikha. There should be two courses of study, one of letter-writing (Text books Insha Fayzaasen Insha Khalifa, and Akhlakhi Nasiree, or Mohsinees) and the other of Poetry, (Text Books,) an



Anthology to be prepared, and in the absence of it, Secunder Namah, Dewan Hafiz, and Tuhfatul Irakyn.

To be taught in the Vernacular, by a separate Teacher.

Dr. Sprenger would abolish the Anglo-Arabic Department. It is most desirable,

he observes, to teach English to very young boys, but they

IV. Modern Science.

V. English.

will not come unless Persian be also taught. He would

make the study of English optional, allowing those who

read it to remain two years in a class instead of one. Eight years should be the maximum period during which an ordinary student can remain in the College, and ten for those who learn English.

Should be distributed among all the classes. Senior for the 1st, 2nd, 3rd and 4th classes, and Junior for the 5th, 6th and 7th. No promotion

VI. Scholarships.

should be allowed except for general progress in all studies.

Dr. Sprenger gives a scheme of study for the Arabic Department, including the instruction in Persian and Oordoo above recommended.

The Court of Directors have ordered "that the funds assigned to each Native College or Oriental Seminary should be employed exclusively on instruction in, "or in connexion with, that College or Seminary, giving a decided preference within "those Institutions, to the promotion in the first instance of perfect efficiency in Oriental instruction. Despatch dated 20th January 1841.

These orders certainly do not imply that Arabic is to be taught, as Latin was taught in Europe during the dark ages, or that false science is to be taught to the exclusion of true. Neither do they imply that true science is necessarily to be taught through the medium of a language which in India is a dead language, and but imperfectly known to those who profess to teach it.

There can at all events be no reason, founded on these orders, why the reforms that have been introduced into the Oriental Departments of the Delhi and Agra Colleges, should not also be introduced into the Calcutta Mudrissa, and I am aware of no other reason for the difference.

Every day, the Mahomedans of Calcutta are becoming more sensible of the absolute necessity of educating their children, in such a manner, as will enable them to compete in the race of public employment with the Hindoos, who are trained in the Hindoo College, and in the Missionary Schools of the metropolis, and there is a strong desire among them, that the means of this education should be provided in connexion with the Mudrissa, which they have been brought up to regard as an institution peculiarly their own. They feel a much stronger objection than the Hindoos to receive eleemosynary education at the hands of missionaries, and yet their means are not generally such as to enable them to afford the high rate of schooling fee, paid by the pupils of the Hindoo College. Some of the more respectable among them despairing of other means, send their children as day-scholars to the Parental Academy, where, at a moderate expense, they are better instructed in English and the elements of science, than they would be at the Mudrissa as now constituted, and where the discipline and moral conduct of the pupils are far better looked after.



\* The object of Mr. Hastings was to give the Mahomedans the means of qualifying themselves to become efficient public servants. Eighty years ago this object might possibly be attained by instructing them exclusively in and through the medium of Arabic: but the effect of such an education in 1852 is only to disqualify them.

In my opinion we shall fully comply with the intentions of the founder\* and act up to the more recent instructions of the Court, if we confine the study of the Oriental classes to the Arabic language and literature, and to Mahomedan law, and in these we should endeavour to make our instruction as perfect as possible.

On careful consideration, and after inquiry among the Mahomedans themselves, I am satisfied that it would be more acceptable to them, and at the same time much more advantageous to them, if we teach science through the medium of English as it is taught at the Hindoo College, than if we attempt to teach it in Oordoo, as proposed by Dr. Sprenger. The Mahomedans have a strong objection to receive instruction in Oordoo, which they regard as an unformed and unphilosophical language, fit only for the purpose of colloquial intercourse, and an accurate and critical knowledge of which leads to no useful purpose; while on the other hand, they regard English as a perfect language, the depository of all modern knowledge, and, under existing circumstances, the necessary medium of communication with the governing race, and they would consider that while receiving instruction in Arithmetic, Geography, History, &c. in English, they are at the same time acquiring a knowledge of the language itself.

Moreover, Oordoo is not the Vernacular language, even of the Mahomedans in Bengal. It is spoken among themselves by the men of the higher and middle classes in large towns, but Bengalee is the language of the Mahomedan ladies, and of all classes of the most Mahomedan rural population of Bengal, and it is through Bengalee alone that the useful information acquired at the Mudrissa, can be communicated to the mass of the people. Epistolary correspondence is never carried on in Oordoo, but invariably either in Persian or Bengalee.

This being the case, I am disposed to think that the studies of the junior classes of the Mudrissa should be regulated exactly as they are in the Hindoo College, with the single addition of Persian, which should be taught as an accomplishment, in the same manner as French is in the Schools of England, and left optional with the boys to learn or not, as they please. All translations by way of exercise, should be from English into Bengalee, and from Bengalee into English, and Oordoo should be abandoned. I agree with Mr. Halliday that the Government has no direct object in teaching Persian, but without it, I doubt if we shall be able to induce boys to attend the College young enough to take their proper place in English classes. One hour a day should be set apart for Persian, and the teacher should also be qualified to instruct the more advanced boys, in the elements of Arabic. There should be no Junior Arabic Department.

When the students have passed through the Junior Department, I would give them their option, either to devote themselves entirely to Arabic, or to continue their course of English education, allowing them in the latter case to devote a small portion of their time, say, one hour a day, to Arabic studies.

The Arabic course, as already observed, should be confined to Mahomedan law and Arabic literature. What may be the best course of Arabic literature, I am not



competent to determine, but I understand there would be an objection among the Mussulmans themselves, to make the Koran and Commentaries, a subject of school study, and I cannot doubt that the Principal will find it easy to substitute other books, that will answer the purpose equally well.

The rules of admission to the Junior Department of the Mudrissa should be the same as in all other Colleges, and every boy should be required to pay a schooling fee, which for the present might be fixed at one Rupee a month.

The schooling fee should be required from every pupil so long as he remains in the College, whether he afterwards joins the Arabic Department or not, the only exception being, as elsewhere, in favour of those who obtain scholarships.

I would admit young men into the Arabic Department, provided they are possessed of the qualifications necessary to enable them to enter at once on the studies of any one of the classes, and are within the prescribed limit as to age. But they must pay the schooling fee.

The full establishment necessary for carrying on such a scheme as I have proposed would be as follows :—

Principal, .....	300
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*Senior English Department.*

Head Master, .....	400
Second „ .....	300
Third „ .....	200
Fourth „ .....	150
Pundits, .....	50
	<hr/> 1,100

*Senior Arabic Department.*

Head Moulvee and Ameen, .....	300
Second Ditto, .....	150
Third Ditto, .....	100
Fourth Ditto, .....	80
	<hr/> 630

*Junior Department.*

Head Master, .....	150
Second „ .....	80
Third „ .....	50
Fourth „ .....	40
Fifth „ .....	30
Sixth „ .....	20
Persian Teacher, .....	50
	<hr/> 420



Head writer, ... ..	40
Librarian English and Arabic, ... ..	50
Sub-Assistant Surgeon, ... ..	25
Servants as at present, ... ..	101
Contingencies, ... ..	50
Prizes, ... ..	25
	<hr/>
	291
	<hr/>

Scholarships as at present, ... .. 516

Total, ..... 3,257

or per annum Rs. 39,084

The whole of this amount, though much less than the actual charge of the Hindoo and Hooghly Colleges, would not for some time be required. On the other hand, if the change were to be carried out at once, we might perhaps have to provide some personal allowances for officers thereby deprived of their situations.

Taking the items marked with an asterisk, as not immediately required, at

* Head Master, .. ..	400
Third " .. ..	200
Fourth " .. ..	150
English Scholarships, ....	188
	<hr/>
	938

† Ameen's Salary, ....	225
Less 4th Professor, ..	80
	<hr/>
	145

Four Assistant Professors, 185	
Less Persian Teacher, 50	
	<hr/>
	135

280

Rupees 938\* a month and the highest possible personal allowance, we might have to pay at Rupees 280,† the net reduction from the above maximum expense is Rupees 658 a month, or Rupees 7,896 a year, and if we take into account the Schooling fees from 300 pupils at one rupee a month each, we need not apprehend that the demand upon the Education Fund on account of the Mudrissa, will for several years to come, be in excess of the allotted grant of Rupees 32,000; whenever this sum is exceeded, the object of improving and enlightening the Mahomedans of Bengal by giving them an education suitable to the age such as we

now give to the Hindoos of the Presidency, will afford a fair and legitimate occasion of applying to Government for a small additional grant from the Exchequer.

(Signed) CECIL BEADON.

26th April 1852.

Since I wrote my former minute, I have seen those of Messrs. Halliday and Beadon. The changes to be effected in the Mudrissa will, I think, be best settled by discussion in the Council, with or in the presence of the Principal. I incline very much to the modifications suggested by Mr. Beadon in his able minute. I would confine the study of Arabic to literature and law, not to law alone, as suggested by Mr. Halliday, and I would make the study of Bengalee part of the College studies.



If the Mahomedans of Bengal are to continue to look to the Courts of Law for employment, they ought to be competently instructed in the Vernacular of Bengal. As to the Keran or the Commentaries on it, if the Mahomedans themselves object to their being read in the College, as Mr. Beadon considers them to do, *cadit quæstio*, but I remain of the opinion that we ought not to object to their being read philologically.

(Signed) J. W. COLVILE.

4th May, 1852.

I have gone very carefully over Dr. Sprenger's report and the minutes of my colleagues. Considerable pains have been taken, especially by Mr. Beadon, to demonstrate the original scheme and intentions of the founders of the Institution. No Institution in the world that I am aware of, limits itself rigidly to the notions prevailing at the date of its being founded.

All institutions take additions from, and receive new tints from the improving spirit of the age. Why should the Mudrissa be an exception? The original purpose, putting it as an abstract proposition, was to improve the Mahomedans in law and literature. True, some one observes, in Mahomedan law and literature. Even restricting the latter to the body of literature contained in the Arabic, do we teach any thing even like the rudiments of *that*, or does any one suppose that an alumnus educated at our Mudrissa could hold a candle to the learned among the Moors of Andalusia, before the expulsion of Boabdil al Chico? There is a great deal in Dr. Sprenger's report which I have perused with great interest, and I will add instruction. I had misgivings, however, as I read what he proposes in regard to the study of Persian and Oordoo. After the perusal of Messrs. Halliday and Beadon's remarks however, I have no misgivings at all. I quite concur with them, and I do so, the more convinced of the justness of their views, because I have seen them practically confirmed in a different part of the world entirely from India. The Erse or Irish and Gaelic language is to this day the mother tongue of say five millions of the Irish, and some five hundred thousand (at least) of the Scottish Highlanders and Islanders or the Gael as they call themselves. Now, I venture to say, if any one were seriously to propose to teach Irish and Highland youth English science and literature in Irish or Erse, that the proposal would be received with the greatest disgust. They would say no; teach these letters and sciences in the language in which they have already been eliminated, that is in the language of the Saxon. If (again they would say) you wish to teach young men and adults religion, law and literature, you must of course do so in their own mother tongue, as they know no other. Accordingly in these countries, reading in the Vernacular is taught chiefly to adults, to enable them to read the Erse bible for themselves, seeing that they are too old to be taught to read the Scriptures in English. Perhaps my illustration may not be a very ratiocinative one, but it is the best that occurs to me, while writing these remarks in unavoidable haste.

(Signed) J. GRANT.

6th May, 1852.



The papers now circulated require a few words of explanation.

At a meeting of the Council held whilst Messrs. Halliday and Beadon were still members of it, at which the minutes of those gentlemen concerning Dr. Sprenger's plan for the Mudrissa were discussed, a general opinion was expressed that the most effectual remedy for the deficiencies in the education provided by the State for the Mahomedans in Calcutta, might be found in opening the Hindoo College to them.

No formal resolution was come to, but a desire was expressed, that Dr. Mouat and I should examine into the history and constitution of the College; ascertain what, if any, substantial obstacles there were in the way of putting it on the same footing with other Government Colleges, and lay the result of our inquiries in the shape of a scheme before the Council.

The labour of the investigation has fallen chiefly upon Dr. Mouat, who has devoted much time and attention to it. He laid the information collected, and the first draft of a letter to Government before me. I have suggested various alterations in and additions to that draft, which we have finally gone over together, and settled as it now stands.

In adopting the form of a letter to Government we do not of course mean to imply that the Council is in any degree pledged, either to make the general proposition to Government, or to any of the particular grounds on which we seek to support it. But, it appeared to us, that this was on the whole the most convenient form of bringing the case in all its bearings before the Council, and the more so, because if it be ultimately determined to submit the proposal to Government, nothing will require to be done, but to adopt the letter, with such modification as a majority of the Council may deem it necessary to make therein.

In the meanwhile it will perhaps be most convenient that the papers should be circulated specially, and that after the other members have seen them, the general question should be first discussed and decided at a general or special meeting. That done, if the Council shall then decide to submit the proposals to Government, the different suggestions for the improvement of the letter may be considered and disposed of. For the convenience of the members it will be well to have the paragraphs, at all events the pages, numbered. This has not yet been done.

(Signed) J. W. COLVILLE.

16th September, 1852.

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I have read these papers with much attention. My present views are in favor (without binding myself to its details) of Mr. Beadon's original plan, of giving an efficient English education, joined with facilities for instruction in Mahomedan literature and law (I quite approve of getting rid of the natural philosophy, logic, &c. classes) within the Mudrissa itself. I believe that this is the easily practicable plan, that it will throw so little extra cost on the Education Funds as to raise no real difficulty on that score, and that the Government will only benefit by having two rival and effective Institutions of Education in a Metropolis like Calcutta.



The scheme of amalgamation may be ripened and recommended by circumstances, and a gradual change of feelings. If then thought desirable, it can be readily adopted. At present I fear that while we are discussing and attempting it, much valuable time will be lost.

I am prepared however to modify these views, if convinced by experience on further inquiry, that I am in error.

(Signed) J. R. COLVIN.

13th October, 1852.

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I have read all these papers with much attention and interest.

I proceed, following the course set by our President and Mr. Colvin, to indicate the view I am inclined to take upon the important questions to be decided; reserving any more definitive opinion, till I have had the benefit of discussion with my colleagues. We shall discuss more to the purpose, when we know where we all agree, and where we have a tendency to differ.

I understand the foundation of the whole matter before us to be the necessity of considering and reporting upon the English Department of the Mahomedan College, to which our attention has been called by the Court of Directors and Government. I will begin, therefore, with the points directly connected with that department.

The fact is confessed that the English Department of this College has been as yet a costly failure; and that in this respect there must be a great reform.

Mr. Colvin supports a scheme prepared by Mr. Beadon on a previous occasion; which is to make English so far the chief part of the system, as to teach no science but law otherwise than in English; but he objects to our President's proposal, which is to have no English course at all, in the Mahomedan College, substituting for Mahomedans an English education at a general English College to be established. Mr. Colvin would continue the Mahomedan College exclusively for Mahomedans, and the Hindoo College exclusively for Hindoos, teaching in both, though in the former not exclusively, English literature and science.

I cannot think that this is the best course open to us. Indeed it strikes me as a course fundamentally unsound in principle, and impracticable in fact.

It appears to me that a grave error of principle was committed by Government when it undertook to carry out, chiefly at its own cost, an expensive College *exclusively* for the people of one sect, and of one class of that sect. Our endeavour should be, I think, to get out of that error, but the course proposed is to repeat, and effectively to perpetuate it.

The impracticability to my mind consists in this: we have not the money, and we have no chance of ever getting the money; neither have we the implements, for giving at the Mahomedan College, as good an English education as we give at the Hindoo College. And against any thing short of this, in justice to the Mahomedans, I protest.

Moreover, if we had done all that is proposed, at the Mahomedan College, we should still, after a heavy outlay, have advanced not one step towards the goal to which, it



is my opinion, if we look around, we must see that justice and policy are irresistibly impelling us ; which is some arrangement or another, whereby the youth of every persuasion, and of every class to which a high English education is a main object, shall have at the Metropolis of British India, the best means of acquiring a high English education that British India can afford.

We have European Creoles, Anglo-Indians, Jews, Armenians, Parsees, Burmese and native Christians of all tribes, not to speak of Hindoos to whom the Hindoo College is not open, for whom as well as for Mahomedans, we must provide.

It seems to me therefore, that our choice, unless we are prepared to go deeper into error, lies only between.

*First.*—Attempting to institute a general English College, abolishing the English Department of the Mahomedan College and retaining the Hindoo College as at present ; and *secondly*, instituting a new general English College for which means may be provided either from the funds available on discontinuing the English Department of the Mahomedan College, and on discontinuing all further connexion with the Hindoo College, or else by simply converting the Hindoo College into a general English College. The second is the only course that appears to me practicable.

As to the other branches of the Mahomedan College, I must say that at present I disagree quite with Mr. Halliday's proposal to abandon in that Institution, all teaching of Mahomedan literature. Without entering upon the common places on this subject, it is only necessary, in order to indicate the view I at present take, to say that in my opinion, whatever is to be said in favor of teaching the classical languages in Europe, as a part of a liberal education, is to be said in favor of teaching a Mahomedan, in whatever part of the world he may live, if it is intended to make him a man of liberal education, the Arabic language. And I make the same comparison between French and Persian, agreeing much in this, I believe, with Mr. Beadon.

I quite agree with Mr. Halliday, Mr. Colvin, and Mr. Beadon in abandoning the teaching of science according to the Mahomedan learning. Apart from all questions as to the language of instruction, I cannot think it justifiable to teach any progressive science otherwise than as it stands, or shall stand, when at the highest point it has reached or shall reach. There would be no less real absurdity in teaching English youths, who learn the Greek language, astronomy, physics, and natural history as Ptolemy, Archimedes and Aristotle left them, than in teaching, as we do, Mahomedan youths, who learn the Arabic language, these sciences are at the same point of progress, because the Arab writers learned from those great masters, and have made no advance themselves since.

We must give those who come to us to be taught science, the best science we have. Also we are now pressed to teach Mahomedans, English. Obviously as we have to teach them English, we should teach them science in English, because they will know no other language in which science at its present degree of progress is to be found.

I concur therefore in the proposal to teach in the Mahomedan College, only Mahomedan law, and Mahomedan literature. But these I would teach there up to the very highest attainable standard.



This brings me to the last point: shall our General English College be formed as a new Institution; or shall the Hindoo College be transformed into a General English College?

That the Government has a right, in every sense of the word right, to discontinue wholly all concern with and assistance to the Hindoo College, is I fancy not contested. I don't think the Hindoo gentry of Calcutta would have ground of complaint, if this were done, and at the same moment an equally good Institution were thrown open to them.

But I think the representatives of the Hindoo gentry who to their great honor founded the Hindoo College, would have just cause of complaint if we did not consult them, before coming to a final determination as to the manner in which we shall recommend to Government, that our object of getting a general English College in Calcutta, shall be accomplished. We should all regret doing any thing unpalatable to them. The public owes to the founders of the Hindoo College very much more than the money they subscribed to it, liberal as their subscriptions were. Their influence and example were at the time immeasurably valuable. They are now worthily represented; and I see no reason to doubt that we may devise a scheme that will not be disagreeable to any party.

I regard the general English College as indispensable, and the Government support of two great English Colleges in Calcutta, as impossible. In the main, therefore, we cannot properly in my view of the case forego our object. But I think it probable that the Hindoo management of the Hindoo College would much prefer the enlargement and opening of the present Institution, whereby the names of its founders would be all the more honored, by reason of the more grand and exalted character which their foundation would assume, to its severance from all Government connexion, and its eclipse by the rising glory of a new University, worthy of the Metropolis of India.

This would all be matter for friendly personal conference with the Hindoo Management, after our own views are determined and before we address Government.

(Signed) J. P. GRANT.

30th October, 1852.

The primary object of the proposed reference to Government appears to me to be twofold, viz. to obtain permission to modify the present system of Oriental instruction in the Mudrissa, and to provide an efficient English education for the Mahomedan population. With these questions is also incidentally mixed up the subject which was formerly discussed in Council, of the evil of having a Committee of management of the Hindoo College.

As to the first point, I think there can hardly be any difference of opinion at the present day; that the teaching of false systems of philosophy and natural sciences should cease both at the Mudrissa and the Sanscrit College, which are supported solely at the expense of Government. Indeed I feel rather inclined to think that the abolition of both these Institutions, and the appropriation of the funds assigned to



support them, to further sound English education would be beneficial, leaving the natives to their own resources to cultivate the dead languages.

With reference to the second point, it is proposed to throw open the Hindoo College to all classes of the community, and three modes are suggested for accomplishing that object.

*First.*—Unqualifiedly by consent of the founders of the Hindoo College or their representatives.

*Secondly.*—If such consent is refused, by dissolving the connection of Government with the founders of the Institution, and taking the Institution altogether from them by re-payment of the sum of Rupees 30,000, now remaining of the original subscriptions, and

*Thirdly.*—By consent of the founders or their representatives, with a modification as to scholarship grants.

My opinion always has been, and still is, that the Hindoo College ought to be open to all classes of the community, but only on equal terms to all. No educational Institution in my opinion ought to be exclusive. Such is however my individual opinion, and I know not what may be the opinion of the other members of the Committee of Management and founders of the College. I am myself not one of the founders.

The first mode suggested for accomplishing this desirable object appears to me to be the best. I doubt whether the Government will give its sanction to the second. It involves in my opinion a question of private and vested rights. If however its adoption is determined to be recommended, I think the whole correspondence (instead of partial extracts) between the Committee of Management, the Government and the General Committee of Public Instruction in 1823, 1824 and 1825 should be laid before Government. That correspondence will show the exact nature of the compact under which the Government consented to give, and the Committee of Management of the Hindoo College to receive pecuniary aid from Government.

The question as to the alleged evil arising from the existence of the Hindoo College Committee of Management, which has been incidentally brought forward and is proposed to be embodied in this report, I think might be separately discussed, and if necessary made the subject of a separate report. Before considering that subject, I think it would be as well to ask the members of the Committee of Management of the Hindoo College for what reasons they ceased to attend the meetings latterly.

The withdrawal of the countenance of Government in my opinion will, in the highest degree, injure the College, and if the other members of the Committee of Management view the matter in the same light as I do, it is probable that they may prefer the enlargement of their College, to its severance with Government connection.

I concur with Mr. Grant that a friendly conference with the Hindoo College Management is most desirable, and ought to be attempted before addressing Government.

The third mode suggested needs no observation at present, for if the consent is obtained, the details will be of minor importance.

I took an active part in the Management of the Hindoo College from 1822 (I think) as a member of the Committee of Management, though I was elected Secretary in 1841.

15th November, 1852.

(Signed) RUSSOMOY DUTT.



I concur generally in the sentiments so forcibly expressed in the above excellent minute by Mr. Grant.

The main question which requires immediate consideration is, how can Government provide the means of acquiring a high English education for its native subjects, other than good caste Hindoos, who alone are admissible into the Hindoo College. The most feasible plan undoubtedly is to throw open the Hindoo College to all classes of the people. There cannot be any sound objection to such a measure, and I hope in the present day no narrow views will be advanced.

I think with Mr. Grant that the College Managers are entitled to be consulted, before any proposition is forwarded to Government, and a friendly conference with them as proposed by him, may, as I earnestly hope it will, remove, every difficulty against the attainment of our object. If we should however fail in carrying them with us, I do not see how we can avoid advising Government to dis sever its connection with the Management. A wrong principle must be eschewed and a just one upheld, even though worthy and influential individuals should be offended.

As I hope to hear this matter fully discussed to-morrow, I will not add any thing more at present.

(Signed) R. G. GHOSE.

19th November, 1852.

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I have again looked at these papers.

My opinion remains unchanged that to throw open the Hindoo College to all without distinction of race or creed, is a measure desirable in itself. Since our conference with the Native members of the Hindoo College Management, I have thought that the measure is one which may be effected without any serious shock to the feelings of those who represent the founders of the Institution adopted by Government, or of the Hindoo community generally.

I am therefore in favor of recommending this measure to Government, placing before it all the documents which bear upon the relations of the State to the College as it exists, and suggesting that it may be desirable to mark the merits of those who first founded the Hindoo College by giving to those who under the present system are entitled to be hereditary members of the Hindoo College Management a seat in the Council of Education.

Whether the opening of the College will be an adequate remedy for the deficiencies in the means of education which the State supplies to the Mahomedan community, is a question on which I feel more doubtful. All I hear makes me fear, that comparatively speaking, few *Mahomedans* will for some time appreciate the benefits of an English education for their children, sufficiently to induce them to pay 5 Rupees per mensem for it.

I incline therefore to think that we ought by an extension of Branch Schools, at a lower rate or otherwise, to give an English education up to a certain point.

This gained, the Mahomedans will themselves by degrees learn the advantage, and acquire the inclination to carry that education further.



I sometimes think that a general reduction of the Government fee might be desirable. I have heard that owing to the excellent education freely given at some of the Missionary Academies, the number of students in the Hindoo College is falling off.

As regards the Mudrissa and the plan of study there, I entirely agree with Mr. J. P. Grant. But I regard the notion of teaching English effectually to young men of the age and habits of the Arabic Students (which seems to be the notion present to the minds or collective mind of the Hon'ble Court) is visionary. What we do in the matter of English education (and instruction in English is at this time of day and in this part of the country essential to fit the Mahomedans for the Public Service) must be done with the young. The advantage of teaching English science as practised at Delhie and Agra, in the Vernacular, seems to me too doubtful and remote to justify our incurring any great expense in the attempt. All these questions should be discussed at the next general or a special meeting.

(Signed) J. W. COLVILLE.

25th March, 1853.

Note on the Junior Department of the Hindoo College, and the superiority of Branch Schools.

The Junior Department of the Hindoo College consists of four classes, of which two are divided into three sections, and one into four sections, representing in reality eleven classes. The number of students in each such class varies from 15 to 33. The whole number of pupils is 293; of whom 266 pay a monthly schooling fee of 5 Rupees each, realizing a total of 1,330 Rupees monthly.

For the instruction of this Department, eleven Masters and four Pundits are entertained on the following salaries; viz.

Second Master,	.. .. .	Rs.	175
Third	„ .. .. .		125
Fourth	„ .. .. .		95
Fifth	„ .. .. .		95
Sixth	„ .. .. .		80
Seventh	„ .. .. .		70
Eighth	„ .. .. .		70
Ninth	„ .. .. .		60
Tenth	„ .. .. .		60
Eleventh	„ .. .. .		50
Twelfth	„ .. .. .		50
First Pundit,	.. .. .		20
Second,	„ .. .. .		20
Third,	„ .. .. .		20
Fourth,	„ .. .. .		20
			1,010



The cost of educating each pupil of this department is rupees 3-7-1.

The studies of this department range between the Alphabet and earliest rudiments of both English and Bengalee, to the next series of studies below the Junior English Scholarship standard, viz., the Citizen of the World, Murray's Grammar, Pinnock's Histories, Algebra, as far as Simple Equations, three books of Euclid, and Newmarch's Arithmetic.

The Branch School contains also four classes, sub-divided by sections into thirteen, in which the number of scholars ranges from 19 to 47. The total number of pupils is 416, of whom 380 pay a schooling fee of 2 rupees, and 36 of one rupee, making an aggregate of 796 rupees.

The boys, paying one rupee each, are those who were admitted before it was decided that an uniform rate of 2 rupees should be charged. As soon as they have been eliminated from the School, all will pay 2 rupees.

The establishment of this School consists of fifteen Masters and three Pundits, at the following salaries, viz. :

Head Master, .. .. .	Rs. 150
Second .. .. .	60
Third .. .. .	60
Fourth .. .. .	45
Fifth .. .. .	45
Sixth .. .. .	35
Seventh .. .. .	35
Eighth .. .. .	20
Ninth .. .. .	20
Tenth .. .. .	20
Eleventh .. .. .	20
Twelfth .. .. .	20
Thirteenth .. .. .	20
Fourteenth .. .. .	20
Fifteenth .. .. .	20
First Pundit, .. .. .	15
Second .. .. .	15
Third .. .. .	15

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635

The cost of educating each pupil of the Branch School is rupees 1-3-11.

The studies of the Institution range from the Alphabet to the Junior English Scholarship standard, the studies of the 2nd class being somewhat in advance of those of the highest class in the Junior Department of the Hindoo College.

Both schools more than pay their cost, the excess in the case of the Hindoo College being 320 rupees monthly, that in the Branch School being 161. If the latter institution were on its complete effective footing of each boy paying 2 rupees for his instruction, the excess would be 197 rupees with the present number of pupils.



The first question that presents itself for consideration is, as to the fairness of charging 5 rupees a month for the education of boys, when equally, if not more valuable instruction can be obtained within a stone's throw, for less than half the sum.

Another consideration is as to whether it is the proper function of a College to teach A B C, and whether 50 rupees monthly is not too high a salary for the amount of knowledge required from such a teacher.

It appears to me to be wrong in principle, to value the simple elementary knowledge of English involved in these appointments at a higher rate than the profound Bengalee acquirements of the senior Pundit of the whole College, whose remuneration is 35 rupees a month, and who is probably a good Sanscrit, as well as an elegant Bengalee Scholar.

No difficulty is found in filling up the Branch School appointments at their present salaries.

It is true that the Masters are constantly petitioning for an increase of pay, and reasonably so, when they see that the market value of the same attainments is more than double in two schools under the same Government, separated by a few yards of ground.

The inferences that I deduce from these premises are, that the junior masters of the Hindoo College, are too highly paid, and that the parents are charged more for the education than it is worth.

It would be difficult to sever the Junior School suddenly from the Hindoo College, and probably not be fair to present incumbents in that school to reduce their salaries.

I would therefore gradually prepare the way for the change, by reducing the salaries of the junior teachers as their offices become vacant, promoting all below them to the vacancies, if considered fit by the Principal.

The other measure, I would suggest, is to open one or two new Branch Schools, upon the same footing and organization as that already in existence.

They should be open to all castes and classes, upon payment of a uniform schooling charge of 2 rupees.

The first I would open in the neighbourhood of the Calcutta Mudrissa, the English Department of which might be closed as soon as the branch school was organized, in anticipation of the result of the discussion, upon the papers now in circulation.

An eligible house might be hired, I believe, for 80 rupees a month.

(Signed) F. J. MOUAT.

26th April, 1853.

I have kept these papers for a considerable time, that I might make close inquiry as to the means most likely to lead the Mahomedan families of respectability in Bengal to give the benefit of an English education to their children.

I shall now note the results of these inquiries, and the grounds of them, briefly, as heads for oral discussion, not by way of formal and argumentative minuting, for which the members of our Committee have not time, and which is, perhaps, ill suited to our purpose of mutual counsel and co-operation.



The opening of the Hindoo College to all classes is, in my view, a good and right thing *per se*, even though we should adopt also other schemes for the education of Mahomedans.

Time has solved the Hindoo College question for us. The Hindoos in Calcutta have now an exclusive College established. We have, as to that point, only to state the facts to the Government, and to propose what may seem best and fairest in recognition of the Hindoo claim to the money remaining from their original subscriptions, which is still in our hands. Perhaps the reservation of the Scholarships, supported by that amount of funds, to Hindoo candidates alone, may be the most appropriate arrangement.

There is a general agreement that the Junior Department of the Hindoo College is out of place in what ought to be an institution of superior education, and the rate of schooling fee decidedly too high. Let us then have several branch schools in Calcutta, with a schooling fee of only 2 rupees a month, open to all classes, and to draw Mahomedans the more to these, let these be masters of Persian Literature, beginning with Sadi's Kureema, an elementary and useful little work in simple verse, generally the first taught to boys, on Virtues and Vices, suited to lads of such schools. The attendance on the Persian teachers to be optional with the parents or guardians of the boys.

It will be a great gain if we can, by such inducements, bring Mahomedan boys to commence English education at the early age, from 6 to 8, at which many Hindoos begin.

This is, however, the practical difficulty. A Mahomedan gentleman *will* teach his son Persian and enough of Arabic to make him fairly master of the composite modern Persian, and this is the education with which he commences when his son is 6 or 7 years of age. This is carried on to the age of from 10 to 12, when those, who are of the learned or erudite class, relations of scholarly families, or persons desirous of taking rank as *Moulvees*, devote themselves chiefly to the Arabic. *At this age*, a Mahomedan gentleman of the present day in Bengal, sensible of the necessity of English for his son's success in life, and not caring that he should be learned in the Arabic language or law, will be ready that his son should apply himself to English, carrying on at the same time his Persian reading, as a becoming accomplishment, and likely to be of benefit to his character. I need not say that there is, in the Persian literature, much elegant composition, much terse and graceful poetry, (which is to the Mahomedans, for the familiar exercise of taste, and as his ready store-house of sentiment and practical wisdom, much what Horace is to us) and many excellent lessons of virtue.

Thus we shall, I fear, find that the better ranks of Mahomedans will not send their sons to our branch schools. Thus too, as is stated in the proposed draft of letter to Government, the pupils of the English Department of the Mudrissa, have been chiefly from "the class of petty shop-keepers, retailers, attorneys and moonshees, and the study of English has failed to make any impression upon the better class of Mussulmans." The optional Persian classes of our branch schools will never, I apprehend, be looked to as giving an efficient and complete education in Persian.



Our Secretary tells us the same of the comparative great failure of the *perfectly open classes* at Delhie and Agra, in attracting scholars from the more respectable classes of Mahomedans. And I circulate with this note reports from the Principals

\* No. 1.

† No. 2.

of the Dacca\* and Hooghly Colleges,† which show a perfectly analagous experience in those quarters. It is, what Mr. Lewis remarks, the possession "of a polished language and literature of their own, of which they are proud," which distinguishes the Mahomedans from the Hindoos in India. To all but a few learned pundits among the Hindoos, Sanscrit is unknown. A Bengalee literature is only now slowly forming, and it is chiefly for adults. The Hindoo is ready to give us his son, with his mind a blank page, as soon as he is of years to go to school.

The conclusion, then, to which these facts seem to me strongly to point is, that it is well to organize, in addition to the branch schools in Calcutta, and to the Mofussil Institutions open to all persons, a special English education for Mahomedans, and this may be most easily done at the Mudrissa, a place of learning which they regard as devoted to their benefit, and which is held in great respect and repute throughout Bengal.

Mahomedans now come to the Mudrissa from all parts of Bengal, and they will readily come to it for English and Persian, as well as for Arabic education (that is, for the training fit for an educated gentleman as well as for that of a learned scholar) in cases in which instruction in English may be valued, but in which there may be discouragement, from the age of entrance and course of study, in the Mofussil Schools. I would here say that I would provide for the same optional study of Persian in the Mofussil, as in the Calcutta branch schools.

I would, then, organize an Anglo-Persian Department in the Mudrissa under really competent masters, to which students would be admitted at an age not exceeding 12 in any case. At the age of 15 the lad should determine whether to continue his English studies, or to transfer himself to the Arabic classes. It is admitted by every one (and I have consulted every qualified person that I could think of) that the *successful conjoint study of Arabic and English is impossible*. Those who remain in the Anglo-Persian class will, as a matter of course, give more and more of their time, as they grow older, to their English studies, for the comparatively narrow range of Persian literature will soon be exhausted.

I should look with much confidence to a considerable diffusion, upon this plan, of a superior English education among the better classes of Mahomedans. They are becoming quite alive in the districts under the Bengal Government to the value of English as a means of advancement in all departments of business.

There should be good Bengalee teachers in the Anglo-Persian Department, so that there may be a proper familiarity with that language, which is of importance as the language of business, and which is conventionally well known to all Bengal Mahomedans.

Lads wishing to study Arabic only might enter the Mudrissa under the revised rules to be framed for that department. The earliest age of entrance, now contemplated, is 12, according to the scheme of standards, prepared by Lieut. Colonel Riley

‡ No. 3.

in 1847, and put up with this note.‡ But any admissions into the Mudrissa have been suspended for now nearly two years.



The English students at the Mudrissa, beginning at a more advanced age than in the branch and ordinary schools, will be about on a par with the scholars in the Sanscrit College, who, according to the reforms recently sanctioned in that College on the recommendation of the Principal, Eshwar Chunder Surma, will commence English at the age of from 11 to 14.

When the lads of these two institutions have, some four or five years hence, made a proficiency in English, which will carry them beyond the range of tuition of their English masters, it can then be considered whether to bring them together, for a still higher education. They may then be ready to join some of the more advanced classes of the Hindoo College, or teachers may be specially allowed, or appointed, to instruct them.

This would bring about a scheme\* of the Government and the Education Committee of as far back as 1825, for "perfecting the education of the more advanced students of the English classes" in the Sanscrit and Mahomedan Colleges. If all would learn together in one class of seminaries from their earliest childhood, it would be much to be preferred. But we must mould our plans, it strikes me, to circumstances which we cannot alter.

We have a considerable surplus now of the Education Funds, and there will really be no difficulty, as was well shown by Mr. Beadon, in regard to money for the improved English classes at the Mudrissa.

I do not swell this note by remarks on the course of study in the Arabic Department of the Mudrissa. That subject can be settled separately. I am in favour of attempts to introduce instruction in this *department* in Oordoo, in the branches of science and literature for which the means exist. The range of translation at Delhie has been more considerable than may be supposed. I send round a list of the translated works, which has been furnished to me by Dr. Sprenger.

This note sufficiently raises all the points which I would desire to bring under discussion in the Council before we lay our final recommendations before the Government.

(Signed) J. R. COLVIN.

18th May, 1853.

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### No. 1.

*Note from the Principal of the Dacca College to Mr. J. R. Colvin.*

The accompanying statement shows that only 27 pupils of the Mahomedan religion have been admitted to the Dacca College during the last two years and a half, and that 14 of the number have since left. The reasons why so few Mahomedans learn English are generally known. The same reasons are sufficient to explain the abandonment of the study by so many beginners. And the labour involved, the sense of confinement within doors for many hours of the day, the discipline enforced, are more disagreeable to the Mahomedan than to the Hindoo, or



Christian. Progress in English is not to be made without thought, which is not called for to nearly the same extent in the study of Persian. Progress in English is the more difficult, from the study of Persian being almost invariably carried on simultaneously with that of English. The Mahomedan youth would appear to be encouraged in dissipation at home more than the Hindoo. He has not nearly the same amount of application and perseverance. He is more idle, lax, irregular, and troublesome. He is frequently the plague of the master of his class. Since my connexion with this College, I have known but one Mahomedan youth who has evinced a decidedly lively interest in his studies. But he, poor fellow, died young, and it was, of course, published that he fell a victim to the study of English. If he had not read English, his fate had been more happy. Mahomedan children generally come covered with charms to guard them from the disease so prevalent in the English School room. A slight attack of sickness is often sufficient to occasion removal. Another prejudice, common amongst the Mahomedans, is the danger of conversion incurred by students of English; many are removed from this dread.

Altogether I think the prospect of educating the Mahomedan in English a gloomy one. Under a sense of the importance of winning over those who have lost so much by our successes and advancement, and who form at the same time so large and influential a portion of the subjects of our empire in India, I have, invariably, whenever it was at all advisable, relaxed the rules in their favour. But the English language is unpopular amongst the Moslems, who have a polished language and literature of their own, of which they are proud, and which they very naturally prefer to that of strangers, who have deprived them of supremacy, and who cannot, therefore, be expected to look upon the English, and their language, but with an evil eye. I do not think it would be of use to establish a separate Anglo-Persian Institution for the instruction of the Moslems of Dacca, and I doubt much if considerable good would come of throwing Persian into the course of studies in the College.

To speak of giving the Mahomedans a liberal education through the medium of the Bengalee were of course, useless. Could not something be effected by means of the Persian? Translations from English in Persian are numerous at Delhie. But the cultivation of Persian leads to so little employment down here. The object certainly is, and must remain to educate the Mahomedans in English, if we would attach them to us, and benefit them.

(Signed) G. LEWIS.



*Names, Ages, Acquirements, &c., of Mahomedan Pupils admitted to the Dacca College, since November 1850.*

No.	Names.	Age.	Acquirements when admitted.	Date of Admission.	Circumstances of Guardians.	REMARKS.
1	Mahomed Tahir, . . . .	8	A little Persian,	November 1850,	..	Left.
2	Meer Mahomed Ali, . .	9	A little Bengalee,	December	..	Learns nothing at home, idle.
3	Ghurreeb Hossein, . . .	10	Ditto,	"	Zemindar,	Left.
4	Gholam Waqif, . . . .	7	..	"	Nazir,	Left.
5	Meer Feedour Hossein, ..	10	A little Persian and Bengalee,	"	Zemindar,	Left: dull, poor.
6	Abdool Karim, . . . . .	11	Little Bengalee and English,	"	Goldsmith,	Learns Persian at home, irregular.
7	Aga Mirza, . . . . .	9	Ditto ditto,	"	Daroga,	Left.
8	Syud Abdool Haziz, . . .	10	Little Bengalee and Persian,	"	Zemindar,	Learns Persian at home, idle.
9	Hossein Ood-deen, . . .	9	Ditto ditto,	January 1851,	Jemadar,	Does not.
10	Meer Abdoolah, . . . .	9	Persian,	"	Shopkeeper,	Learns Persian and Arabic.
11	Humeed Oollah, . . . .	8	Little Bengalee,	April	Zemindar,	Left.
12	Abdool Rub, . . . . .	10	Ditto and Persian,	"	Vakeel,	Left off Persian.
13	Abdool Wahid, . . . . .	10	Ditto and English,	"	Moonshee,	Left.
14	Nusruf Khan, . . . . .	10	Little Bengalee,	May	..	Learns Persian at home. [boy.
15	Meer Faidla Kurreem, . .	9	Ditto and Persian,	"	Zemindar,	Left, learns Persian.
16	Abdool Soban, . . . . .	8	Ditto ditto,	July	Doctor,	Learns Persian at home and good
17	Mahomed Saleh, . . . .	9	Little Oordoo,	November	Zemindar,	Left.
18	Noor ool Hossein, . . . .	9	Little Bengalee and Oordoo,	December	Trader,	Learns nothing at home, good.
19	Fyzoo Bux, . . . . .	11	English and Hindee,	June 1852,	Tailor,	Left.
20	Imam Bux, . . . . .	9	Little Persian,	July	Doctor,	Left.
21	Hafiz Ali Salam, . . . .	9½	Little English, Persian, and Bengalee,	December	Daroga,	Learns Persian at home.
22	Abdool Ruhman, . . . .	9	Bengali and Persian,	"	Vakeel,	Left,—ditto and Arabic.
23	Mirza Dilawar Ali, . . .	8	Little Persian, very little English and Bengali,	January 1853,	Zemindar,	Learns Persian at home.
24	Abdool Humeed, . . . .	9	Ditto ditto,	"	Ditto,	Ditto ditto. Left.
25	Syud Mozaffer Hossein, ..	8	Ditto ditto,	"	Ditto,	Ditto ditto.
26	Syud Abdool Rub, . . . .	6	Ditto ditto,	"	Ditto,	Left.
27	Hajjy Jan, . . . . .	6	..	March	Doctor,	Learns Persian at home.

*Dacca College, May 9th 1853.*

(Signed) G. Lewis, Principal.



## No. 2.

*Chinsurah, 13th May 1852.*

MY DEAR SIR,

I have much pleasure in replying so far as I have been able to obtain the required information, to your letter of the 11th instant.

Of the five boys mentioned in my letter to the Council of Education, dated 20th November, three of them (Warris Ali, Abdoollah and Busheer Hossein) are respectably connected. They belong to good families, though not wealthy. The other two (Moosa Ali and Bugli Hossein) are the sons of merchants or rather small shopkeepers who are in comfortable circumstances, but are not quite so high in point of status as the families of the other three. Warris Ali and Moosa Ali commenced English at the age of 8. They were acquainted with Persian before that and could read such books as the *Gulistan* and *Bostan*. They are now learning English and Bengalee only, or rather English only, as they take no interest in the latter. They read Persian and Arabic at home, but not under any regular system. They have books in these languages which they sometimes read. They have both made decided progress in English. The former is in the first College class (which is the highest in the College) the other is in the fourth College class. They are quite equal, as regards speaking, writing, and understanding English, to their Hindoo class fellows. Abdoollah has been withdrawn from the College, and the information regarding him is incomplete. When he left, he had a respectable knowledge of English, and could speak, read, and write it correctly. Busheer Hossein (another of the five) commenced English at the age of 15. He had made considerable progress in Persian and Arabic previously. He gained this knowledge in the *Mudrissa*. He still attends the *Mudrissa* for a part of each day, and one of the English classes for the remaining part. He has not made much progress in English. The last of the five (Bugli Hossein) commenced English at the age of 10 in the Anglo-Persian class. He joined the English class only last year, at the age of 13. He was well-acquainted with Persian before he took to English. He continues to attend one of the Persian and elementary Arabic classes for one hour daily, while his class-fellows in the English department are learning Bengalee. He has not yet advanced far in English, but he is improving rapidly now that he gives so much of his time to English.

Of the eight Mahomedan boys admitted in November last, two (Abdool Ruheem and Ajeeb Ahmud) have since been removed for arrears of schooling. The other six are still attending. They could all read and write Persian well before they joined the English classes. Five of them could read the *Gulistan* and *Bostan*, and the other (Syud Moozum Hossein, who is very young) could read easy lessons in Persian. Four of these boys continue to learn Persian for one hour daily in the *Mudrissa*, while their class-fellows of the English Department are learning Bengalee. This is done with my permission at their own special request. One of them states that he usually reads English books during the hour set apart for Bengalee. The other (the youngest of the six) is learning Bengalee along with English. He does not like Bengalee, but learns it because his master obliges him. Another Mahomedan boy



(Suffer oo Ruhman) was admitted in January last. He pays a monthly tuition of two rupees. His father is a Moonsiff at Moorshedabad. He commenced English at the age of 10, and could at that time read the Gulistan in Persian. He, like so many others, learns Persian during the hour set apart in the English Department for Bengalee.

I feel great difficulty in offering any general suggestions. I am inclined however to think it would be desirable to have a separate Institution for the Mahomedans which should carry them up to a certain point, after which the most proficient among them might, as scholarship-holders, join the Hindoo College or any of the other Colleges. It would also, I think, be desirable to limit the course to *two* languages. On the whole I believe the kind of Institution which would succeed best and which would prove most efficient would be one which should give instruction in English and Oordoo alone, the two languages being commenced together, and at the very instant that the pupils join the Institution. The limiting age of admission for those entirely ignorant of English might be 9 years (or, as an extreme limit, 10 years) instead of 8, which it is in the Hindoo Schools. This would allow them to gain some knowledge of Persian at their own houses before beginning English. This plan of learning Persian at home is very common among those who join the English Department of the Hooghly College. They have no difficulty in learning to read and write Persian. Some one of the family, or a Moonshee engaged for the purpose, teaches them. It may confirm this to mention that writing (hand-writing) is not taught in the Mudrissa at Hooghly, and yet all the boys learn to write the Persian character well at their own homes, and I have never had a request from any of them to be allowed to learn writing in the Mudrissa.

It may be doubted whether it would not be better to teach Bengalee instead of Oordoo, the former being the language of public business, though not the spoken language of the Mahomedans. Some inquiries which I have made lead me to believe that all the Mahomedans in this part of India can understand Bengalee when they hear it spoken, and can even speak it themselves. If such be the case, a very little preparation would be sufficient to enable them to obtain such a knowledge of the character and spelling as to understand and to carry on written correspondence in that language.

It seems to be generally thought that if the Hindoo College were thrown open to Mahomedans, very few of the latter class would join it. It is supposed that many of the parents, more particularly of the more respectable classes, would object to their children associating at an early age with Hindoo boys.

If any further information should be required concerning the Mahomedan pupils who are attending the English Department of this College, I shall be very happy to communicate it to you.

I am, &c.,  
(Signed) J. KERR.

Be it known that on Thursday, the 27th of January 1847, an examination of the candidates for admission into the Mudrissa will be held in the books mentioned below.



Candidates of 12 years of age.—Gulistan and Conjugation of Arabic Verbs.

Candidates from 12 to 14 years of age.—Anwar Sohayly, the Hundred Regents (*i. e.*, Prepositions) and Hidayah ool nah.

Candidates from 14 to 16 years of age.—Abool Fazl, Kafujah, Janay's Commentary thereon.

Candidates from 16 to 18 years of age.—Akhlah Jelalie, Elements of Logic, Nuf-hat ool Yaman, and Sharoh Wikayah.

Candidates from 18 to 20 years of age.—Letters of Jamy, Dewan of Motunabbe, Noor-al-Anwar, and Ashbah.

Candidates from 20 to 22 years of age.—Zohary Tareekh Tymoree, Hareeree, Hidayah.

Should it be proved even after a candidate has been admitted into the Mudrissa, that he has given any bribe, to obtain his admission, he will be expelled.

(Signed) S. D. RILEY.

*Names of books prepared in Oordoo at Delhi.*

Marshman's Brief Survey of History, 2 parts.	Dewan Durd.
Mill's Political Economy.	Koodooree Mahomed Law.
Principles of Legislation.	DeMorgan's Arithmetic.
Mahomedan Criminal Law.	History of England in Nagree.
Differential Calculus.	Abool Feeda, in 3 parts. History of the Islam.
History of Persia.	A treatise on Medicine.
Eman Bukhsh, Urdu Grammar.	Natural Theology by Paley.
Hidaikool Bloghut on Rhetoric.	History of the Arab Poets.
Oordoo Idioms.	Life of Cicero.
English Grammar in Oordoo.	Life of Arabic Philosophers.
Maritime and Inland Discoveries.	Hindustanee celebrated Poets.
Royle's Productive Resources of India.	Herschel's Astronomy.
Toozukh Timooree (Autobiography of Timoor.)	History of England in Oordoo.
Mahomedan Law by Macnaughten.	Geography of India.
History of Greece.	Land Surveying, parts 1st and 2nd.
On the use of the Sextant.	Introduction to Natural Philosophy.
Thoughts on the Existence of God.	Trigonometry.
Assistant Magistrate's Guide.	Butler's Surgery.
Wayland's Political Economy.	Life of Demosthenes.
Marshman's Revenue Regulations.	A treatise on Magnetism.
History of Bengal.	History of Rome.
History of Cashmere.	Principles of Government.
Yusuf Khan's Travels in Europe.	Principles of the Law of Nations.
History of the Moghul Dynasty.	Law of Inheritance.
Life of Alexander the Great.	Practical Geometry.



Mudrissa and Hindoo College.

I have read Mr. Colvin's papers, and I am prepared to discuss this whole subject at any time the Hon'ble President may be pleased to fix.

I find nothing to change in what I wrote in a paper dated 30th November last, before our correspondence with the Managers of the Hindoo College.

With respect to the very favourable view of our surplus funds taken in Mr. Colvin's minute, perhaps the Secretary will be so good as to have ready for us, when we meet, a statement of our ways and means. My impression is, that we spend our income already, and that we can only increase the establishment of the Mudrissa, at the cost of some other Institution.

All seem now agreed to throw open the Hindoo College to all classes.

To bring things to a point, I will propose, for discussion, that we recommend Government to devote all the funds it will place at disposal for English Collegiate education in Calcutta, to this new open College, and that every thing should be done in the ultimate view of having one Calcutta College worthy of its situation.

All seem agreed to recommend the abandonment of all oriental education at the Mudrissa, excepting in the departments of law and literature.

Mr. Colvin seems to me to give good reasons for attaching a branch English School to the Mudrissa, which no boy shall be allowed to enter after a certain age—11 or 12 say. But I am still impressed with the belief that an English College Department, and the attempt to teach science in Oordoo, at this College, are both merely ways of throwing away money and furnishing excuses for doing no real good.

The Secretary's proposal to get rid of the Junior Department of the Hindoo College seems to me a very good one. But I don't see how doing so can be any thing but a loss financially, and therefore I don't see how it will enable us to do more than to replace it by one branch school.

(Signed) J. P. GRANT.

21st May, 1853.

Having only had an opportunity of perusing these papers when the discussion had reached an advanced stage, and not wishing to detain them long, I shall only just note that the proposal to have one grand English College for the education of both Hindoos and Mahomedans, appears to be a sound proposal.

It remains to be seen how this is to be effected, but I should hope that we might succeed in carrying the representatives of those who founded the Hindoo College with us, and in thus causing this Institution to expand to the shape and form required by the present exigency.

I agree with Mr. Halliday as to the propriety of excluding Persian from the Mudrissa, and I concur in the proposal to teach science in the English language and Mahomedan law and literature, to the highest standard, in the original Arabic.

But I shall be glad to hear all the points involved, subjected to a full discussion, and to know exactly on what there is a difference of opinion.



I would however add that the proposal to introduce the Koran appears to me questionable, not merely on the grounds intimated by Mr. Halliday, but on others.

(Signed) W. SETON-KARR.

I have read these papers again. The opening of a new College by several influential Hindoos will probably tend to simplify our object and make matters easy. The draft of the letter to Government it appears to me, will have to be altered in several places, and a history of the late movement and its results will have to be added thereto.

As regards the points to be discussed at our next meeting, I shall briefly note what I contend for—

1. One great College for all who wish to enter it, Hindoos, Mahomedans, &c.
2. Literature and law for Mahomedans in their own Mudrissa and in their own language.
3. The means of carrying on Persian studies to be given to Mahomedans.

On this last point I am disposed to modify my former views and to attach much weight to Mr. Colvin's reasoning on the use and advantage of Persian to an educated Mussulman.

And I should like to see an English branch school established at the Mudrissa for boys aged from 12 to 15 years.

I should, with Mr. Grant, wish to know exactly the state of our funds.

I shall be prepared to discuss the above topics at our next meeting, or on any special day.

(Signed) W. SETON-KARR.

I have again looked over these papers.

2. I think the Hindoo College should be thrown open to all classes of the community on equal terms, but I cannot see the necessity of mixing up that question with the very important one of abolishing the Hindoo College Committee of Management, in our present report to Government.

3. It appears to me that the Council have assumed an authority in the internal management of the Hindoo College within the last seven or eight years, which was not contemplated by the original compact between the Committee of Management of the Hindoo College and the Government, through the medium of the General Committee of Public Instruction in 1824, or by the subsequent modifications agreed to and sanctioned in Mr. Secretary Bushby's letter, No. 832, dated 20th October 1841. The assumption of this authority has tended to curtail the powers of the Managers of the Hindoo College, and has produced elements of discord detrimental to the interests of the Institution.

4. The records of the General Committee of Public Instruction and of the Council of Education will show, that the Hindoo College Committee of Management acted most harmoniously with both, and possessed their approbation and confidence for a period of 19 or 20 years, *i. e.*, from the time of the connection of the Institution with



Government in 1824, till the Council progressively assumed this authority subsequent to the year 1843, (*vide* letter from the Secretary to the Council of Education, dated 12th January 1843.)

5. I doubt whether the Government will entertain the proposition of abolishing the Hindoo College Committee of Management on the face of such assurances as the following :—

“The General Committee in proposing to exercise an authority over the Vidalaya (Hindoo College) have only had in view the due administration of those funds, which the Government may from time to time be disposed to supply in aid of the objects of the Institution, and the elevation of the Vidalaya into a seminary of the highest possible description, for the cultivation of the English language; beyond this object it is not their wish therefore to interfere.” (Letter from the Secretary to the General Committee of Public Instruction, dated 6th August, 1824.)

The Rajah of Burdwan.  
Baboo Prosunno Coomar  
Tagore.  
Baboo Radamadub Baner-  
jee.  
Rajah Radakant Deb.  
Baboo Ram Comul Sen.  
„ Russomoy Dutt.  
„ Sreekissen Sing.  
„ Dwarkanath Tagore.  
David Hare, Esq.

“In accordance with the 4th proposition, the Governor General in Council is pleased to appoint the present Managers named in the margin to be Members of the General Committee of Public Instruction for the purpose of controlling and managing the Hindoo College, to which their appointment as Members of the General Committee is limited.

“Two of the present Managers of the Hindoo College will continue to be Members of the General Committee, and will have a vote in the Committee on all matters under the control of the Committee.”

“The future management and control of the Hindoo College to be vested in a Sub-Committee of the General Committee of Public Instruction, consisting of the present Managers, with the addition of two Members of the General Committee, subject like other Sub-Committees to the control of the General Committee.” (Mr. Secretary Bushby's letter, No. 832, dated 20th October 1841, paras. 34th and 35th.)

6. If it is desired to recommend the abolition of the Hindoo College Committee of Management notwithstanding these assurances, it will be necessary to lay before the Most Noble the Governor of Bengal such papers as may enable His Lordship to form a correct estimate of all the bearings of the question, and to decide whether the Hindoo College should be managed by a Hindoo Committee of Management with the aid of two Members of the Council of Education, according to the existing arrangement, or whether the Institution should be placed under the direct management of the Council of Education like other Government Colleges.

7. The proceedings of the Council and the minutes of the Members on the subjects noted in the margin, would I think sufficiently

1. Proposition for abolishing the Hindoo College Committee in July 1846.

2. Proposition of throwing open the Hindoo College to all classes of the community.

show the causes of difference between the Council and the Hindoo College Committee of Management, and these documents with a copy of the letter from the Secretary to the General Committee of Public Instruction, in 1824, and a copy of Mr. Secretary Bushby's letter, No. 832, dated

20th October 1841, should I think, be submitted with the report.



8. The proceedings of the Council of Education and of the Hindoo College Committee of Management on the following subjects would also throw considerable light on the question under discussion :

1. Relative to the appointment of Mr. Jones as Head Master in June 1846.
2. Relative to the removal of Kylas Chunder Bose in July 1848.
3. Relative to the dismissal of Mr. Montague, and resignation of Capt. Richardson, in September 1849.

4. Relative to the removal of Gooroo Churn Sing in February 1850,—but I would not send them up, unless Government should express a desire to see them lest they should occupy too much of its valuable time.

9. I may incidentally mention here, that I have taken an active part in the management of the Hindoo College since 1822, as a Member of the Committee of Management, and not only after my election as Secretary in 1841, as mentioned in the report.

10. In the event of the Council deciding to submit the report to Government in its present form, with or without the papers noticed in the 7th paragraph, I would solicit that my present minute be also forwarded with the report.

(Signed)      RUSSOMOY DUTT.

31st May, 1853.

(True Copies)

FRED. J. MOUAT,

*Secretary, Council of Education.*

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## APPENDIX No. VI.

### HISTORY OF THE HINDOO COLLEGE.

The following abstract of the history of the Hindoo College, has been compiled from the unpublished records of that Institution.

On the 1st of May 1816, after the subject had been agitated in various places for nearly a year previously, a public meeting of Native and European gentlemen was held at the residence of Sir Edward Hyde East, then Chief Justice of Bengal, when it was proposed to establish an Institution for giving a liberal education to the children of the members of the Hindoo community.

In the original record of this meeting it is stated that the proposal was received "with the unanimous approbation of all the Natives present, including the most eminent Pundits, who sanctioned it with their express support and recommendation."—A large sum of money was subscribed on the spot, and another meeting convened for the 21st of the same month, to enable many Hindoo gentlemen, who were not present, but who were believed to be favourable to the project, to have an opportunity of subscribing to the proposed school.

A second meeting was accordingly held, at which the following resolutions were passed:

"1. That an Institution for promoting education be established, and that it be called the Hindoo College of Calcutta.

2. That His Excellency the Right Hon'ble the Governor General, and the Hon'ble Members of the Supreme Council for the time being, be requested to accept the office of Patrons of the Institution.

3. That the Hon'ble Sir E. H. East, Kt., His Majesty's Chief Justice, be requested to accept the office of President, and that J. H. Harington, Esq., Chief Judge of the Courts of Sudder Dewanny and Nizamut Adawlut, be requested to accept the office of Vice-President of this Institution.

4. That a Committee be appointed to consist of the following persons :

Sir Edward Hyde East, *Kt., President.*

J. H. Harington, Esq., *Vice-President.*

W. C. Blacquiere, Esq.

Capt. J. W. Taylor.

H. H. Wilson, Esq.

N. Walich, M. D.

Lieut. W. Price.

D. Hare, Esq.

Capt. Thomas Roebuck.

Lieut. Francis Irvine.

Chatoorbhoj Nyaruttun.

Soobramonee Sastree.

Mirtunjoy Biddalunkar.

Rugoomonee Biddabhoosun.

Gopeemohun Thakoor.

Hureemohun Thakoor.

Gopeemohun Deb.

Joy Kissen Sing.

Ramtunoo Mullick.

Obhoy Churn Banerjee.

Ramdoolal Dey.

Rajah Ramchand.

Ramgopal Mullick.

Boishnodboss Mullick.

Choytur Churn Sett.

Shib Chunder Mookerjee.

Radhacant Deb.

Ramruttun Mullick.

Calisunker Ghosal.



5. That the languages to be taught in the College, the age and terms of admission, and all other details be left to the consideration of the gentlemen who have been requested to form the Committee, and who are further requested to prepare a plan for the same, to be laid before a general meeting.

6. That Joseph Baretto, Esq., be requested to accept the office of Treasurer and to collect the subscriptions.

7. That a meeting of the Committee be held at the house of the Hon'ble the Chief Justice on Monday next the 27th day of May."

The first meeting of the above Committee was accordingly held on the 27th of May 1816, at which, after providing for its executive functions, it was determined to call the new Institution, the "Maha Patshala, or Hindoo College of Calcutta," "of which the primary object was declared to be the tuition of the sons of *respectable* Hindoos, in the English and Indian languages, and in the literature and science of Europe."

The admission of pupils was left to the discretion of the Managers.

Various other matters of detail were provided for, which do not bear upon the objects of the present note.

At a subsequent meeting held on the 11th June, preliminary measures were taken to provide a suitable building for the School, and the European Members withdrew from an active participation in its management, desiring only to be considered as private friends to the scheme, and as ready to afford their advice and assistance when consulted.

By December of 1816, a sum of Sicca Rupees 48,760 was realized, and such subscribers as had qualified to act as Members under the rules approved by the general body of subscribers, assembled as a Managing Committee at the residence of Sir E. H. East.

They were

Baboo Gopee Mohun Thakoor, *Governor*.

•   "	Gopee Mohun Deb,	} <i>Directors.</i>
"	Joykissen Sing,	
"	Radha Madub Banerjee,	
"	Gunganarain Doss,	

The School appears to have been first held in a house hired at 80 Rupees a month in the Chitpore Road, and to have been opened on the 20th January 1817. Twenty scholars were present on that occasion, and English, Bengalee and Persian were the languages taught. By a resolution dated 3rd October 1817, it was determined to elect the Directors of the School annually.

The first anniversary meeting of the subscribers was held at the school house on the 6th January 1818, when the number of boys had increased to 69.

In the report of this meeting occurs the following passage—"It is certain that the most respectable English gentlemen, both here and at home, are friends to the Hindoo College, and there are now great hopes that Government will assist it. As a learned Hindoo said on the day of opening the School 'the Hindoo College will be like the bur, or banyan tree, which is at first but a small plant, but afterwards becomes the greatest of all trees.'"



The Hindoos continued to manage the Institution, with a fair amount of success, till 1823, when a petition was addressed to the Government representing that the funds for the support of the College, about sixty thousand rupees, were inadequate for the extension of the Institution, and soliciting pecuniary assistance, as well as suggesting that if it were removed to the vicinity of the Sanscrit College then about to be founded, the philosophical apparatus and lectures of the latter, might be advantageously employed for both Colleges.

Dr. Wilson pointed out that the objects, and classes of pupils attending the Institutions were so widely different, that no close amalgamation could be effected. He proposed, as an intermediate means of uniting them, the addition of two classes to the College, one for the higher departments of English literature, the other for physical and experimental philosophy.

To these classes, the senior pupils of the Hindoo School were to be admitted gratuitously.

In this memorandum the question of associated management is thus considered by Dr. Wilson :

"Another consideration is that of associated management, a matter of great delicacy and difficulty. It is very desirable that the School should have the advantage of European superintendence, but as the property is exclusively native, under what character is that superintendence to be assumed? And what effect is it likely to have upon the minds of the native proprietors? On the other hand, without any personal interest in the College, how are natives to be admitted to a share in its management? And considering the relations that subsist between Pundits and Baboos, the men of learning and birth, and those of wealth alone, what consequences may not be apprehended from bringing them into contact? If the College is to flourish, native influence must be as much as possible excluded, and if this principle is acted upon, European interference in the school would be a very ungracious proposition. It might be said, why should native management be allowable in the School and not in the College? In truth the School would be conducted on much better principles if it had other Managers, but as it is their own establishment, it must be managed as they think proper. It seems most expedient therefore to have the two Committees entirely distinct, in all matters affecting the establishments under their respective control. In questions regarding both establishments, they may unite, and they should preside conjointly at least at two public examinations in the year, one of the College and one of the School; and distribute the prizes at their associated meeting. If a more intimate union be still thought desirable, the European Committee of the College may be termed Visitors of the School, in which capacity they will be able to act with the native committee, whenever they deem it desirable."

To this petition it was intimated in reply, that the Governor General consented to the endowment of a class of Experimental Philosophy to be opened gratuitously as recommended by Dr. Wilson to the pupils of the Hindoo College; that the Governor General consented to become the patron of the latter Institution; and that he was prepared to sanction a moderate outlay for the building of a suitable school house in the vicinity of the Sanscrit College.



In January 1824, the Committee of the Hindoo College represented that their funds were fast diminishing, from the expenditure exceeding the income, and solicited the indulgence of being allowed to occupy the house hired for the Sanscrit College, until the new building had been erected. In the event of this being inconvenient, they asked for a monthly grant of money "to hire a commodious house in a conspicuous part of the town." They also asked for an English teacher, and requested the assistance of the Secretary to the General Committee of Public Instruction and of the Secretary to the Sanscrit College, to join them "in the management of affairs of the Vidyalaya" in the event of the two Institutions occupying the same house.

The Government in noticing this request to the General Committee of Public Instruction remarked, "with reference to the suggestion of associating your Secretaries in the management of the Vidyalaya, the Governor General in Council requests that your Committee will take into consideration whether it may not be expedient that they should require the managers to agree to your exercising a certain degree of authoritative control in the concerns of that Institution, in return for the pecuniary aid now proposed to be afforded."

The Managers were accordingly asked what share in the management of the Vidyalaya they were willing to make over to the General Committee of Public Instruction, in consideration of the advantages derived or expected from the patronage of the Government.

To this the Managers, on the 1st July 1824, replied as follows:—

"With respect to the share of the management, which we are willing to concede to the General Committee of Public Instruction, we shall be happy to be apprized of what arrangement the General Committee may think most advisable, consistent with the general tenor of the regulations already enacted for the regulation of the College, and the principles upon which it was founded.

"With deference to what may be the decision of the Committee, we beg to suggest, that probably the best mode of apportioning the Management, would be by the appointment of a joint Committee, to consist of an equal number of the present Native Governors and Directors, and of the Members of the General Committee, to which arrangement we shall be very happy to agree.

"It is scarcely to be apprehended that any questions would arise in which the opinion of the Native and European Managers would be exactly balanced, but should such an event occur, we hope it will not be thought unreasonable in us to propose, that a negative voice may be allowed to the Native Managers; that is to say, that any measure to which the Natives express an unanimous objection, shall not be carried into effect.

"We beg further to observe, that in thus expressing our readiness to place the Vidyalaya under the joint management of Natives and Europeans, we do so in the full confidence that not only an improved course of study, but the satisfaction of the Native Subscribers and Managers and of the Hindoo Community, will be equally the object of both, and we entertain no doubt therefore, that in all modifications of the rules of the College, it will never be forgotten, that it is a Hindoo Institution, for the purpose of cultivating especially English literature and science alone;



tion of persons likely to injure the respectability, and consequently the utility of the College will always be strictly prohibited, and that directed against the character and principles of our countrymen will be also excluded."

The General Committee in answer proposed to limit its interference to overlooking the administration of the funds granted by Government, and to the erecting of the Vidalaya into a seminary of the highest possible description, for the cultivation of the English language. Beyond these objects they did not wish to interfere, as long as they were satisfied with the proceedings of the Native Managers, and as they were so at the time, they did not think it "advisable to assume any share in the direction of the details of the Vidalaya." They proposed however to exercise a regular inspection and supervising control as Visitors of the College, appointed their Secretary, Dr. Wilson, as their Visitor and official organ, and expressed a hope that any of their recommendations relative to the conduct of the Institution would be attended to, unless sufficient reason in writing were assigned for declining to concur in them.

To this the Managers cheerfully assented, thanking the General Committee warmly for exhibiting so great an interest in the Institution, and for affording them the valuable and able services of their Secretary.

Dr. Wilson was then elected Vice-President and Ex-Officio Member of the Sub-Committee of the Hindoo College.

In 1826, the establishment of scholarships was first proposed by Dr. H. H. Wilson, with a view to prevent the early removal of promising boys from their studies. The suggestion was approved by the General Committee of Public Instruction, and recommended to Government for sanction, with a suggestion that the donations of Rajah Buddinath Roy, Hurrinath<sup>h</sup> Roy and Kali Sunker Ghosal, should be appropriated to the foundation of scholarships, to bear in every case the names of the donors of the original grants from which they were derived. The proposal received the sanction of the Government on the 3rd of February of the same year.

The buildings in which the Hindoo College classes meet, are entirely the property of the Government. Upon the representation of the Managers of the Vidalaya, one wing was granted for the use of their pupils, but in 1826 the number of students had out-grown this extent of accommodation, and the Visitor (Dr. Wilson,) recommended that they should be allowed the use of both wings, with a common access, but separate compounds and out-houses.

This was not only allowed, but two additional wings, subsequently constructed, have been made over for the use of the Hindoo College together with a considerable portion of the central building, the Sanscrit College occupying at present but a part of the building which originally belonged to it.

The Managers were elected annually until February 8th, 1834, when a meeting of the Directors was called for an early day to elect Managers for the current year. No subsequent elections have taken place, and the Management appears, by tacit consent, without any formal resolution or authority, to have become a permanent body.



There are no records in the books of the Hindoo College showing which hereditary and other privileges are claimed by Managers. The provisions of an original code of rules of which there is no authentic existence. These rules were printed in one of the annual registers of the time, and were re-published in 1832 in the first volume of the *Christian Observer*.

In March 1835, the Managers of the Hindoo College were appointed honorary Members of the late General Committee of Public Instruction, with liberty for two of their Members to assist in the deliberations of the General Committee.

Sir Edward Ryan,  
Mr. H. Shakespear,  
" C. E. Trevelyan.  
" J. Young.  
Capt. Birch.  
Dr. John Grant.

Shortly after this, the General Committee appointed the Members of their own body noted in the margin, to be a Sub-Committee for "considering generally the affairs of the Hindoo College, and for communicating with the Management." They were also to act as Visitors of the College.

On the 18th of September 1841, the following resolutions were entered on the proceedings of the General Committee of Public Instruction :

"Read modifications required to render the code of regulations applicable to the Hindoo College. The following remarks were made on the original connection of the Hindoo College with the Education Committee, and the changes in the management and control of the College which the Sub-Committee consider necessary to place it in an efficient state in its present enlarged condition.

"The Calcutta Hindoo College was formed in 1816 by the subscriptions and voluntary donations of certain Hindoo gentlemen, in order to afford their children an English education. The Institution did not however prosper, and from its declining state, and the diminution of its funds, the Native Managers were obliged to apply to Government for assistance. This was granted from the educational funds, on condition of the Secretary of the Education Committee being made Visitor of the College. The assistance consisted at first of a lecturer on Natural Philosophy, and a suitable building for the purpose of school rooms, was erected in connection with a new building then required for the Sanscrit College. Further assistance has since then been given, from time to time, by the appointment of additional lecturers, &c., and the expense has now increased to Rs. 2,621-3-2 per month.

It appears that a more direct supervision of the internal management of the College is now required than at present exists, and from the correspondence that passed between the Government and the Managers at the time when the assistance to the Hindoo College was first given, that such a supervision, as is now proposed, was then intended.

Some of the rules of the Hindoo College as they at present exist, are at variance with those principles which have been laid down in the code of rules for the Government Colleges and Schools, in consequence of which several meetings of the Sub-Committee of the Hindoo College, the Sub-Committee for revising the regulations, and the Managers of the Hindoo College have been held, and the following arrangements have been agreed to.

1. That the ten Scholarships at Rs. 16 each, which are now given to ten students of the senior class of the Hindoo College, be abolished from the 1st October, and that the more valuable ones sanctioned by the Government in their letter, No. 986,



dated 16th December 1840, be substituted. By the new arrangement, the students of the first and second classes of the Senior Department are eligible to Senior Scholarships and the students of the third, fourth and fifth classes of the same Department to the Junior.

2. That in future, prizes be confined to the Junior Department of the Hindoo College.

3. That donors of Rs. 5,000 and upwards, continue to have the privilege of sending to the College, an indigent student free of expense.

The Rajah of Burdwan.

Baboo Prosunno Coomar Tagore.

Baboo Radhamadub Banerjee.

Rajah Radakant Deb

Baboo Ramcoomul Sen.

„ Russomoy Dutt.

„ Srihissen Sing.

„ Dwarkanath Tagore.

David Hare, Esq.

4. That the present Managers named in the margin, be recommended to Government to be appointed Members of the General Committee of Public Instruction for the purpose of controlling and managing the Hindoo College, to which their appointment as Members of the General Committee is to be limited.

5. That two of the present Managers of the Hindoo College be Members of the General Committee as heretofore, and have a vote in the Committee on all matters under the control of the Committee.

6. That the future management and control of the Hindoo College be vested in a Sub-Committee of the General Committee of Public Instruction, which is to consist of the present Managers, with the addition of two members of the General Committee, subject of course as all other Sub-Committees, to the General Committee.

7. That the Sub-Committee appoint their own Secretary.

8. That in future there shall be only twenty-five free pupils in indigent circumstances to be sent by the present Managers in rotation, and five by the Sub-Committee.

9. That the Rajah of Burdwan and Baboo Prosunno Coomar Tagore claim to be continued as Hereditary Governors of the College under the original regulations of the College when founded; that their families be allowed the privilege of choosing a Member of the Sub-Committee.

10. That the capital now in the hands of the Managers, and amounting to rupees 23,000\* be invested in Government Securities, and the interest be employed to found Scholarships, to perpetuate the names of the original founders of the College.

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\* It is not to be inferred that the subscribed funds of the College which from the foregoing statement appear to have exceeded Sicca rupees 60,000, were reduced to Rupees 23,000 by an expenditure in excess of income. The diminution in the capital due to that cause was, if any, comparatively inconsiderable. But the whole of the original subscriptions amounting to Sicca Rupees 61,030, were lent to Messrs. Joseph Baretto and Sons, on their bond at 8 per cent. On the failure of that firm, the Trustees of the Hindoo College could of course only rank with the general creditors of the house, and this sum of rupees 23,000 is made up of the dividends which up to September 1841, had been paid on the bond debt by the Insolvents' estate. Until 1824, the interest at 8 per cent. on the bond debt, a monthly grant from the School Society's School, for educating first 20, and afterwards 30, of its pupils, at the rate of 5 rupees per mensem for each, together with the donations of parents prior to 1818-19, and after that period the regular schooling fees sufficed, we are informed, to cover the disbursements of the College.



That one Scholarship of Rupees 28 be called the Rajah of Burdwan's Foundation Scholarship.

One of Rupees 32 be called the Tagore Scholarship.

One „ 18 „ Gopee Mohun, „

One „ 12 „ Joykissen Sing „

One „ 12 „ Gunganarain Dass „

—  
Total five, at rupees 92 per month.

These changes have been agreed to by the Managers of the Hindoo College.

*Resolved*:—"That the above changes are agreed to, and that a letter be prepared to be forwarded to Government, embodying the necessary modifications, and proposing that the families of the Rajah of Burdwan and Baboo Prosunno Coomar Tagore have the right of choosing a member of the Sub-Committee for superintending the Hindoo College, under the General Committee."

This was communicated to the Government in a letter, No. 1354, of the 16th of October 1841. It was intimated in reply that the arrangements proposed for the future management of the Hindoo College were satisfactory to the Governor General in Council, and that they accordingly received his entire concurrence and approval.

The reply is published at page ccxxix. of the Appendix to the General Report on Education in Bengal, for 1839-40.

The arrangement above detailed is that now in force, with some modifications in minor matters of detail.

FRED. J. MOUAT,

*Secretary to the Council of Education.*

1st August, 1853.



APPENDIX NO. VII.

Attendance of the Committee of Management of the Hindoo College, from 1848 to July 1852.

YEAR.	Number of Meetings.	President.	Mr. Beadon.	Dr. Mouat.	Baboo Prosunnoo- mar Tagore.	Baboo Rada Madub Banerjee.	Rajah Radakant Ba- hadur.	Baboo Russomoy Dutt.	Baboo Srekiissen Sing.	Baboo Debendronath Tagore.	Baboo Aushootosh Dey.	REMARKS.
1848,	13	9	5	12	5 <sup>a</sup>	0	2	13	2	2	2	<sup>a</sup> Suspended connection, August 1848.
1849,	10	9	4	9	0	0	1	10	2	0	1	
1850,	10	10	3	10	0	0	0 <sup>b</sup>	9	1	0	0	<sup>b</sup> Resigned in June 1850.
1851,	9	5	9	9	0	0	0	9	0	1	0	
1852,	5	3	3	5	0	0	0	5	0	0	0	
Total, ...	47	36	24	45	5	0	3	46	5	3	3	

Hindoo College, the 24th August, 1852.

(True Copy)

(Signed)

FRED. J. MOUAT,

Secretary, Council of Education.

R. DUTT,

Secretary, Hindoo College.