

**A Study of The Growth of Higher
Education In The Metropolitan Cities
of British India at Calcutta, Bombay
and Madras, 1813-1857**

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"A STUDY OF THE GROWTH OF HIGHER EDUCATION IN THE
METROPOLITAN CITIES OF BRITISH INDIA AT CALCUTTA,
BOMBAY AND MADRAS, 1813-1857" submitted by
Mr. Ashish Juyal in fulfilment of Eight credits
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for the DEGREE OF MASTER OF PHILOSOPHY of this
University is a bonafide work to the best of my
knowledge. It is certified that the same has
not been previously submitted for any other
degree of this or any other University.

This dissertation may be placed before
the examiners for evaluation.

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(ASHISH JUYAL)

Chapter- I

INTRODUCTION

The establishment of the university at Calcutta, Bombay and Madras in 1857, has been one of the remarkable events during the British rule in India. The importance of the event for the Indians lies in the fact that some of the illustrious products of these universities, later headed the struggle against the British rule and many of them attained high posts in the government administration. Their contribution to the betterment of the country and themselves cannot be ignored any way. It is interesting to note that although the importance of the event has been firmly recognised by almost all Indian scholars, yet about the origin and the development of the university education in India, many illusions are on the surface. Most of the scholars, so far, paid an excessive attention towards general English education and left the concerning subject in the hands of a few only.

The subject under consideration clearly speaks about the long time taken by the English education to arrive at the stage of university education in India. But before coming to the topic, I would like to discuss certain views regarding the subject in order to avoid vagueness.

For the sake of convenience, we divide the scholars into two categories in respect to their views relating to the subject. The views of the scholars of the first category can be cited through the following lines of Ramendra Sunder Trivedi, Principal of Ripon College, extracted from his Memorandum presented to the Calcutta University Commission in 1917-19 :

"The University of Calcutta is altogether a foreign plan imported into this country, belonging to a type flourished in foreign soil. The importation was an urgent necessity of the time, suddenly created by the abrupt introduction of new condition of life with a new order of political situation; the founders of the new educational system had not the time to study the ideals and methods that were indigenous: the new system was introduced in entire ignorance and almost in complete defiance of the existing social order regulating the everyday life of an ancient people."¹

And the scholars of the second category are of the view that British policy was deliberate, planned and after-going deep-rootedly through Indian existing social system. Among them a prominent scholar named, Mary Anderson is one who stated that Britain did not do it in entire ignorance of the existing social system of India. Her defiance of the Indian scene was not unconscious but was intentional. Mary Anderson further said that the type of University Britain planted in India in 1857 largely determined by a famous decision she had taken in Bengal some

1 Quoted from, Eric Ashby, Universities : British, Indian, Africa, p.47.

twenty years before; and this in turn had a history stretching back to the eighteenth century and the early days of British rule.²

It seems, according to the first view, that the universities were suddenly imposed upon the natives by Britain, on social and political grounds. For the scholars of this thought an alien higher education can be introduced successfully even without introducing the basics of such high standard education and all social and religious systems can be transgressed by it against the will of the natives. They very much ignored the origin and development stage and believed downright in the developed stage. Thus, it is required to be noted here, broadly two things. First, that India was a colony and the prime motive of the Britishers was commerce (economy). And second, the Indian indigenous education was closely related to the religion. It seems, that the supporter of this view hurriedly arrived at such conclusion without going through the complete study of the subject.

And the second view emphasised that Britishers had well-conceived, well-planned and well-judged policy and the defiance of the existing Indian social system was well-intentioned right from the beginning of their rule. In other words, it were Britishers who conceived the idea as back as when they became

2 Ibid., p. 47

political power in India, to introduce such education which later developed into university education in India. Here it is worth to underline three points. First, the earlier Britishers were purely traders, who attained political power in India incidentally. Second, in the colonies, the education which was used to be patronised by the rulers were largely carried out by the missionaries who aimed exclusively, at proselytizing. And third, the British government did not even recognise the responsibility of education at that time. Hence, this view gives the biased judgement relating to the subject.

Under this background, to judge the correct situation in which the university education developed in India, it becomes inevitable to see in brief the educational scienario before 1813, when for the first time the educational clause was attached to the Charter Act of the Company by the British parliament.

The Battle of Plassey in 1757, was very important in the History of India because it made the beginnings of British political sway over India. Since this year, the rulers of the East India Company began to colonise India in different phases. The policies were drafted with a view to fulfil the interests of the British at the cost of India. They set aside the interests of the natives and carried on various reform activities that helped in the process of colonising India, to a considerable extent.³ Thus in the light of this fact it is important to

3 For detail see, Bipin Chandra, Nationalism and Colonialism in Modern India.

underline that in colonising any part 'Education is one instrument by which colonial powers sought to maintain and strengthen their domination over dependent areas. In the history of colonial policy education is a subject of crucial importance'.⁴ The nature of education, encouraged by the colonial power has already been discussed.

After assuming political power in India the Company immediately confronted by Hindu and Muslim system of education each deeply rooted in a non-christian religion. Despite anarchy and oppression which lasted over three centuries, each system of education succeeded in retaining its original characteristic ideals and scholarship.⁵

Broadly speaking before 1813, the missionary and higher oriental education were in process, particularly in Calcutta, Bombay and Madras. These three sites have been chosen for the present topic mainly because they were the provincial centres of their respective presidencies. Most of the Company's establishments both official and unofficial, were mustered in these places because they provided a suitable situation to the Company for their commercial pursuits particularly as they were lying on coastal areas. Educationally, these locations have a

4 Philip G. Altbach and Gail P. Kelly, Education and Colonialism, p 53.

5 Eric Ashby, op. cit. p 47 and F.W. Thomas, The History and Prospects of British education in India, p 15

special importance. The relationship between the Company's establishment and education was closely-knitted, particularly after gaining political power.

Here it is inevitable to elaborate the above-mentioned education which was in process before 1813. The first type of education was higher oriental education which was encouraged by the Company. It is interesting to note the factor that compelled the Company to encourage directly indigenous education of the collegiate level. It was, in fact, after taking the charge of Diwani by the Company in their own hands, 'the assessment and collection of land revenue led to the development of an extensive bureaucracy'.⁶ And the problem they immediately faced was that 'the Company's servants however, has no training for performing the task of collectors, judges or magistrates. Nor were they taught any Indian language.'⁷

In order to get rid of this administrative difficulty, two educational institutions were founded by two prominent officers in their private capacity.⁸ Warren Hastings made first attempt in 1781 to establish a Madrassa at Calcutta. The main object of starting it was 'to qualify the sons of Mohammedan gentlemen for respective and lucrative offices in

6 Aparna Basu, Essays in the History of Indian Education, p. 79

7 Ibid., p. 79

8 S.N. Mukerji, History of Education in India (Modern period), p. 22

the state even at that time largely monopolised by the Hindus'.⁹ The native manpower was required particularly in the judicial and revenue departments. The second attempt was made in 1791 by Mr. Jonathan Duncan (Resident of Banaras), when he founded a sanskrit college at Banaras. He pointed out a great difficulty of collecting all materials on Hindu religion, art, laws and sciences and hoped that the institution by preserving and disseminating knowledge of the Hindoo law would act 'to accompanish the same purpose for the Hindus as the Madrassa for the Mohammedans and especially to supply Hindu assistants to European judges.'¹⁰

Only these two institutions were functioning at the patronage of government before 1813. In 1811 Lord Minto had proposed¹¹ to establish new sanskrit colleges of Tirhut and Nadia but nothing was done till his Governor-Generalship.

The other type of education which became popular among a certain rung of the Hindu society was the missionary education. In fact, for the first time the charter Act of 1698 directed the Company to establish schools, wherever possible in all their 'garrisons and bigger factories' for the children of the people in their service both European and Natives. These schools were maintained under the ministers of religion.¹² At the same time,

9 A. Howell, Education in British India, p. 1

10 S.N. Mukerji, op.cit. p. 23.

11 S. Sharp, Selections from Educational Records, Part I, pp. 19-21.

12 J.P. Naik and Syed Nurullah, A History of Education in India, pp. 29-30.

the missionaries were also indulged in a number of their educational activities with a single object of converting people to Christianity. It is important to note 'as most of the early converts to Christianity came from the lowest strata of Hindu society and were illiterate, it provided an opportunity for the missionaries to establish school to teach them to read and write. The printing presses were installed with a view to translate the Bible in the Indian languages for the benefits of these converts. The missionaries also started vocational schools, to provide some training to the converts with a view to earning their living in government service and at the same time, improving their own status.'¹³

Thus, due to the combined efforts of the missionaries and the company, by the first half of the 18th century English medium of education and revelations of the Gospel as the main subject of study had become popular in the three coastal settlements — Madras, Bombay and Calcutta, where Englishmen dominated over other Europeans and also over the local Indian administration.¹⁴

It is important to note that though the missionaries continued their activities, the attitude of the Company meanwhile changed due to its realisation of being a political force, after 1765. Prior to this year the attitude of the Company was favourable to missionary activities but since then they began to

13 Ibid., p.34.

14 S.P. Sinha, English in India, p.14.

follow strict religious neutrality.¹⁵ Side by side with the numerous missionary educational institutions arose a large number of English teaching mushroom schools, especially in and around Calcutta, which was then fast developing into the metropolis of India. The main aim of these private school was to earn money and to teach three R's in return. The importance of these schools was that many children from higher classes of the natives, joined these schools inspite of an exorbitant tuition fee mainly because even a slight acquaintance with the English language had better chances to get some job in the Company's establishments.¹⁶

To view these developments 'the Company seriously feared lest political trouble should arise from the one cause which really excited the Indian peoples — the cause of religious'.¹⁷ Thus, in this connection, Sir Philip Hartog writes that the attitude of the East India Company towards all missionary effort was at the time suspicious, if not hostile.¹⁸ In fact these were the days of the policy of appeasement and the Company spared no pains to placate the feelings of their subjects.¹⁹ In consequence, the relations between the Company and the missionaries was strained till 1813.

15 J.P. Naik and Syed Nurullah, op.cit., p.39.

16 S.P. Sinha, op.cit., pp.22-24.

17 Philip Hartog, Some Aspects of Indian Education Past and Present, p.5.

18 Ibid., p.5.

19 S.N. Mukerji, op.cit. p.25.

Before coming to the subject of study I would like to discuss certain important philosophies and movements that emerged in Britain, particularly in the last quarter of the eighteenth century due to the Industrial revolution and which produced vast and far-reaching changes in the social, economic and political life of the English people. Without discussing them it would be incomplete to understand the educational developments in India.

The emergence of the free-traders was the natural product of the industrial system. As Britain industrialised, the free-traders required a new economic theory, laissez-faire, to serve its new, vigorous economic development.²⁰ In the context of India they held that by introducing their law and order and light taxation, Indian character can be changed and in turn it may be helpful in cultivating their (Indians) taste for British manufacturers. Their argument was based on the fact that human nature was intrinsically common in all human beings.²¹ As a later spokesman expressed it — 'we may be assured that in buying and selling, human nature is the same in Cawnpore as in Cheapside'.²² Their views that the habits and characteristics were not inherent and can be altered, met with the views of the Evangelicals, which in result provided an opportunity for the alliance between the missionary and the merchant.²³

20 G.D. Bearce, British Attitudes Towards India (1784-1854), p.65.

21 Eric Stokes, English Utilitarians and India, p.39.

22 Ibid., p.39.

23 Ibid., pp.39-40.

Since India had been under foreign rule for last many centuries, 'the poverty and the cultural isolation' of the people was bound to happen. These two obstacles were very much clashing with the interests of the free-traders. Thus, they wanted them to be removed by spreading education and christianity among the people. They firmly believed that the 'noblest species of conquest' was the dissimination of missionary religion and knowledge. The free-traders followed the concept that wherever their principles and their language were introduced their commerce had to follow.²⁴

The necessity of education and christianity dragged them to missionaries for a common interest and together they generated the colonial policy of nineteenth century liberalism. This was the policy of assimilation of the anglicizing movement.²⁵

Another powerful force for change in India came from the missionaries, who candidly adhered to a policy of assimilation. The banner of the movement, in order to christianize India, was upheld by a prominent figure in the chapham sect, William Wilberforce, on the other hand, the opposition to this movement, within the Company was crushed by another powerful figure, Charles Grant. The strength of this movement was further increased,

24 Ibid. p. 34

25 Ibid. p. 40

when it was joined by many individuals, groups, Bible societies and religious sects in England.²⁶

It is notable that 'the missionary conception of the land, people and culture of India, at the outset of the movement, was decidedly unfavourable towards India. This conception of India was derived both from the observation of conditions in India and strong presuppositions in the Christian faith'.²⁷ According to this concept, India was in darkness and therefore it required to acquire Western knowledge to shed its backwardness. The missionaries wished that Britain should put her image upon India, so that 'the physical and mental distance separating East and West was to be annihilated by the discoveries of transplanting the genius of English laws and English'.²⁸ Such poor description of the condition of India was based on a sense of British superiority in intellectual, cultural and religious life. The reflection of the same can be noticed in the following lines of Wilberforce, who stated in 1813 that "our religion is sublime, pure and beneficence. Theirs is mean, licentious and cruel..."²⁹

26 G.D. Bearce, op.cit., pp.78-79.

27 Ibid., p.80.

28 Eric Stokes, op.cit., p.xiii.

29 G.D. Bearce, op.cit., p.82.

In the late years of the second decade of nineteenth century, Reginold Heber, Bishop of Calcutta, known as the 'apotheosis of the British missionary in India', advanced far more enlightened view than those of most missionaries. He expressed that the only possibility of coming christianity in India was through education. He agreed that the process was tardy but held that it would succeed only through humility and love, not with distrust of antagonism.³⁰

With the above conceptions a movement, which emerged during this period was evangelicals. It was 'from the evangelical impulse of John Wesley, various British religious sects were inspired anew to spread the christian faith to those people in the world who lacked the benefits of the christian message.'³¹

In 1785, Edmund Burke³² found the solution of the problems of the British in the relationship between Great Britain and India. On these guidelines, Charles Grant prepared a general view of the relationship between Britain and India which he visualised to be a basis for future policy. This view is found in his famous work on the observation on the state of society among the Asiatic subject of Great Britain.

30 Ibid. pp. 85-87

31 Ibid. p. 65

32 A. Embree, Charles Grant and British Rule in India, p.141

Grant's treatise was important because after going through the intrinsic merits of the two different civilizations, he came to the conclusion that the establishment of permanent British power over India was essential. He charged many administrators of the past for negating the very concept. Grant's observation was primarily based on the argument that the 'nature of Hindostan' was required to be transformed radically with a view to recouncil British rule to India. He attributed two reasons to this assumption. First, the appeal to self-interest. And second, the statement of a religious imperative.³³

Grant meant the whole of Western knowledge when he referred to 'the introduction of light'. Regarding language, while he admitted certain advantages in the use of the vernaculars and the possibility of their employment as a medium of instruction, he assigned fundamental place to the use of English language in India as the vehicle for imparting Western ideas. The reflection of the same can be noticed in the following lines that 'it was perfectly reasonable that the British should follow the example of other ruling groups in India and elsewhere by introducing their own language as a means of assimilating the conquest people.'³⁴ And while

33 Ibid. pp. 142-143

34 Ibid. p. 151

exerting the importance of English language in effecting Indian society, he said 'through its use the natives would inevitably learn the arts, philosophy and religion of governing race, and 'the fabric of error' would be silently undermined'.³⁵

Grant aptly connected a plea of his treatise with the duty and interest of the British rule for carrying forward the work of evangelizing India. For him everything was worthless which claimed a civilized status for its people — their religion, laws, arts, agriculture, handcrafts and their personal manners and habits. It can be summed up that for evangelical mind three most important features were its intense individualism and exaltation of individual conscience, its belief that human character could be suddenly and totally transformed by a direct assault on the mind and finally, its conviction that this required an educative process.³⁶

During the renewal of the Charter Act in 1793, Grant and the Chapham group were defeated. The main reason of their defeat was attributed partly to the victory of 'imperial supporters' over 'imperial opponents' and partly to the policy of Grant to persuade only a limited people particularly the 'top-brasses'. Imperial supporters consisted of

35 Ibid., p.151.

36 Eric Stokes, op. cit., pp. 30-31

the East India Company and the Anglo-Indian officials in India and the authorities in the British ministry. And among the imperial opponents were evangelicals, protagonists of the clapham sect and the champions of anti-slavery. But soon after this defeat the evangelicals changed their methods of exerting their cause from persuading few to convincing more both in England and in India.

In order to popularise his movement, Grant even financed a small number of evangelical missionaries and sent them to India, the foremost of whom were David Brown, Claudius Buchanan, Henry Martyn and Thomas Thomason.³⁷ And also after gaining influential places, Grant and his associates 'sent forth generation of Indian civil servant stamp - with the evangelical assurance and earnestness of purpose, if not always the old religious conviction.³⁸

Another force of new attitude came under the head of James Mill. Under the patronage of Jeremy Bentham, he wrote his famous work on the History of British India between 1807 to 1817, which provided an historical and philosophical foundation for the attitudes and activities of Liberals and utilitarians in India.³⁹ In this work he observed Bentham's theories of law and politics, which were launched through

37 Ibid. p. 28

38 Ibid. p. xii

39 G.D. Bearce, op.cit. p.69

agitation into movements with a view to reform education and Parliament, establish free-trade and modernising the legal system. He literally prepared a generation of philosophical radicals and utilitarians who like Mill perpetually attacked certain defective laws and social practices. They continued their agitation till they succeeded in making Britain a liberal nation. At the same time, the agitation to transform India also started by Mill and his supporters, according to utilitarian notions.⁴⁰ He found nothing to praise in the values of Indian society and religion and saw almost nothing which appeared to him worth preserving. He considered Indian society to be static and stagnant.

According to Mill's liberal viewpoint, the fundamental significance of India to Britain was due to the fact that it provided the opportunity for free-trade and capital enterprise. The Liberals of this age considered that trade was paramount and the military power or governing India was futile. Despite these ideas about commerce and the attack on the Company's monopoly he accepted a British responsibility to continue governing the land. With these general considerations of commerce and government in India, Mill provided the Liberal movement with much of what it needed in considering India.⁴¹

40 Ibid. p.66

41 Ibid. pp. 67-68

James Mill's History of British India was principally an attempt to make a philosophic analysis of Indian society and assess its place in the scale of civilization.⁴² He applied a term civilization to ancient Greece and modern Europe, only in those contexts which states rational legal and political institution, the maturity of science and philosophy, the existence of liberty and the unfolding of taste in art and letters. His condemnation of Hindu and Muslim civilizations was more sharp than even Grant's treatise.⁴³ He even held the view that in India there was a hideous state of society, much inferior in acquirements to Europe even in its darkest feudal age.⁴⁴ He attacked Indian society, education, religion and character. He strongly advocated that Indian's future lay in westernization.

According to Mill's utilitarianism, he strongly supported Government's ownership over the land and the control over the output and revenues. He was in favour of powerful and efficient Government in India, which was more concerned with useful economic and social movements than liberal movements.⁴⁵

42 Eric Stokes, op.cit. p. 53

43 G.D. Bearce, op.cit. pp. 53, 71

44 Eric Stokes, op. cit. p. 53

45 G.D. Bearce, op. cit. pp. 77-78

Besides, these groups there were many other people in Britain who were active in agitating for certain changes in the economy, education, intellectual life and social conditions of India. Their activities and scattered thoughts helped in the general emergence of the new attitudes.⁴⁶

From the above-mentioned attitudes it is clear that, despite differences in their interests, these various groups agreed on certain points. First, the Indian society required to be radically altered and second, Britain should always command power over India. They unanimously relied on one instrument through which they wished to fulfil their common desire, that was 'education'. Hence, the missionaries got a tremendous support from every angle. In order to substantiate this fact, for example, before 1813 Charter Act, eight or nine hundred petitions signed by a half-million people from all parts of Great Britain were sent to the parliament⁴⁷ in favour of missionary education.

At the time of the renewal of Charter Act in 1813, various forces became active to pressurise the authorities for their demand regarding education both within and outside India. So far, I have dealt above in detail with those

46 Ibid. p. 88

47 Ibid. p. 79

various groups operating outside India. Now let us see those groups who endeavoured in India for the same cause.

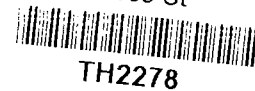
In India the latter groups were comprised of a few officials of the company, certain individuals and the missionaries. These people, in fact, represented the new generation trained by the old generation of various groups of Britain.

Apart from the British, a new group, representing the upper classes of the natives (Indians), emerged for the first time in Calcutta, under the leadership of Raja Ram Mohan Roy. They demanded that the responsibility of education should be recognised by the Government. But it must be noted that the nature of education in their demand was literally different. In fact, for last decades these natives had been learning the English language and as its result 'there was a movement going on of which no record is to be found in official papers'.⁴⁸ The main demand of this group was for liberal education and hoped 'that better things were to be found in the writings of the great-masters of the English language'.⁴⁹

On the other hand, the conservative imperialists once again opposed the demand of education with their full might. But under constant pressure, the Parliament made 'lawful and

48 J.W. Kaye, The Administration of the East India Company, p. 390

49 Ibid. p. 590



obligatory'⁵⁰ provision through Charter Act of 1813 to the Indian Government to appropriate 'a sum of not less than one lakh rupees' out of the surplus territorial revenue for the 'revival and improvement of literature and the encouragement of the learned natives of India and for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories in India'.⁵¹

It is clear from the said Charter Act that the commitment of the government was extremely vague and defective. It did not mention the definite scheme and the money Government was to spend on education.⁵² It would be appropriate to say that the Charter Act of 1813 merely compelled the East India Company to accept the responsibility for the education of the Indian people.

After viewing the whole picture, one can feel that both the Company and the Court of Directors had no plan, no will and no intention to take the charge of education in their hands. Thus, the clauses of education of the Charter Act of 1813 was attached inspite the willingness of the policy-makers but they had to act under the pressure. It also manifests the

50 Bhagwan Dayal, The Development of Modern Indian Education, p.55.

51 H. Sharp, op.cit., part-I, p.22.

52 D.P. Sinha, The Educational Policy of the East India Company in Bengal to 1854, p.27.

gradual loosening of the grip of the conservative - imperialists and the increasing influence of the new imperialists.

The period between 1813 to 1857 has been chosen for the present discussion mainly because this has been the period of the origin of the idea of higher English education. Further during this period the idea of higher English education gradually materialised into the university education and for the first time in India at three places Calcutta, Bombay and Madras, universities were established in 1857.

The entire work has been discussed in six chapters including the introduction. In the second chapter, the general thinking regarding higher education has been discussed combinedly for Calcutta, Bombay and Madras. The chapter has been divided into three broad periods. In the first period 1813-35, I have mainly concentrated upon Indians demand for higher English education and their efforts towards it. During this period various attempts were made by the Government to popularise English language. These have also been discussed in detail.

In the second period 1835-54 main attention has been paid to discuss various measures that were taken by the Government to raise the standard of higher English education. Also discussed as how Indian responded to the Government's measures. Another important point under discussion is the

proposal for the establishment of the university at Calcutta in 1845.

Third period (1854-57) has been fully devoted to the establishment of the universities at Calcutta, Bombay and Madras, which was directed by the wood's despatch in 1854.

The third, fourth and fifth chapters deal exclusively with Calcutta, Bombay and Madras presidencies respectively. In these chapters major attention has been paid on the origin and development of higher English education.

The discussion of the work has been concluded in the sixth chapter. Within the constraints of time and space of the work, an attempt has been made to explore as many primary and secondary sources as possible and various points of view on the subject have been considered during the course of discussion.

Chapter-2

HIGHER EDUCATION IN BRITISH INDIA : AN
ANALYSIS OF THE FACTORS AND TRENDS

The genesis of higher education in India could be traced to the early years of this period, when the first attempt to impart higher English education was made at the demand of a small section of the natives comprising of intelligentsia and opulent classes; but its growth did not take place on a considerable scale till 1835, for the reasons to be discussed in the following pages.

In 1814 the Court of Directors sent a despatch¹ to the Governor-General of India, regarding education. 'This despatch is of considerable importance as it was the first official communication of the kind sent from England and showed the Director's conception of the nature and importance of the problem of education and the policy they wanted to be pursued with

1 H. Sharp, Selections from Educational Records, Part-I, pp.22-24.

regard to it'.² It is to be noted that 'the court does not appear to have formed a very definite opinion of the learning that was to be encouraged and of the sciences that were to be promoted but such instruction as were given were all in favour of orientalism'.³ The main reason of showing apathy towards education was that the Directors wished to avoid their involvement in any field which was directly linked with the religion of the people on the political ground.

Being dissatisfied with the inclination of the Directors towards orientalism and the Government policy of encouraging higher oriental education in sanskrit college at Banaras and in madrassa at Calcutta, a college known by various names like Hindoo College, Vidyalaya or Anglo-Indian college was founded at Calcutta in 1816, for the first time in India by the joint endeavour of a small section of the natives consisting of the intelligentsia and upper classes, led by Raja Ram Mohan Roy and Europeans like David Hare and Hyde East the Chief Justice of Supreme Court.⁴ The main aim of these classes of the natives

2 D.P. Sinha, The Educational Policy of the East India Company in Bengal to 1854, p. 29

3 A. Howell, Education in British India prior to 1854, p. 56

4 For detail see Chapter 3.

was to impart their sons, higher knowledge of English literature through the English language with a view to get higher jobs than they were getting in those days in the Company's establishments. In fact, English education imparted in the private school in those days was merely worth to provide jobs of petty clerks.

From the beginning, 'the growing opportunities for employment in government service and in commercial firms',⁵ increased the popularity of education of the Anglo-Indian college. The missionary and non-missionary institutions in and around Calcutta also tried to imitate the pattern of the Anglo-Indian college.

The year 1824 has got a special significance for the cause of English education in India because for the first time the Directors categorically came out with an open condemnation of the oriental learning - 'as originally and fundamentally erroneous'. They held that 'the great end should not have been to teach Hindu learning but useful learning andutility was to be any way concerned'.⁶ This change in the educational policy was mainly due to the influence of the utilitarians in the East India House, as we have already

5 H.V. Hampton, Biographical Studies in Modern Indian Education, p. 38

discussed in the previous chapter. Particularly James Hill was at the centre of power and in a position to carry into practice the principle of utility as he had expounded it in his History of British India. Although he placed greater faith in legislation and sweeping administrative reforms, yet he turned his attention towards English education mainly in order to safeguard the economic interests of the private traders who became a powerful party in the court of Directors under the leadership of Loch and Astell.⁷ The answer to this problem was sought by James Hill in anglicising Indian society through popularising the English language, so that the habits and tastes of the British goods could be developed among the natives. For this, the Directors used two methods. First, they suggested, throughout, the Government to take certain measures to improve education in order to escalate English language. Second, in order to lure more people to learn English language, they directed the Government in 1827, through their despatch, to throw public services (particularly in the judicial and revenue departments) to the people, by putting a condition of English language to be possessed by the candidates.

On the other hand, in those days one of the most important problems besieged the Government of India with, was economy.

7 For detail see - Eric Stokes, op. cit. p.p. 47-59, C.G. Philips, The East India Company (1784-1834), p. 247, D.P. Sinha, op. cit. p. 76.

In fact, its occupation with a series of war, for long years and other administrative expenditure virtually exhausted the Company. It now began to show a tremendous annual deficit every year, which soon mounted to unbearable state for the Directors (Home Government). For, the latter constantly pressed the Indian Government to reduce drastically the cost of administration.⁸

To fulfil this herculean task, the Government turned towards education to train the natives for the government employment. For setting up an educational standard for the appointment of Indians, the government had two things in mind. Firstly, that the persons appointed in the service should be properly educated and well-qualified for their jobs; secondly, that this would stimulate Indians to go in for education of higher type.⁹

Due to financial constraints, Government adopted a policy of 'quality rather than quantity of education'¹⁰ at Calcutta. At the same time higher English education in Anglo-Indian college continued to develop both in number and instruction. In 1825 the Government involved with the Anglo-Indian college by providing financial assistance to it.¹¹ During this

8 C.H. Philips, op. cit. p. 247

9 D.P. Sinha, op. cit. p. 85

10 C.H. Philips, op. cit. p. 247

11 For details see Chapter 3

period, Government made certain attempts at the growth of higher English education of the Anglo-Indian college, mainly by providing basic requirements, for example — good teachers, books, pecuniary help to the promising scholars and inducement of higher jobs. The main aim underlying the improvement of education was to focus efficient teaching thereby attracting bright scholars.

The year 1828 has been important for the cause of higher English education in Bombay, when a plan for the Elphinstone college was proposed by the opulent classes of the city. It was soon tried to impart higher education on the pattern of the Anglo-Indian college, but it took some years to get its full spirit.¹²

in
Again/1828 Lord Bentinck, well-known for his reforming zeal and a follower of the utilitarians, succeeded Lord Amherst as the Governor-General of India. He wrote to Bentham that 'it is you who will be the Governor-General'.¹³ Prior to his appointment no important reform was made in India but since his becoming Governor-General, almost without respite, the reform persisted in their goals until they accomplished a large part of their objectives.¹⁴ The area of his reform activities covered education.

2 For detail see Chapter-4.

3 D.P. Sinha, op.cit., p.167.

4 G.D. Bearce, op.cit., p.101.

His measures were directed towards popularising the English language which directly led to the growth of higher English education.

The process can be traced to the following developments. First, on 29 July 1829, Government tried to make the English language, the language of public business throughout the country in place of persian.¹⁵ It was one of the obvious attempts to supersede all the existing Mughal systems present in the country. Second, in fact, Bentham, who wrote an important essay on the influence of Times and place in Matters of legislation - a system of law codes, which he termed as a 'pannomium', had always desired to transplant them to Bengal. And to a follower of Bentham the object of an efficient judicial establishment was subordinate to the larger aim.¹⁶ Therefore in 1833, T.B. Macaulay 'a whig of radical views',¹⁷ and a leader of liberalism was chosen to head the law commission,¹⁸ with a view to replace an age-old Indian Judicial system by their own 'legal system' and 'the concept of the rule of law'. Third, the westernisation of India greatly depended on the free expression of opinion; so hand in hand

15 D.P. Sinha, op. cit. p. 115

16 Eric Stokes, op. cit. p. 51, 215

17 Trevelyan, Life and letter of Lord Macaulay, I, p. 253

18 For detail see, Eric Stokes, op. cit. p. 219

with the agitation for western education in India went an agitation for a free press. It has been seen as a means to transform India, but its success was restricted by the incessant opposition of the conservative imperialists.¹⁹

Not only Government but the natives also equally enthusiastic about the popularity of English language. For instance, 'the parents and guardians of the students of the Anglo-Indian college petitioned the early in 1835 to make the use of English admissible in all the local tribunals of Bengal and in the sudder dewany and Nizamats adalats!²⁰ Thus, the English language and job opportunity became interdependent.

Early in 1832 the question of the renewal of the Company's charter came before the parliament. In the select committee, many respectable people, both official and missionary, appeared to give oral and written evidence.²¹ In essence, the majority of the evidences expressed satisfaction over the progress that the higher English education made in the Anglo-Indian college particularly and in general they also praised the progress made by the private and the missionary schools. About missionary activities, they even held 'that this general

19 For detail see, G.D. Bearce, op. cit. pp. 96-100.

20 D.P. Sinha, op. cit. p. 194

21 For detail see, A.N. Basu, Indian Education in parliamentary papers, Part I (1832)

diffusion of knowledge is producing the best and the most salutary effect not only to the children educated but on minds of their parents and neighbours.²²

Second, important support to English education came from the political revolution of 1830-32 in England which had an immediate effect on India.²³ Even Lord Grey, a leader (Prime Minister) of reforming whigs attached great importance to education as a foundation of progress in the colonial areas.²⁴

Third important point in favour of English education was Bentinck's administration. The necessity to economise the administrative expenditure, forced the home government to ask Bentinck either to 'retrench or to retire'.²⁵ One of the main items of expenditure was the high pay of English officers.²⁶ Thus, on the more material side, Bentinck found in the claims of the Anglicists the solution of the problem immediately confronting him: the supply of competent and trustworthy native servants of the company.²⁷

22 Ibid., p.268.

23 S.N. Mukerjee, Secondary Education in India, p.13.

24 A. Basu, Essays in the History of Indian Education, p.6.

25 Parliamentary Papers, Sel.Com. of House of Commons, Pub.I, 1832, App.I., p.49. Also see D.P. Sinha, op.cit., p.116.

26 T.G.P. Spear, "Bentinck and Education", in The Cambridge Historical Journal, vol.6, p.82.

27 A. Mayhew, The Education of India, p.18.

Fourth, remarkable support to Western education came from the natives. Raja Ram Mohan Roy was the person who put forward the case in England from Indian side. Among other things, one of the most important subjects that he recommended was the appointment of Indians to posts of trust and responsibility. He was supported in it by several official witnesses including Holt Mackenzie, Charles Lustington and A.D. Compbell. Dr. Carpenter, another witness even went on to say that his (Raja Ram Mohan Roy's) wise and judicious recommendations 'were highly valued by our Government and that they aided in the formation of a new system by which the well-being of our vast dependencies in India must be so greatly affected.'²⁸

Lastly, by the time, the question of the renewal of the Company's charter came before parliament in 1832, most of the officials of the company were convinced that English education was in demand only among the upper classes of the natives. It was quite evident from the natives' efforts in this direction, so far. Apart from the above forces, many other groups like missionaries, traders, liberals, utilitarians, Evangelicals etc. became active once again, for the cause of western education, for their respective self-interests.

It is important to note that two influential personalities, Charles Grant an evangelical and Macaulay the law

28 H.V. Hampton, op. cit. p. 53

member of the Governor-General's council, played a great role in connection with the charter Act in 1833. It was on 13 June 1833, Charles Grant introduced the subject of the renewal of company's charter in the Commons,²⁹ which was passed by the British parliament on 28 August 1833 under the authorship of Macaulay.³⁰

The clause of opening public services to all in the Government administration encouraged the students of the Anglo-Indian college, but in reality it remained dead. But one of the important effects of this Act was that since 1833, 'Bengal became the centre of administration for the whole country. Since then it began to play an important role in shaping the educational policy of other provinces also, as they were required to obtain sanction of the central Government for all items of new expenditure'.³¹

Immediately after passing the Act of 1833, inside the Committee of Calcutta, a bitter struggle soon arose between the Orientalists, who desired to have all higher teaching through the medium of the classical languages of India and the Anglicists who stood for higher teaching through the medium of English.³² In fact, Macaulay supported

29 D.P. Sinha, op. cit. p. 166

30 Trevelyan, op. cit. p. 253.

31 S.N. Mukerji, History of Education in India, p.68

32 Sir Philip Hartog, Some Aspects of Indian Education Past and Present, p. 12.

the latter, in his decision. However, this deadlock was ultimately solved by the Resolution of 1835.

It is important to note that the period when this new educational policy was framed for India was a period of English liberalism. The most eloquent expression of this English liberalism is to be found in Macaulay. For him the new British empire was to be a dominion not over territories, but over the wants of the universe. To him it was more important to civilize the subjects than to subdue them and to trade with civilised men was infinitely more profitable than to govern savages. He thought that all forms of Government over the subjects were transitory and superficial; and the permanent and the most profitable form of conquest was that over the mind. While explaining his support for the 'diffusion theory' in the 1835 Resolution, he said the first object must be to raise up an English educated middle class 'who may be interpreters between us and the million whom we govern - a class of persons Indian in colour and blood but English in tastes in opinions, in morals and in intellect.'³³

Never was the doctrine of assimilation so boldly and crudely stated as done by Macaulay. The aim to introduce English education, according to his minute, was to disintegrate

13 For detail see, Macaulay's Minute - M. Paranjpe, Source book of modern Indian Education, pp. 15-29. Also Eric Stokes, op. cit. pp. 43-45.

the Hindu and Muslim systems and to import European institution to this country in order to establish on the soil of India 'the imperishable empire' of their civilization.³⁴ His letter dated the 12 October 1836 which he wrote to his father,³⁵ confirms these facts. In essence Macaulay's educational policy was a combination of complex political, economic, administrative, moral, religious³⁶ and philosophic motives.

The Period 1835 - 54

The 1835 Government decision immediately gave a decided turn to Indian education of a few through English and letting alone the education of many through their mother-tongue.³⁷ Although the battle between the orientalist and the Anglicists was fought and settled in Bengal, but its effect was universal in range.³⁸ Hence, the Government of Bengal immediately directed the Governments of Bombay and Madras to follow the policy of promoting higher English education only.

The new educational policy soon began to bear fruit. Missionaries and philanthropists co-operated enthusiastically with the government in founding new educational institutions³⁹

34 Dadabhai Naoroji, Poverty and un-British Rule in India, p. 93

35 G.O. Trevelyan, op. cit. Vol. I. p. 464

36 Philip G. Altbach and Gail P. Kelly, Education and Colonialism, p. 59

37 K.S. Vakil and S. Natarajan, Education in India, p. 119

38 H.R. James, Education and Statesmanship in India (1797 to 1900), p. 23

including those of higher education 'on the model of the Hindu College' to impart complete education to the natives⁴⁰ in European literature, philosophy and science through the English language.

After founding many colleges, the strength of the students increased tremendously. Further, Government printed and published only English books which were made available at a comparatively low price. Between 1836 and 1847 a series of acts were passed, as we shall shortly see below, which opened wide careers and larger responsibilities to a large number of Indians. Besides, persian was abolished as the court language in 1837 and was later substituted by English.⁴¹ These measures, of course, indirectly helped in the growth of higher English education.

On the other hand, oriental education was rejected by the 1835 Resolution. But on being strongly protested by the supporters of the oriental education against this policy, the maintenance of the existing oriental institutions and some fund was promised by the Government, later on.⁴²

Although good stride was made in the field of higher English education, yet the system failed to supply more than an 'expert penmen' to the Government mainly because 'the

40 Hundred years of the University of Calcutta, University of Calcutta, p. 23

41 S.N. Mukerji, op. cit. p. 86

42 For detail see Chapter 3

members were instructed but the mind was not cultivated',⁴³ Hence, 'to remedy this evil',⁴⁴ Lord Auckland through his minute of 1839,⁴⁵ introduced a definite scheme for higher education (both English and oriental) on a large scale with pecuniary help to deserving students, in the form of scholarships. In a bid to make this system more effective and competitive, he divided the scheme into Junior and Senior scholarships. For, Juniorscholarship students of one college had to compete with the students of the other college. And for senior scholarship it was required by the holder of the Junior scholarship to compete among themselves. The standard of this scholarship particularly of the senior one was very high. In consequence, soon the scholarship examinations became the chief events of the academic year among the native students.⁴⁶

Further, prize essays also set the standard for English composition in the Senior scholarship examinations.⁴⁷ Obviously, these measures greatly contributed in the growth of higher education in all the Présidencies, but particularly in Calcutta.

Lord Hardinge took one more advanced step in the growth of higher English education in India, by passing a resolution

43 J.W. Kaye, The Administration of the East India Company, pp. 601-2.

44 Ibid. 602

45 Richey, Selections from Educational Records, Part II, p. 147

46 Calcutta University, op. cit. pp. 26-27. Also for detail see, Richey, op. cit. p. 147.

47 Calcutta University, op. cit. p. 27

on 10 October 1844.⁴⁸ He declared that henceforth employment in public services would by preference be given to those who would complete their education in the new instructions. But the important part of this resolution was 'a corollary', according to which the Council of Education from 1845 held annual examination for employing candidates in public services. The minimum standard of qualification for employment was the same as that for gaining a senior English scholarship. The aim of this scheme was once again reiterated by the Government that the necessity to throw open the public offices to educated Indians not only to induce them to take advantage of educational institutions, but also to raise a body of subordinate officials of a reasonably moderate cost.⁴⁹ Thus instituted was what might be called the first public service examination in the country.⁵⁰ Halliday (a Government servant) even considered it to be the germ of a University.⁵¹

The missionaries and the students of the oriental college strongly reacted to this corollary. In fact, the Charter Act of 1833 led to a rapid expansion of English mission schools and colleges. The missionaries had demanded freedom of action and had resented the state policy of keeping higher

48 Richey, op.cit., p.90.

49 D.P. Sinha, op.cit., p.277.

50 N.C. Sinha, "First Public Service Exam", in The Proceedings of the Indian History Congress, p.1461.

51 D.P. Sinha, op.cit., p.281.

education mostly under government control.⁵² But now the main cause of their conflict was the standard of examination, which was set according to the standard of the Government colleges. Even they went on so far as to question the honesty and competence of the officers of the Government who conducted these examinations. These were of no avail and out of frustration they remained aloof from the examinations.⁵³

The so-called Public Service Examination continued to be popular among the people in all the Presidencies. Although the court of Directors disapproved the system, yet several higher appointments to the government service were made without reference to the council's register⁵⁵, as soon as the scholars became capable for those jobs.

One of the most important matters mooted during Hardinge's period of administration was the question of establishing a university at Calcutta.⁵⁶ In fact, it was the government which after 1835 went ahead with the provision of a series of secondary schools, some of which by the addition

52 S.N. Mukerji, op. cit. p. 93

53 A.N. Basu, University education in India- Past and Present, p. 18

55 Richey, op. cit. pp. 67-8

56 D.P. Sinha, op. cit. p. 260

of higher classes were raised to college status and official enterprise in providing western education was matched by a corresponding activity on the part of the missionaries and indeed, of the Indians themselves.⁵⁷

By now the standard attained by individuals was creditably high. The remarkable quickness and powers of expression of the students of the new learning were regarded with a sort of gaping wonder. Particularly the scholarship examination offered a strong incentive to this effect and afforded a more solid and definite test of attainment.⁵⁸ The strength of various colleges went up to a considerable extent. For example, in the Hindu College only, there were 562 pupils on the rolls, in 1841.⁵⁹ Besides, the performance in literary subjects, some progress was also made in the professional courses like Medical, Engineering and Law. But undoubtedly the strength of the students in these courses was limited.

Though collegiate education progressed steadily there was as yet no idea of founding a University to co-ordinate the activities in the field of higher education.⁶⁰ Dr. Mouat, Secretary to the Council of Education, who supervised various schools and colleges, at once struck by the want of any

57 S.N. Mukerji, op.cit., p.94.

58 H.R. James, op.cit., p.39.

59 Ibid., p.39.

60 A.N. Basu, op.cit., p.17.

definite aim and object in the educational system. He wrote a letter to the Council of Education in 1845, containing a proposal⁶¹ regarding the Calcutta university.

It is inevitable to discuss this proposal in a few paragraphs here because of its being the ever proposal regarding the establishment of a university in India, at Calcutta. He wrote that it not only expelient and advisable, but a matter of strict justice and necessity, to confer upon the students some mark of distinction by which they may be recognised as persons of liberal education and enlightened minds, capable of holding higher offices under the Government or taking the rank in society accorded in Europe to all members and graduates of the university. He proposed that the only means of accomplishing this great object is by the establishment of a set-up, granting degrees in arts, science, law, medicine and civil engineering, instead of Council's uniform standard senior scholarship examination.

One of the aims of this plan was to open the path of honour and distinction alike to every class and every institution irrespective of their caste, religion, place and creed, mainly because the good effect of the scholarships was necessarily limited⁶² to a few government colleges.

61 Mouat's plan given in A.N. Basu, op. cit. pp. 18-21. Also, M.R. Paranjee, op. cit. pp. 70-72.

62 J.W. Kaye, op.cit. p. 602

Hence, the necessity of having a central examining body for ensuring a uniform standard of education and uniform system of examination for the various schools and colleges had become obvious by this time.

It was also thought that the new system would remove most of the shortcomings of the existing system of examination for public employment without lowering the standard. Further it was envisaged that this would in a very few years produce a body of native public servants superior in character attainments and efficiency to any of their predecessors.

The high standard and the attainment of the students of the scholarship examination was a special argument in favour of establishing a university. Mouat, even claimed that this examination was 'fully equal in extent to the Bachelor Examination of Oxford, Cambridge and Dublin; and much more so than that of the Bachelor-des-letters of the Sorbonne in Paris.'

In drafting this plan Mouat was helped by his friend, Henry Malden (in England). This plan was immediately approved by C.H. Cameron, the President of the Council of Education. Encouraged by Cameron's consent, Dr. Mouat sketched out an elaborated plan for the university of Calcutta in October 1845. It was then submitted to the

Government of India on 25 October 1845. In turn, the Government sent it to the Court of Directors for their approval. One of the main reasons which induced the Government to favour the establishment of a university was the great and increasing difficulty of providing suitable tests for the selection of candidates for public employment.⁶³

In 1847 after a long delay the Court of Directors declined to sanction the proposal with the objection that it was premature.⁶⁴ No reason whatsoever was advanced by them as to how it was so. But D.P. Sinha rightly notes that their attitude was no doubt determined by the consideration of finance.⁶⁵

In 1853, once again the Company's charter was due to expire. The Parliamentary Committee was set up to enquire various officials and missionaries, with regard to education of India. These officials and missionaries possessed practical knowledge of Indian education. In the proceedings, 'one of the most important propositions was the question of establishing university in India.'⁶⁶ This

63 D.P. Sinha, op. cit. p. 261

64 Richey, op. cit. p. 91

65 D.P. Sinha, op. cit. p. 262

66 Ibid. p. 293

time C.H. Cameron, a former President of the Council of Education submitted a memorial on 30 November 1852 requesting the establishment of one or more universities in British India.⁶⁷

In the examining process many strong pleas, for universities had been entered, but it must be noted that each one had distinctive idea about the form they should take. For instance, Cameron had expressed an Anglicist point of view in his plan, whereas Trevelyan's approach was more catholic and more utilitarian.⁶⁸

It were the missionaries, particularly, A. Duff and J.C. Marshman, who exerted the most insistent pressure for a university. The main cause of their advocacy was 'to supersede the existing system of testing eligibility for Government employment.'⁶⁹ For the same reason, the orientalist H.H. Wilson, supported the establishment of the universities in India.⁷⁰

67 Parliamentary papers, Sel. Com. House of Commons (1853), App. 7. pp. 510-11, see D.P. Sinha, op. cit. p. 293

68 Eric Ashby, University: British, Indian, African, pp.57-58

69 Ibid. p. 58

70 For detail see, Parliamentary papers, Sec. Rep. House of Lords (1852-53). p. 152, see D.P. Sinha, op. cit. p. 294

The people of Britain, too, took great interest on the subject of university education in India specially after the address of Cameron to Parliament in 1853 for the same.⁷¹ The public opinion in Britain put a pressure on the home Government.

In India too, in its favour, a petition signed by Raja Radhakanta Deb and others on the behalf of the members of the British Indian Association and other native inhabitants of the Bengal presidency, was submitted on 18 April 1853. The petitioners prayed for the establishment of university in each Presidency as contemplated by the Council of Education in 1845.⁷²

It is very important to mention here that the age of Dalhousie was the period of Britains most serious efforts so far as to develop the material resources of India with a view to subject India to the imperial and economic benefits for Britain. There was a candid and accurate appraisal of Britain's motive in introducing technological improvements and free trade. In the age of technological advance, any education directly connected with the material progress of India would be widely supported.⁷³ The need of a uniform and organised develop-

71 Calcutta University, op. cit. pp. 48-49

72 Ibid. p. 47

73 G.D. Bearce, op. cit. pp. 224-226

ment of and a proper cultivation of higher education in various branches such as Medicine, Arts, Law and Engineering were realised.

The renewal of the Charter was the occasion for the restatement of the educational policy of the Government. Sir Charles Wood, the President of the Board of Control was selected for this assignment. Contrary to the popular demand from various circles, Sir Wood did not respond to the pressure for universities with any enthusiasm.⁷⁴ It was perhaps with his own perception of the imperial design he stated that it 'seemed unnecessary and possibly dangerous'.⁷⁵ But under constant pressure, he relied more on Dalhousie than any other person, in this regard. Dalhousie himself a great supporter of higher education, readily gave his consent. For more details he recommended Trevelyan's name whom he called 'a pundit on education'.⁷⁶

The Period 1854-57

In 1854, Sir Charles Wood produced a complete educational policy, generally called 'Wood's despatch'.⁷⁷

74 Eric Ashby, op.cit., p.58.

75 Ibid., p.59.

76 Lee Warner, Life of Lord Dalhousie, vol.II, p.207.

77 Richey, op.cit., pp.371-74 (For University Education).

Alexander Duff (who was a great supporter of the University education in India), it is said had a hand in framing the despatch.⁷⁸

A university each at the capitals of the three presidencies was the recommendation, which was to have a far-reaching consequence in the years to come. This makes the Wood's despatch a great landmark in the history of Indian education.⁷⁹ In many ways it resembled the scheme put forth by the Council of Education in 1845.⁸⁰

It is interesting to discuss in detail why the university education in India was operationalised. In fact, the educational wants of the country had advanced beyond the capacity of the existing public schools. Years ago a need of providing a higher order of instruction to the more advanced pupils of those establishments had become apparent.⁸¹ The aim of university was aimed to encourage a regular and liberal course of education, by conferring academic degrees as evidence of attainments of certain standards of knowledge in different branches of Arts

78 Calcutta University, op. cit. p. 48

79 D.P. Sinha, op. cit. p. 86

80 Bombay Times, 31 July 1854

81 Hindu Patriot, 8 June 1855

and Science and by adding marks of honour for those who may desire to compete for honorary distinction. The Directors in their despatch suggested that the model of the London university "are the best adapted to the wants of India" and "may be followed with advantage although some variation will be necessary in points of detail."⁸²

The main function of the universities was to confer degrees. The main requirements of getting such degrees were to produce certificates of good conduct and a regular course of study from any of the affiliated institution. Besides, these demands, other rules were left to be framed, later on.⁸³

For regulations regarding examinations for degrees, the Directors suggested that they could frame "with a due regard for all classes of the affiliated institutions" and "the standard for common degree's must be fixed with very great judgement", so that it should be "such as to command respect without discouraging the efforts of deserving students". And in the competition for honours, care was to be taken to "maintain such a standard as would afford a guarantee for high ability and valuable attainments, the subjects being so selected as to include the best portions of the different themes of study pursued at the affiliated institutions."⁸⁴

82 A.N. Basu, op. cit. App. C. p. xx

83 Ibid. App. C. p. xx

84 Ibid. App. C. n. xvi

It is worth to note that Wood's Despatch does not envisage the establishment of purely affiliating type of universities. It recommended the institution of professorship for the purpose of the delivery of lecture in various branches of learning especially in law, civil, engineering, vernacular and classical language.⁸⁵ But in the final decision this provision was dropped mainly due to Dalhousie's emphasis that the universities would be ill-suited for superintendence of the actual tuition, as these professorships already existed in the Hindu college at Calcutta,⁸⁶ Elphinstone college at Bombay and the Madras University.

The task of establishing universities could not be taken immediately because Dalhousie interpreted this despatch 'something like an ambiguity which required to be cleared up'⁸⁷ from the court of Directors. Meanwhile, on 26 January 1855 Government appointed a committee under the presidentship of Sir James Colvile, the Chief Justice of the Supreme Court and President of the Council of Education, to work out the details of the scheme in accordance with the guidelines provided by the Directors. In order to secure uniformity in important matters of the principles,

85 Bhagwan Dayal, The Development of Modern Indian Education, p. 341

86 A.N. Basu, op. cit. App. B, p. xiv

87 Ibid. App. D, p. xxix

the committee was directed to frame a scheme for all the three universities, while recognising that local circumstances would necessitate minor modifications. The Government considered it essential that the legal status and authority of each university should be the same and that there should be the similar degrees which would denote the same standard of intellectual attainment.⁸⁸

The main task of the Committee was to confine itself to the consideration of regulations for the examinations and conferring the degrees.⁸⁹ For this very purpose, the committee formed five sub-committees to prepare regulation for each of the faculties of art, medicine, law and civil engineering and for preparing the draft of a Bill for the incorporation of the universities.⁹⁰

The first report of the sub-committees were sent to the Governments of Bengal, Bombay, Madras and the North-Western provinces, for their observations. After their replies the sub-committees re-considered the plan and presented on complete report to the university committee on 9 July 1855.⁹¹

88 Ibid. p. 25

89 Ibid. p. 25

90 Calcutta University, op. cit. p. 56

91 A.N. Basu, op. cit. App.C, p. xix

The main subjects on which the committee concentrated were the rules for examinations, qualification of candidates, amount of fees for each examination, subjects of examinations and names of text-books. In the meantime the doubts of the Governor-General were removed by the Directors through their letter, dated the 27 June 1855.⁹² Henceforward, the Governor-General-in-Council had to continue their work without any further reference to the Directors.

The following points were considered essential for a complete system of university in India.

It was decided to retain the title ^{of} B.A. degree on the basis of intellectual parity between those in India and those upon whom it was conferred in other parts of the British Empire.⁹³ Moreover, it had to carry a recognised value in England and throughout Europe.⁹⁴ The same grounds justified the retention of the title of Master of Arts.⁹⁵

With regard to the Entrance Examination, an opinion had been expressed in some quarters and especially by the Government of Madras, that no such examination is necessary

92 Ibid. App.D, p. xxiv

93 Papers relating to the establishment of universities in India (1856), p. 36

94 A.N. Basu, op. cit. App.D, p. xxxvi

95 P.E.U.I., op. cit. p. 36

but the advantages of requiring students to pass such an examination was generally acknowledged. The standard of the proposed Entrance Examination differed little from that adopted in the London university.⁹⁶ It was compulsory for the candidates of university degrees and Honors to pass an Entrance Examination prior to their admission into an affiliated institution.⁹⁷ This test was felt necessary 'to secure a certain uniformity'⁹⁸ and to ascertain that the candidate possesses a grammatical knowledge of the books named.⁹⁹ In other words 'it will be a proof of having attained to a certain standard of education by a student.'¹⁰⁰ It was agreed ~~not~~ to give Honors at the Entrance.¹⁰¹

The standard and nature of examination for the B.A. degree differed to some extent from that adopted in the London university.¹⁰² The standard was kept high to afford

96 A.N. Basu, op. cit. App. C, p. xxiv-v

97 P.E.U.I., op. cit. p. 36

98 Ibid. p. 26

99 Ibid. p. 20

100 Ibid. p. 36

101 A.N. Basu, op. cit. App. C, p. xxv

102 Ibid. p. xxv

evidence of considerable progress and fitness for Honors in the best of the candidates but that a moderate amount of knowledge in each branch should suffice to secure a Degree.¹⁰³

For Honors after the Degree of B.A., the sub-committee proposed a scheme of examination in five distinct branches. The nature of this examination also differed from the London University scheme, in assigning a separate branch to History, including therein political philosophy and political Economy and in establishing an Examination in the Mental and Moral Sciences, which is there reserved for the M.A. Degrees. And in order to obtain a Master's degree, no separate examination was proposed. It was set that a candidate who would qualify the Honors examination in any branch immediately after passing the B.A. examination was entitled to get M.A. degree on payment of fee.¹⁰⁴

The period between the Entrance Examination and the degree examination was fixed four years for the Indian university education, whereas it was two year in London. This has been determined upon in conformity with the view that the candidate for B.A. Degree should be allowed, at the

103 Ibid. App. C, p. xxvi-vii

104 Ibid. App. C, p. xxx

same Examination, to compete for the M.A. Degree, four years "being the period necessary, for a student to go through a complete college course, and fit himself thoroughly for the Degree and Honors Examinations."¹⁰⁵

For the Degree of Medicine, the main point of difference was that in India the candidates for the Licentiate's Degree could commence their professional studies immediately after passing the Entrance Examination instead of waiting, as at London, for two years for the B.A. Degrees and the course of study for it was extended from four to five years. This increase in one year was to compensate for the comparatively early age of which Medical studies would commence in India. But it was not proposed to give Honors at that time.¹⁰⁶

For the Degree of Doctor of Medicine, meritorious candidates having considerable amount of general as well as professional knowledge were to be taken. In order to get this degree, one had to surpass many restrictions. One of the main requirements was that the candidate should obtain the degree of Licentiate and the Degree of Bachelor of Arts,¹⁰⁷ before going for the Degree of Doctor of Medicine.

105 P.E.U.I., op. cit. pp. 4-5

106 A.N. Basu, op. cit. App. C, p. xxx

107 Ibid. p. xxxi

The Committee recommended that there should be one degree in law and that a degree in Arts should be 'a necessary condition for obtaining it' provided the standard was not fixed too high, but one must have engaged for three full years in the study of the law.¹⁰⁸

The proposal made by the committee on civil engineering for the grant of Degrees and Honors to proficient students in that branch of practical science, was fully concurred on by the Committee.¹⁰⁹

The colleges and schools were scattered over the country, each isolated from its neighbouring the Mudrassas, the English schools, the Missionary institutions and the Government colleges. It was decided to bring cooperation among them through alliance.¹¹⁰ This principle of affiliation was felt necessary for some time back to avoid the monopoly and the sectarian prejudices of the recognised institutions and to leave open to all who might in fact be able to compete among themselves.¹¹¹ It was expected that this object would be attained by improving existing institutions, encouraging the establishment of other on

108 Ibid. pp. xxxi - xii

109 Ibid. p. xxxii

110 Bombay Times, 31 July 1854

111 P.E.U.I., op. cit. p. 27

equal footing and by directing to such institution to adopt in their curriculum of study the subject in which candidates for degrees are to be examined.¹¹²

The advantage of such affiliation was realised, since it had been declared impossible to devise so preposterous a test for University honours and held that 'the man who outstrips two thousand competitors whether the curriculum comprised Mathematics or Astrology, Sanskrit or Gastronomy, the highest science, or the lowest folly must be an able man. The assertion may be inaccurate but it indicates a truth. The benefit of the university is not in that which it teaches, but in the intellectual activity, its competition elicits.¹¹³

One of the steps for maintaining the standard of the affiliated institutions was that they were to be periodically visited by the Government Inspectors with a view of testing their efficiency, regularly.¹¹⁴ It was also held that the first step to success of a university was the foundation of a sufficient number of good and efficient schools to prepare students who could profit from the opportunities the University would provide.¹¹⁵ One of the main difficulties

112 Ibid., p.20.

113 Bombay Times, 31 July 1854.

114 Ibid., 9 September 1854.

115 P.E.U.I., op.cit., p.x1

in having a good schools was the problem of adequate supply of English works on cheap price. To remove this difficulty steps were taken for the publication of the works of a number of selected authors at the public expense.¹¹⁶

With the establishment of the University system the general belief that the old policy of the 'filtration theory', caused great harm to the vernacular and the oriental education in the country was formally repudiated.¹¹⁷ It was maintained that the education will be instructed both in Indian and European knowledge¹¹⁸, and that the highest order of education will be provided with delight to those evincing their value for it, by being willing to pay for it.¹¹⁹

The Committee's plan was accepted by the Government of India in their Resolution of 12 December 1856. At the same time it also approved the draft of a Bill for the establishment of the University of Calcutta. The Bill was piloted by Sir James Colvile through the legislative council and became the University Act of 1857, when it received the Governor-General's consent. Similar Acts were passed

116 Ibid., p.3.

117 Bombay Times, 9 September 1854

118 Hindu Patriot, 25 January 1855.

119 Bombay Times, 9 September 1854.

for the universities of Bombay and Madras the same year. Thus were established the first Modern universities of India.

The committee also recommended the establishment of senates. The responsibility of the senates was the management of and superintendence over all the university affairs, holding examination, appointing or removing from service, the examiners, officers and servants of the university etc. The senate of each university was to consist of the chancellor (the Governor-General or Governor of the Presidency), the Vice-Chancellor (to be appointed by the Governor-in-Council) and the Fellows, some ex-officio and others nominated. The maximum number of the Fellows was not fixed.

It is important to note that the proceedings of the senates of the universities were often subjected to the control of the higher central authority such as the Governor-General-in-Council with the pretext of maintaining general uniformity. In order to preserve a harmony of constitution, it was made necessary that the proceedings of each senate should be reported to the Government of India and that all bye-laws and regulations passed by them should receive the sanction of the Governor-General-in-Council.¹²⁰

Also in each University a Syndicate was set-up with which the executive authority was vested and which came into existence not by any provision of the Acts but by the regulations framed by the Senate.

At the time of its establishment, the University of Calcutta had fourteen colleges in the lower provinces of Bengal and four colleges in the North-Western Provinces, whereas the universities of Bombay and Madras each had three colleges.¹²¹ Calcutta University held its first entrance Examination in 1857 and B.A. in 1858 (Bombay and Madras held their Entrance Examinations two years later). Among the thirteen candidates in the B.A. examination of the Calcutta University only two were successful. One of whom was Bankim Chandra Chatterji. Both of them immediately appointed as Deputy Collectors. In fact, in those days any one who did well in the University examinations, was sure to get a good Government job. Even for those who did not do so well, some or the other lucrative appointment was invariably waiting either in the Government or elsewhere.¹²²

Thus it is clear that natives (upper class) of all three Presidencies were very much interested in getting

121 Bhagwan Dayal, op.cit., p.345.

122 A.N. Basu, Education in Modern India, pp.44-45.

particularly higher English education. It is interesting to note that the demand of the people for higher English education was greatly generated before the Government's realisation of its importance. The Hindu college at Calcutta and Elphinstone college at Bombay are glaring examples to substantiate this fact. Any attempt to impart higher education was never failed in any of the three presidencies either it was initiated by the Government or the individuals. The main reason of the success of higher English education in India was that the natives (upper classes) realized the importance of such education primarily in the context of higher job opportunities. Besides, these classes always provided moral as well as material support to the origin and growth of higher English education.

The Government played a great role in the growth of higher English education. In the first period, Government tried to popularise English language as far as possible. While fulfilling their desire, some of the demands of the people - interested in higher English education - were automatically met. It helped in the growth of higher English education. In some cases, the needs were immediately catered to due to the Government's various efforts which helped in spreading the knowledge of English. This experiment proved great success in balancing the mounting deficit

of the company mainly because the candidates who were well-acquainted with English language immediately got the jobs in the government administration. And in some important cases, demand of the people could not be met due to the Directors policy of desiring the escalation of English language as far as possible without investing much.

In the second period when new policy was announced, the Government took it in a big way in all the three presidencies. It took certain measures whose response was so encouraging that only few years after, higher English education reached to its full extent in some of the existing institutions particularly in Calcutta. Side by side some progress has also been made in the field of the professional courses such as Medical, Law and Engineering, but certainly its success confined to the limited people only. Thus the necessity of a university furnished with every requisite means for imparting a complete course of instruction in higher branches of study, the uniformity in the Examination and the standardise the courses for the Government employment was severely felt. But it failed. The demand of the university education continued to increase in India. On the other hand, this was Dalhousie - the main figure of this age, greatly supported and advocated for the introduction of

university education in India. Finally in 1854 it was decided to establish the universities at Calcutta, Bombay and Madras, where higher education already matured for the university education. And in 1857, universities were established each at Calcutta, Bombay and Madras. With this, the hold of the Government on the universities was complete in every way. The needs of the various Government department for suitable men were kept in the forefront and thus a university degree came to be considered by all as a passport to Government services.

Public opinion in Britain has also played a major role in the direction of university education in India. In generating public opinion, various interest groups too played an important role, as they always supported the proposals regarding education whether it was about primary English education or university education.

Chapter - 3

HIGHER EDUCATION IN CALCUTTA

The origin and growth of higher education where various attitudes and general policies were involved, as discussed in the preceding chapters, led to the emergence of university education in Calcutta, Bombay and Madras. In the present chapter, the origin and growth of higher education in Calcutta will be discussed.

Calcutta had the advantage of being the administrative centre and also being number one metropolitan city of India. The early political stability and colonial policy of the Britishers made the people realise the importance of education; that was English education, particularly in the context of job opportunities. For these reasons Calcutta had always been advanced in the field of higher education than the other two presidencies; Bombay and Madras.

In 1815 Lord Moira the Governor-General drew a minute¹ 'in spite of his preoccupation with military

1 H. Sharp, Selection from Educational Records, p. 24

operation, which were a great strain on the finance of his Government'. According to this minute, he wished to foster a public education through the services of 'the humble but valuable class of village masters'. He further urged 'the improvement and expansion of elementary education among Hindu and Mohammedan rather than higher oriental institutions, which had hitherto enjoyed the monopoly of Government support'.² But it failed to appeal to the Court of Directors. Failure could be attributed to the missionary spirit in which he wrote this minute and to lack of enthusiasm on the part of the Directors towards education.

The most conspicuous event took place 'in 1815 when a new factor entered into the field of educational development in Calcutta'. A certain section comprising of Indian intelligentsia like Raja Ram Mohan Roy (a retired revenue officer of the Company), Ishvara Chandra Vidyasagar or Jagannath Shankarset and 'a number of well-to-do Indians' through their long intercourse with the European in Calcutta, realised the importance and the great possibilities which a knowledge of the language and literature of west afford. They were anxious for the

2 H.V. Hampton, Biographical Studies in Modern Indian Education, pp.34-35.

diffusion of European education and English language among their countrymen.³ For this purpose, 'some of the opulent native gentlemen of Calcutta who associated themselves together in 1816 and subscribed a capital sum of Rs.1, 13, 179 to found a seminary for the instruction of the sons of Hindoos in the European and Arabic language of science'.⁴ For this task 'Raja Ram Mohan Roy was thus admirably suited, not only to lead the advanced sections of Indians but also to act as the intermediary between them and those Europeans who were solicitous of the well-being of Indians.'⁵

This small section of the natives first conceived an idea to establish a college for the instructions in the European education in English medium. For, David Hare a missionary by nature acted as 'adviser' and Hyde East the Chief Justice of the Supreme Court as 'patron'.⁶ The scheme was fully discussed by European and native gentlemen on 14 May 1816 and a few days afterwards it was resolved that an institution should be founded to bear the name of the Hindoo college of Calcutta.⁷

3 D.P. Sinha, The Educational Policy of the East India Company in Bengal to 1854, pp. 35-36

4 A.N. Basu, Indian Education in Parliamentary Papers, Part I (1832), p. 27

5 D.P. Sinha, op. cit. p. 36

6 Hundred Years of the University of Calcutta, University of Calcutta, p. 10

7 J.W. Kaye, The administration of the East India Company, p. 591

The entire management, the teaching staff, the board of control and finance was in the hands of the Indians themselves. Government had no interference in any manner in its functioning. The college was to include a school and an academy. In the academy, instruction imparted mainly in the languages, History, Geography, Chronology, Astronomy, Mathematics, Chemistry and other sciences. Therefore, 'this was the very first institution in the country which embracing all the elements of a liberal education and to which modern India has owed more than to any other.'⁸ The most important place was assigned to the teaching of English.⁹

Howell rightly notes that 'the foundation of this college marks an important era in the history of education in India as the first spontaneous desire manifested by the natives of the country for instruction in English and the literature of Europe' in an organised way. And also 'this was the first blow to oriental literature and science heretofore exclusively cultivated in the Government college.'¹⁰

8 F.W. Thomas, The History and Prospects of British Education in India, p. 26.

9 S.N. Mukerjee, History of English in India (Modern Period), p. 52

10 A. Howell, Education in British India Prior to 1854, pp. 7-8.

It is interesting to note that though the cherished ideas of Raja Ram Mohan Roy found their expression in this institution and its curriculum of studies he was not associated with it.¹¹ Even then, the institution soon developed into a mighty seminary imparting higher education in a variety of subjects¹² and became the cynocure and example for many other institutions.¹³

In the private capacities many English schools were also founded by the well-to-do Hindu families and the main part of their syllabus was set to be English language. Similarly missionary activities had also increased in and around Calcutta. In the beginning the missionaries emphasised on elementary education. But in spite of the promising start the success of the various efforts to extend elementary education was short-lived¹⁴ because 'they were not sufficient to meet the needs of a public which clamoured for something more than a knowledge of the mere rudiments of English.'¹⁵ 'If the atmosphere

11 Calcutta University, op. cit. p. 11

12 S.N. Mukerjee, op. cit. p. 52

13 S.P. Sinha, English in India, p. 37

14 H.V. Hampton, op. cit. p. 37

15 H.R. James, Education and Statesmanship in India, p. 18

of the Hindu college was from the start secularist and rationalistic, Bengal had not long to wait for an antidote.¹⁶ The Bishop college was founded at Calcutta in 1820 and the Baptist missionaries opened the serampore college with a view to make Indians 'Preachers, catechists and school masters'.¹⁷ These institutions though sectarian in origin show that the missionaries were anxious to meet the demand for higher English education.¹⁸

The year 1821 marked a turning point¹⁹ in the history of educational development in Calcutta because Government showed a shift in their original policy regarding education owing to various reasons. Firstly, the utilitarians began to exert their influence in the matters relating to the education. Secondly, the Government became free from a long-drawn wars and by now the company became the paramount power in India. Thirdly, many European oriental scholars specially H.H. Wilson

16 Calcutta University Commission Report (1917-19)
I, p. 33

17 Calcutta University, op. cit. p. 13

18 H.V. Hampton, op. cit. p. 40

19 D.P. Sinha, op. cit. p. 48

insisted on the European superintendence for the educational matters. Fourthly, some of the officers of the Company mainly those influenced by various new imperial doctrines began to advocate the cultivation of European Science and Arts in those institutions. Fifthly, a rapid demand for higher English education among natives began to witness a decline in the demand of traditional classical education.

With a view to improve education a Committee was appointed by Government. The Committee recommended to the founding of a sanskrit college similar to the Hindu College at Banaras, in place of previous scheme for the Hindu college at Nadia and Tirhut proposed by Lord Minto in 1811. The immediate object of this institution was said to be the cultivation of Hindu literature but the ultimate aim was 'to seek every practicable means of effecting the gradually diffusion of European knowledge'.²⁰ But this scheme could not be materialised till 1823 mainly because this change was not revolutionary but cautious one. As Government instructed that the voice of the educated classes of the Community should be carried at every improvement.²¹

20 H. Sharp, op. cit. p. 79

21 Letter from Government to Madrassa Committee.
See D.P. Sinha, op. cit. p. 50

In 1823 Holt Mackenzie, Secretary to the Government in the territorial department and missionary by nature, wrote a note²² on education. He proposed to focus entire concentration on the college education especially higher English education in English medium. He also proposed to establish a General Committee for public instruction for giving effect to his proposals and for the establishment of the Calcutta sanskrit college which was due since 1821. It was followed by the Governor-General's decision to constitute a General Committee of Public Instruction in 1823 to take over the whole management of state education including the expenditure of public fund. Its aim was to ascertain the state of public education and to adopt better instruction including European sciences and Arts wherever situation demands to that.²³ It is important to note that nowhere in the instructions, an imposition of foreign education upon the natives was mentioned. Moreover, the medium of instruction was undisputably to be the oriental one.

From its earliest constitution this Committee was guided by two great principles. According to the first,

22 H. Sharp, op. cit. pp. 57-64

23 Ibid. p. 56

the confidence of the Puissant section of the natives was required to be gained by encouraging the learning and literature that they respected and at the same time avoiding any suspicion of proselytism. The second principle was like the previous policy of fostering a college education.²⁴ The Committee was composed of ten senior Bengal civilians most of whom had distinguished themselves at the college of Fort William and were enthusiastic members of the Asiatic society. This probably explains why it was that from the beginning the Committee were biased in favour of oriental learning.²⁵

The Committee founded a sanskrit college at Calcutta in 1823. On this decision Raja Ram Mohan Roy took the bold and almost unprecedented step of addressing a letter of protest against encouraging oriental education to the Governor-General dated the 11 December 1823,²⁶ 'This letter is remarkable not merely because it was written by one who was himself an accomplished sanskrit scholar, but because it affords irrefutable proof that the advanced public opinion was dissatisfied with the attitude of the Committee of Public Instruction towards the educational needs of the people.'²⁷

24 A. Howell, op. cit. p. 14

25 H.V. Hampton, op. cit. p. 41

26 H. Sharp, op. cit. p. 99

27 H.V. Hampton, op. cit. p. 42

The letter of Raja Ram Mohan Roy however was not entirely ineffective, it started a long and bitter controversy between the 'Anglicists' and 'orientalists' which paralysed the efficiency of the Committee of Public Instruction for ten years,²⁸ which was finally solved in 1839. The advocacy of a section of Indians in favour of English education also helped the Directors to change their stand from oriental to western education in 1824.

But the Committee kept on defending their policy of encouraging oriental education till 1835. The main points they urged were - First, that the actual state of public feeling was still against any general introduction of western literature or science and that they must, therefore go with the tide of popular prejudice. They even praised the useful material of the Hindu learning.²⁹ This point seemed contrary to the fact that the upper sections of the natives were busy in fostering the Anglo-Indian college and many other private English schools. Moreover, some of the opulent natives also donated money to the Committee for the improvement of English education. For instance, Jainarain Ghoshal and Raja Hurinath Roy donated

28 Ibid. p. 43

29 H. Sharp, op. cit. pp. 93-98.

Rs.20,000 and Rs.22,000 respectively.³⁰ Second, they mentioned that in spite of a section of the public opinion in Bengal there was a vast majority of the orthodox section of the Indian who wished oriental education only. Third, that Indians could never master the English language that an imposition of the English language upon the people would provoke their resentment.

About this controversy Howell correctly says that 'it is one of the most unintelligible facts in the history of English education in India that at the very time when the natives themselves were crying out for instruction in European literature and science and were protesting against a continuance of the prevailing orientalism, a body of English gentlemen appointed to initiate a system of education for the country was found to insist upon the retention of oriental learning to the practical exclusion of European learning.'³¹

The Anglo-Indian college which was very popular in the city, faced a financial crises in 1824. On the advice of David Hare, the managers approached the government for help. The Government which was already in need

30 For detail see, Petition dated 1st January 1825 and Letter from Stirling to General Committee. In D.P. Sinha, op. cit. p. 66

31 A. Howell, op. cit. pp. 17-18

of an educated candidates for its administration, readily agreed on certain terms and conditions.³² 'It was in this way that the British Government was first brought into active participation in the cause of English education.'³³ The very first help from the Government to this college came in 1825 with an amount of Rs.24,000.³⁴

There was a considerable increase in the number of students of the Anglo-Indian college. But even after seven years operation, the Hindu college had produced nothing better than a few "Kranees"³⁵. Government took certain measures, in order to improve the standard of education which will be discussed in the succeeding paragraphs. Henceforward, the Anglo-Indian college claimed, solely a perpetual attention of the Government. Considered it to be a good field of experiment for the introduction of English education mainly because 'this institution was the direct outcome of the spontaneous desire on the part of Indians'. Secondly, 'its frequent solicitation for help made the Government pay more attention.'³⁶

32 For detail see, D.P. Sinha, op. cit. p. 68

33 Ibid. p. 78

34 H.J. James, op. cit. p. 17

35 J.W. Kaye, op. cit. p. 592 (Kranees means petty clerks)

36 D.P. Sinha, op. cit. p. 69

The lack of the qualified lecturers had been a constant problem with the Anglo-Indian college in the development of education, for which they off and on requested the Government. To meet this demand Mr. Ross (the foreman of the Calcutta Mint) was immediately appointed lecturer on natural and experimental philosophy but English lecturer could not be provided for few years due to his non-availability in India.³⁷

The report of the annual examination held on 26 January 1825 and conducted by Mr. Wilson contained much interesting information regarding the present state of this institution, its growing popularity and decided superiority over other institutions. On these exciting ground he requested further monetary grant of Rs.300 for the purpose of procuring a select library of books from England and some additional philosophical apparatus.³⁸ It was sanctioned by the Government.

The report of 1825 was even more interesting when it showed that the native community of Calcutta were freely sending their children to pay for their education. Moreover, the number of scholars in Anglo Indian college, all males was stated at 200.³⁹ In fact the growing

37 A.N. Basu, Parl. pap. op. cit. p. 27. Also H.R. James, op. cit. p. 17

38 A.N. Basu, parl. pap. op. cit. pp. 27-28.

39 Ibid. p. 28

appreciation of the advantage of higher education led to the rise in their numbers in the college. Not only the Company's establishments but the private concerns also responsible for increasing the value of higher English education.

The Committee which began its business by establishing oriental colleges and printing sanskrit and Arabic books. For example, it spent Rs.30,000 on Madrassa, Rs.20,000 on Sanskrit college and on press Rs.12,000 from June 1825 to June 1826.⁴⁰ By now it has also began to take interest in the development of education of the Anglo-Indian college, owing to a constant pressure from the Directors and the Government. Henceafter the Committee used this college as the barometer for measuring popular feeling on the subject of English education.⁴¹

Soon the 'progress of the institution had fulfilled the expectations of the Committee',⁴² who declared that so long as such a large number of respectively connected students were taught useful knowledge and English language there could be no doubt as to the general improvement of the native character. Thus the Anglo-Indian college became

40 Calcutta University, op. cit. pp. 11-12

41 D.P. Sinha, op. cit. p. 78

42 Ibid. p. 78

a sole and an important college of Calcutta which drew the attention of the Government, the Committee and the natives, constantly.

This college continued to thrive both in number and instruction but the Committee drew the attention of the Government to the strained circumstances of many of the students which compelled them to leave the institution rather early and suggested the establishment of such scholarships as would be expedient from time to time and as funds would allow.⁴³ Thus in order to secure the continued attendance of more promising pupils and with a view to carry them beyond range of instruction which was imparted to them, 8 scholarships of Rs.16 a month each was pressed into practice.⁴⁴

The Committee also pointed out certain defects of the means for raising the standard of native instruction while reporting on the Anglo-Indian college - as the present preceptors not being equal to conduct young men far beyond elementary knowledge and the difficulty of attempting to do so by translations into the Native languages.⁴⁵ For, Mr. Machenzie proposed a plan⁴⁶ in

43 Letter from General Committee to Governor-General in India. See D.P. Sinha, op. cit. p. 78

44 For detail see, Report of Annual Examination 6 May 1827. In D.P. Sinha, op. cit. p. 95

45 A.N. Basu, parl. pap. op. cit. p. 28

46 Ibid, p. 28. Also D.P. Sinha, op. cit. pp. 74-75

1825 to the founding of a separate English College to be called 'Central English Institution' at Calcutta, to teach the most promising students of the three seminaries - the Anglo-Indian college, the Sanskrit College and the Madrassa of Calcutta. It was an ambitious scheme to throw the proposed college open to all irrespective of caste or creed. It was readily sanctioned by the Government, but it failed to receive the consent of the Directors on the ground of finance. Instead they suggested an alternative plan of establishing separate classes or lectureships in the colleges of Calcutta and also promised to send two teachers as requested for mathematics and English.⁴⁷ In consequence, the Directors however never sent the teachers and the scheme of Machenzie was permanently dropped.⁴⁸ In fact the Directors were not poised at all to increase the level of education but they merely interested in escalating English language as far as possible.

On the insistence of the Court of Directors, Government has consulted the officers of the Sadder Dewany Adalat to put a condition to give preference in services under Government with a desirability of making proficiency in

47 Public Despatch of 5 September 1827. See, D.P. Sinha, op. cit. pp. 77-78.

48 Ibid. p. 78

English language. But they objected to the adoption of such proposals. Then Government suggested to the judges of the Provincial Zillah and city courts that in the selections of pleaders, preference should be given to persons who would produce certificate of their acquirements. The committee was empowered for giving certificates to the best qualified students.⁴⁹ This measure helped to increase the importance of English language but it did not succeed much for the lack of enthusiasm on the part of the judges.

In this direction the second attempt was made in August 1826 when the Regulation XI of 1826 was passed on the recommendation of a special committee appointed for the purpose. It declared that all nominations for law officers in the courts were to be made from amongst the number of candidates possessing suitable certificates which were to be awarded at an annual examination held at the Madrassa or Hindu college at Calcutta.⁵⁰ By 1828 the Regulation was fully put into operation.⁵¹

The demand of English education in and around Calcutta increased to that extent that the committee began to take some interest in English education, particularly

49 A.N. Basu, parl. pap. op. cit. p. 62

50 D.P. Sinha, op. cit. p. 86

51 Report of Annual Examination 1828 and 18 May 1829.
See - D.P. Sinha, op. cit. p. 86

since 1827. Apart from, many other reasons were there to divert committee's attention. Firstly, the court of Directors badly criticised the Committee for spending huge amount in printing books in Sanskrit, Arabic and Persian and also for providing literary endowments for promising students of Indian classical literature. Secondly, the Committee itself realised the failure of its policy of printing European education into classical language because it was cumbrous and toilsome process. It also involved a large expenditure. Moreover, after the books thus translated were more difficult to understand. Thirdly, English education rapidly attracted the attention of the natives.

The Committee, thus began to compile English books in collaboration with the school book society.⁵² This step was readily approved by Government. It also gave freedom to the Committee to afford Wilson every facility and authority to spend Rs.49,376 for printing a series of English books. The amount was to be borne in equal parts by the fund under the control of the Education Committee and by the school-book society: an immediate supply amounting to Rs.5,000 to be obtained from England. Many of these books were given in price to the intelligent students.⁵³

52 Report or Annual Examination 1828. See -
D.P. Sinha, op. cit. p. 98

53 A.N. Basu, parl. pap., op. cit. p. 68

To some extent this step lightened the problem of poor but promising students in procuring good English books.

English education also made way in the strongholds of oriental colleges. First attempt was made by the Committee to establish an English class in the Sanskrit college at Calcutta. The response though no phenomenal was quite encouraging.⁵⁴ The Committee thereafter solicited the permission of the Government to form a separate class with a teacher especially appointed for the purpose on Rs.200 per month from the College Fund. Government sanctioned the utilisation of the services of Mr. Tytler for the purpose.⁵⁵

The want of superintendence by some zealous and intelligent person for superior English education was again pointed out in the report of 1829. Mr. Rev. Dr. J. Adamson was then selected for the required posts.⁵⁶ Later the Committee has expressed full satisfaction over the progress of this college. Even the students of the Sanskrit College showed a spirit of competition with the students of the Anglo-Indian College, whose superior attainments excited their keen rivalry, when they came

54 D.P. Sinha, op. cit. p. 99

55 Annual Report of 1826 and 6 May 1827. See -
D.P. Sinha, op. cit. p. 99

56 A.N. Basu, parl. pap., op. cit. p. 68

to know that English was going to be made the official language.⁵⁷ The growing importance of English, led to the rise in their proportion in the college classes from 66 (one-third the total number) in 1832⁵⁸ to 80 in 1833.⁵⁹

Even in order to facilitate the study of English as well as of European science, a certain number of the best students were grouped together into a class mainly with the object of translating Sanskrit classics into English and English works on language and science into Sanskrit.⁶⁰ This act of the students certainly increased the popularity of higher English education.

In the beginning, Muslims were averse to English education both primary and higher. But the advantage of particularly higher English education, a re-orientation of their general outlook, led them to ask themselves to the Government to disseminate European education in the Calcutta Madrassa. Then in 1828 the Government reformed that part of the Constitution of the Madrassa Course of tuition, which did not form English language

57 D.P. Sinha, op. cit. p. 138

58 Annual Report of 1832. See - D.P. Sinha, op. cit. p. 134

59 Ibid. p. 134

60 Ibid. p. 134

in its Constitution.⁶¹ In turn the Committee directed the Secretary of the Madrassa to organise an English class but due to the absence of a properly qualified teacher, it could not be materialised immediately.⁶²

Two years later, English education showed good progress in the Calcutta Madrassa. On the one hand, the strength of the English students was increasing and on the other hand the number of Arabic students fell from 75 in 1829 to 17 in 1830.⁶³ To cash in on this state the sub-Committee in 1832 introduced a rule that all students were required to attend English class. As an incentive, an additional allowance was declared to be given to those who would show the required proficiency.⁶⁴

There was a remarkable progress both in the number of students and in the instructions of the Anglo-Indian college. The letter of August 1829 of the Government also confirms, as 'the experiment of giving instruction to the people of India of a higher kind than any which they previously possessed has been successful in a degree not merely equal but superior to our most sanguine expectation'. They further suggested that 'it is of the greatest

61 A. Duff, India and Indian Missions, p. 507

62 Correspondence from Stirling to General Committee. See - D.P. Sinha, op. cit. p. 100

63 Annual Report of 1830. See - D.P. Sinha , op. cit. p. 130

64 Annual Report of 1836. Ibid. p. 133

importance that to these and others of the native youths the means should be afforded of cultivating the English language and literature and acquiring a knowledge of European science and a familiarity with European ideas, in a higher degree than has yet been within their power.⁶⁵

The rapid diffusion of English language in Calcutta gladdened the Court of Directors. They now wanted to spread its similar effect in the other presidencies too. Therefore in 1829 they reminded the Governor-General that the sum of one lac per annum grant was meant not for Bengal alone but for all the three presidencies. They also drew the Government's attention to the fact that the sum expended was 'four times the sums conditionally allowed.'⁶⁶

In spite of the Court of Directors' and the Government policy of diffusion of European education, the Committee took the task in a limited scale due to the want of funds. In order to raise funds, Government lured the opulent class of the native by declaring that those who would make contribution towards the spread of English education, the principal subscriber among them would be

65 Parliamentary papers, Rep. sel. com., House of Commons, Pub. I, 1832, p. 22. See - D.P. Sinha, op. cit. pp. 118-120.

66 Parliamentary papers, Evidence, sel. com., House of Commons, Pub. I, 18 February 1832, p. 49. See - D.P. Sinha, op. cit. p. 117

associated with the management of the Calcutta.⁶⁷ This trick succeeded to some extent in attracting the natives.

An opulent class of the natives once again played a very important role in the growth of higher English education. The foundation of the scholarship was laid down with the funds contributed by the Indians. The prominent among them were Rajahs, Kalisunkar Ghoshal, Hurinath Race and Budanath Race, contributed Rs. 29,000 towards the education Fund. The Rajah Shib Chunder and Nursing Chunder contributed Rs. 46,000 and Bapoo Goorsopershad Bose Rs. 1000. The sum has been invested in Government securities, and the interest was used in giving scholarships.⁶⁸ This step undoubtedly, supported tremendously to the needy but promising scholars of the Anglo-Indian College to continue their study.

Moreover, the natives themselves established English schools for imparting advanced primary instruction on the pressing demand for them, at different parts of Calcutta. These schools were comparatively cheaper and in some cases provided free education. It was, in fact a deed to curtail a difficulty of the higher-aged student who required a longer time to learn English language in

67 Letter from Stirling to General Committee, see D.P. Sinha, op.cit., p.107.

68 A.N. Basu, Parl. Pap., op.cit., pp.29 & 170.

the higher institution. It was therefore better to read in an English school from the very beginning. These primary schools in this way indirectly contributed in the growth of higher English education in Calcutta. Most of these schools were established and run by former students of the Anglo-Indian college. In many cases these were supported and patronaged by the enlightened Europeans and Indians of the locality. Once more these schools played an important role when a severe economic depression hit the Indian community of Calcutta, the students of the colleges were forced to go to these schools to continue their study.⁶⁹

The Anglo-Indian college had always been the most favourite institution of the Government as well as the most important seminary of higher English education in the presidency. This institution continued to show a considerable increase in the number of students from the beginning. But in 1829 it witnessed a sudden decline in the number of students.⁷⁰ After correcting the problem the number of students again began to increase and in 1830 there were 436 scholars on the rolls, of whom all

69 Report of the Committee, 1832. See -
D.P. Sinha, op. cit. p. 135

70 Ibid. p. 134

except 100 pay for their tuition.⁷¹

The progress of the Anglo-Indian college extended to that extent that the committee did not consider it possible to carry them much beyond the limits they now reached with the present established.⁷² They suggested that a portion of their time may be devoted to the higher mathematics for further progress. Wilson the regular visitor of this college also suggested that the cultivation of law (including elements of Jurisprudence and principles of English law), political economy and practical chemistry. The Committee and the Government approved these proposals,⁷³ but the renewal of the chapter Act of 1833 hindered its further progress for few years.

It is interesting to reveal that the importance of the Anglo-Indian college attracted the Government to offer the students of this college the following posts in their establishments and were since then thrown open to the Indians. In 1824 the offices of Munsiffs and Sadar Amins were made accessible to them. In 1831 another class of a judicial officers was created and the principal Sadar Amin were recruited from among Indian judicial officers. And in 1833 the office of the Deputy Collector

71 A.N. Basu, parl. pap., op. cit. p. 163

72 Ibid. p. 164

73 Report of the Committee, 1830.
See - D.P. Sinha, op. cit. p. 136

was created.⁷⁴ Apart from many other commercial establishments offered lucrative jobs to the educated students. Besides, any one who had received modern education even in primary instruction was able to get job easily. This job opportunity was mainly responsible for the growth of higher English education.

The demand of higher English education was not only confined to the lower provinces but it spread to the upper provinces also. The Committee attached English classes to the colleges of Agra, Delhi and Banaras. But these half measures could not satisfy public need.

Even in founding missionary schools the natives leapt forward to help them with money and moral support. For example, Raja of Burwdan contributed Rs. 15,000 towards its maintenance.⁷⁵ Another example was that Raja Ram Mohan Roy gave moral support to A. Duff in establishing a school at Calcutta on 13 April 1830. The rush for admission was so great that it was announced that 'a selection would be made and that every application must be made in writing and accompanied if possible by a special recommendation from some respectable native or European gentlemen'.⁷⁶ The ultimate aim of this school

74 J.W. Kaye, op.cit., pp.349-51.

75 D.P. Sinha, op.cit., p.149.

76 A. Duff, op.cit., pp.525-28.

was declared to be the dissemination of European science and literature.⁷⁷ He was the first missionary to attempt the dissemination of English education on a large scale both in primary and higher. Serampore college and Bishop college too flourished since their establishment. But these colleges could not become popular among the upper classes of the native mainly due to their religious prejudice.

Meanwhile the Charter Act of 1833 increased the amount from one lakh rupees to ten lakh rupees for the cause of education. This decision ultimately made both the orientalist and the Anglicists within the Committee to ask for a bigger share for their respective cause. 'In 1823 the Committee was perhaps justified in holding on to classical education for fear of offending Indian people. But its persistence in this policy, in the face of a public demand to the contrary led to a split in the Committee itself'.⁷⁸ And finally the Committee, divided into five members each. In result the educational matters came to standstill not only in Calcutta but its effect was also felt in the other presidences too.

77 Ibid., p.540.

78 Nurullah, S., and Naik, J.P., A Students History of Education in India (1800-1965), p.57.

It is interesting to reveal that while the controversy gained a worsed form within the Committee, a petition was made by the students of the Sanskrit college to the Committee in 1834, in which they stated that they had studied for ten or twelve years but had little prospect of bettering their condition thereby. Their main resent was on the type of education which according to them causing more harm than good and urged that it was the duty of the Government to redress it.⁷⁹

The year 1835 proved to be the crucial year in the development of the educational policy of the Company's Government in Bengal.⁸⁰ 'The whole question was sent to the Government for further deliberation and for a definite decision'.⁸¹ That very year its past educational happenings were critically examined and the future scope of its utility was duly dealt upon. Macaulay the President of the Committee remained silent till the entire responsibility fall upon him to decide the course of the educational future in India. In consequence he threw his whole weight on the side of the Anglicists in his famous 'award' or 'Minute'⁸² of 1835. The Governor-General Lord Bentinck passed it by the resolution on March 7, 1835.⁸³

79 D.P. Sinha, op. cit. p. 198

80 Ibid. p. 167

81 Letter from Sutherland to Prinsep 21 January 1835, See - D.P. Sinha, op. cit. 193

82 D.P. Sinha, op. cit. p. 195

83 Macaulay's Minute and Bentinck's Resolution. See -

The period from 1835 onwards, has been the most fertile period for the growth of higher English education in Calcutta. Immediately after passing the Resolution, the Committee and the Government of Bengal took certain measures to spread and to raise the standard of higher English education, as will be discussed in the succeeding pages.

The Committee soon increased its educational activities as the following statistics shows that, in 1835 there were 14 institutions under the control of the Committee. Seven new institutions were started during 1835 and six more were in process of establishment. In all, by the end of 1837 there were 48 institutions with 5196 pupils of whom 3,729 were studying English. And the average monthly expenditure was also enhanced to Rs. 25,439.⁸⁴ In order to improve education it was also resolved to annex a good library to each seminary and a large supply of books suited to all ages and scientific apparatus of various kinds was ordered from England.⁸⁵

One of the main difficulties, like before 1835, the Government still faced the problem of procuring English teachers for these new institutions. There were

84 H.R. James, op. cit. p. 31

85 C.E. Trevelyan, The Education of the People of India, p. 17

not many qualified Europeans in India who could take this job. For, the Army proved a useful field for recruiting them in the posts of English teachers. Moreover, a sub-Committee was also formed for 'ascertaining and reporting that persons duly qualified are willing to be appointed as teachers of English and on what terms'.⁸⁶ But this problem could never be solved completely and remained one of the hindrance in the growth of higher English education.

The decision of 1835, of course, gave a tremendous boost to higher English education, but it failed to settle the dispute between the orientalist and the Anglicists. Both Muslims and Hindus representing to orthodox class, strongly protested against Macaulay's Minute. Though they had been in favour of English education before, now the main reason of their resent was the fear of being Anglicisation and conversion of the people.⁸⁷ In three days only a petition was made and signed by over 30,000 people, on behalf of the Madrassa and another by the Hindu for the Sanskrit college.⁸⁸ In reply the Government appeased the Muslims by promising that Madrassa would be allowed to continue so long as the Muslims would themselves desire.

86 Calcutta University, op. cit. p. 23

87 D.P. Sinha, op. cit. p. 211

88 H. Sharp, op. cit. pp. 133-4

And the temper of the students of the Sanskrit college was cooled down to some extent by declaring that the pecuniary grants would be continued to the present incumbents although no new grant would be made in future.⁸⁹ Apart from, Macnaughton recorded an elaborated Minute which was supported by Shakespears and J. Prinsep, members of the Committee⁹⁰, was rejected by the authorities. The rejection soon followed by Macnaughton's resignation from the membership of the Committee which was readily accepted by Government. Similarly for the same cause J. Prinsep also offered his resignation which was also accepted.⁹¹ Finally the Asiatic society also protested against the Government's action in their letter 1st July 1835. It concluded by requesting the Governor-General to assist it to publish oriental literature or at least to help it to finish the work that have already been undertaken. It succeeded in getting the latter work in its hands.⁹² These measures however could not satisfy the people completely.

Lord Auckland who examined the whole matter very critically, expressed his views in his Minute of 24 November 1839,⁹³ which brought the matter ultimately to an end. The

89 D.P. Sinha, op.cit., p.211.

90 Macraughton's Minute 24 March 1835. See also D.P. Sinha, op.cit., p.212.

91 Ibid., p.212.

92 Ibid., pp.213-14.

93 H. Sharp, op.cit., p.147.

time was also favourable for the Auckland because the orientalist now began to realize the futility of resisting the spread of English and now pleaded only for the continuance of the existing institutions of oriental learning and some funds for publication of valuable oriental books.⁹⁴

On the whole it may be said that although Lord Auckland saved the classicists from complete annihilation it was all they wanted he gave a far greater impetus to the spread of English education.⁹⁵ As regards the orientalist he restored 'the old grants sanctioned prior to Bentinck's Resolution and desired that the funds for the oriental colleges be first appropriated for oriental studies and then for English instruction. He also guaranteed the maintenance of oriental colleges and instituted scholarships to the extent of one-fourth of total number of students on the rolls of the oriental institutions. He also sanctioned the preparation and publication of useful works for instruction in classical languages within the limits of the prescribed funds'. The orientalist were satisfied with an additional expenditure of a meagre sum of Rs.31,000 per year.⁹⁶

94 Nurullah, S. and Naik, J.P., op. cit. p. 69

95 Ibid. p. 68

96 S.N. Mukerji, op. cit. p. 88. Also H. Sharp, op. cit. p. 151

On the other hand, Lord Auckland supported the 'Filteration theory' and proposed more extended scheme than Macaulay. In order to get promising students from the beginning of their schooling itself, he proposed to divide the province into nine administrative circles and to establish a system of combined English and vernacular education comprising the foundation of zillah schools and central colleges. Much could not be done in this direction due to the change in Governor-Gener^{al}ship. Only 40 such schools were established in 1840. The instruction provided in these schools were very advanced one. Four of them with the addition of classes for higher work developed into colleges : Hooghly (1836), Decca (1841), Kishnagar (1845) and Behrampur (1853).⁹⁷

In 1841 the Committee of Public Instruction, after a careful review of the history and prospects of the college, came to the conclusion that a more direct control was indispensable to its future progress. For a sub-committee consisting of the native members and two members of the committee of public instruction was established and it has since retained.⁹⁸

In 1842 the general and financial business of the Committee of Public Instruction was assumed directly by

97 For detail see, Calcutta University Commission's Report, vol.I, p.36; also see, D.P. Sinha, op.cit., p.275.

98 Bombay Times, 10 November 1853.

the Government for the reasons that it became difficult for the Committee to run the business smoothly and to avoid any difference of opinion between them. The Committee was abolished and a council of education was established for purposes of reference and advice upon all matters of important administration and correspondence.⁹⁹ The Government now became free to carry on its policy of encouraging higher English education in Calcutta.

On 19 April 1845 Beadon Under Secretary to the Government of Bengal proposed a plan, closed to the plan proposed by Auckland few years ago, for further improvement of higher education. According to this plan, five central colleges at Krishnagar, Moorshidabad, Chittagong, Bhangulpore and Cuttack were to be established and for these college, schools should be founded in every district in subordinate connection and whose standard of instruction was not to be more than that of the lower classes of the colleges because this would enable even those not educated in the Government college to compete for the scholarships.¹⁰⁰ This suggestion was approved by the Court of Directors later on.

During Lord Harding's period of administration higher English education made good progress in Calcutta.

99 Calcutta University, op. cit. p. 31

100 D.P. Sinha, op. cit. pp. 275-276

In 1845 the total number of students on the rolls of the Anglo-Indian college was stated around 562.¹⁰¹ Besides several other colleges of almost similar standard sprang up in and around Calcutta about whom we have already discussed in the preceding pages. For further statistics following table can be seen, according to the report of 1845.¹⁰²

	Bengal
Population	37 Million
Funds applicable to Education	Rs.477,593
Total number receiving Govt. education	5,570
Total number receiving English Education	3,953

By now, the missionaries were also able to increase the strength of the students in their higher institutions. It is interesting to note that 'prior to 1833 the elementary schools teaching through the modern Indian languages found the bulk of missionary educational enterprise. But after 1833 the missionaries

101 H.R. James, op. cit. p. 39 (This figure he stated according to the statistics of 1841)

102 J.A. Richey, Selections from Educational Records, p. 146

shifted the emphasis to secondary schools and colleges teaching through English. The change was directed by two considerations: Firstly, that a study of western science and literature would inevitably be followed by a conversion to Christianity and the second was the desire to convert the upper classes of the Hindu society. The missionaries knew that the upper classes desired to study English for the worldly advantages it brought and that they would not mind joining a mission school for the sake of learning English.¹⁰³

In the professional education, progress has also been made to a considerable extent. In the medical field beginning was made by establishing Calcutta Native Medical Institution for training Indian assistants to medical officers, in 1822. An organisation called 'The Calcutta Medical and Physical Society' was also constituted in Calcutta in 1823 for the purpose to publish a medical journal. But this field could not succeed in a big way to attract meritorious scholars in the beginning. Then, in 1827 medical classes were opened both in the Calcutta Madrassa and in the Sanskrit college where the training was imparted in an orthodox type. Since this time, medical education gradually progressed in all the places, where such instructions were imparted.

In 1833 Lord Bentinck appointed a Committee to report on the state of medical education. The report of the Committee was so encouraging that it recommended to establish a new medical college for instruction in the various branches of medical sciences through the medium of English, by abolishing all previous medical classes and institutions. The Government sanctioned all the suggestions. In the first examination for admission 49 students were selected in 1835. Most of them had their education in the Hindu college, Hare's school and the General Assembly's institution. In order to lure more students, stipends were also established. In consequence, in the first batch out of eleven successful candidates the name of four Indians were recommended by the Examination Committee in 1838, as competent enough to be given letters - testimonial for practicing medical and surgery. Even Lord Auckland presented a gold watch to Umacharan for the best students. Henceforward, this education continued to progress in Calcutta.¹⁰⁴

In the field of law, there has been incessant effort on the part of the British Government particularly after 1790, to supercede Indian law system by their own regulations. In 1835 a radical step was taken when

104 For detail see, Calcutta University,
op. cit. pp. 35-37.

Macaulay held that Indian law Commission was very soon going to promulgate a code which would make the 'Shaster and the Hedaga useless to a Munsiff or a Sadder Amin'. In order to satisfy the administrative requirements a systematic regulations to the scholars was sought in 1841. For, the service of a barrister of the Supreme Court was secured to deliver a course of lectures to students of the Hindu College at Rs.300 per month. This experiment was not a long duration. The second attempt was made in 1843 when the Advocate-General of the day became ready to deliver lectures. His lectures were attended by the senior students of the Hindu College and the Hooghly College. Unfortunately his untimely death prevented the lectures in 1845.¹⁰⁵ But it cannot be denied that both the interest and the knowledge of the students increased to some extent.

In the beginning, neither the Government nor the natives showed any eagerness in the Engineering education at Calcutta. But when the former felt need of Engineers for the material progress, a professorship in Civil Engineering was founded for the first time in the Hindu College in 1843-44.¹⁰⁶ Although this profession began to

105 For detail see, Ibid. p. 38

106 Ibid. p. 39

attract student of the Hindu College to appreciate the advantage yet, till 1845, the progress of the students could not be said to be efficient one, mainly because it was in its prime days.

With this educational scienario as has been discussed in the preceding pages, a uniform standard of education and a uniform system of examination for the various schools and colleges had become obvious by this time. For, Dr. Mouat proposed a plan for the establishment of a University at Calcutta in 1845 which has been discussed in the previous chapter. But on August 16, 1847, when the question of establishing a University was still under consideration, the Council of Education had proposed that 'with a view to securing some degree of uniformity in the award of scholarships the answers of the candidates recommended by the local Committee might be sent to Calcutta for scruting by the Government Inspectors of college or any other persons selected for the purpose'.¹⁰⁷ But it failed to get Government's sanction on the ground that it would be unfavourably viewed by the local Committee and would thus be detrimental to the cause of education.¹⁰⁸

After its rejection, the Council of Education on June 21, 1848 submitted another scheme to the Government

107 D.P. Sinha, op.cit., p.263.

108 Ibid., p.263.

for a Central Body of Paid Examiners, which had to cost Rs.1500.¹⁰⁹ It was approved by the Government and the Court of Directors respectively. But the latter also asked the Government not to extent the plan any further.¹¹⁰

By the end of 1852, there was a considerable increase in the number of students of the colleges. According to the report, the total strength of the students receiving higher English education in four Bengal colleges; the College at Hooghly, Decca, Krishnagar and the Hindu College, stated at 1464. And the figure for English education in different colleges and schools in the Bengal Presidency in 1852 were 4341. The students receiving vernacular including Sanskrit, Persian and Arabic were 5,192. And the number of scholarships in Bengal (oriental and English together) for higher education only, in 1852 was 291 and the expenditure on this account was nearly Rs. 50,000.¹¹¹

In the professional field, since 1845 till 1852, considerable progress has been achieved by the students. In 1847 an Engineering college was established at Roorkee

109 Mouat-Halliday 21 June 1848. See also D.P. Sinha, op.cit., p.263.

110 Ibid., p.263.

111 H.R. James, op.cit., p.31.

to impart higher instructions.¹¹² In the law department of the Hindu College an eminent barrister was appointed to provide good instructions, in 1852. In 1852-53, the law classes were attended by 30 students of whom six students who went up for the examination passed creditably.¹¹³ And in the medicine in 1847 a two years 'apprentice course' was instituted for members of the subordinate medical service. Dr. Mouat and Diwan Ramkamal Sen drew up a scheme for a class of Bengali doctors, which was opened on 15 June 1852. The first set of pupils of the Bengali class 21, in number appeared at the examination in 1855. Like academic education, the natives played a great role in encouraging medical education. For example, the Calcutta courier of 6 September 1844 writes that Motilal Seal made a gift of a valuable plot of land for a hospital for the sick people, whose foundation stone was laid by Lord Dalhousie on 30 September 1848.¹¹⁴ It certainly gave an inspiration and opportunities to the people in the medical field.

On 4 August 1853, the Council of Education suggested an ambitious plan¹¹⁵ to the Government to throw open the department of the Hindu College to all the community by

112 Calcutta University, op. cit. p. 40

113 Ibid. p. 39

114 Ibid. p. 38

115 J.A. Richey, op. cit. pp. 105-111

obtaining the concurrence of the founders and patrons of the Vidyalayas (the natives), which was to be known as the 'Metropolitan College'. For, Hindu College was chosen mainly because 'both in the number of its scholars and the share which it receives of the general revenue, it was the only important institution in Calcutta rather in India. Besides it is provided with the most complete machinery of scholarships, tutors, professors and lecturers and its yearly turn out some scores of students who have at least attained that amount of general knowledge, which the Government deems essential in its servants.'¹¹⁶

Lord Dalhousie having received it, in reply, proposed a more extended scheme¹¹⁷ mainly on the ground that the patrons of the college would not agree to abolish the exclusive character of the Hindu College. According to his plan 'in a suitable edifice to be erected for the purpose of a General College to be called 'The Presidency College' to be opened to all youths. Through this he visualised an Indian university in future. Moreover any youth could get admission in the college if he fulfils a condition of passing the Junior Scholarship standard. The title of the new institution he proposed was to be the presidency college to give it an official character. This plan was

116 Bombay Times, 10 November 1853

117 J.A. Richey, op. cit. pp. 114-116

accepted by the Council of Education unanimously. After drawing an elaborated plan for the proposed college, it was sent to the Court of Directors for the final approval. The Directors ultimately permitted the Government through their letter dated 13 September 1854¹¹⁸ with certain modifications.

According to this plan there were four distinct branches or departments in the Presidency College for General, Medical, Law and Engineering each. In each branch a distinct course of education was laid down.¹¹⁹ The other important characteristics of this college as follows- First, the terms like 'bursaries', 'matriculation' and the like, for the entrance examinations were purposely avoided to remove any possible misapprehension of the Hindus.¹²⁰ But the words like entrance-fee and the scholarships were supposed to be safer. Second, for the professorships in the Engineering, Law and other subjects it was felt necessary in this college, in order to keep the university confined to its normal object of examining candidates and conferring degrees and distinction.¹²¹ Third, the object of the presidency college was stated that it might hold

118 A. Howell, op. cit. p. 12. Also J.A. Richey, op. cit. p. 127

119 J.A. Richey, op. cit. p. 123

120 Ibid. p. 126

121 Ibid. pp. 128-29

examinations, confer prizes, make as public as possible the name of its distinguished pupils and take any other means which may seem advisable to stimulate their exertions and reward their success. The power of distributing Diplomas, degrees were restricted to this college to remove an exclusive advantage of the students of this college in regard to examinations for degrees and distinction over other colleges.¹²² Fourth, contrary to the previous proposals, the condition to enter upon any of the professional courses was laid down to be opened to all who would possess sufficient general knowledge instead of restricting it only to the students of high attainments.¹²³ Its main aim was to train as many candidates as possible. Fifth, the free scholarships was decided to be assigned to any other educational establishments in the neighbourhood of Calcutta whose managers may desire it and which may appear to the deserving of such encouraging.¹²⁴

Further, this period of material progress required a practical training rather than much theoretical knowledge which formed the main part of education before this period. This evil was eradicated by educating the students

122 Ibid. p. 129

123 Ibid. p. 129

124 Ibid. p. 129

for the more practical business of life specially in the physical departments.¹²⁵

India being a colony with vast resources, the Government held that it was probably no country in the world where the usefulness of this branch of instruction would be so much felt as in India. They tried to cash in on the interest that the Indians showed to various courses. For instance, it was thought that the best award for the most proficient students in civil engineering, to be their admission into the public service on a footing somewhat corresponding with that of sub-assistant surgeons.¹²⁶

For other details the Lt. Governor of Bengal was entrusted the task. Moreover, the Directors also showed an eagerness to provide the college the services of the competent professors,¹²⁷ which has always been a problem with the colleges. This way, it was in 1855 the Hindu College was recognised and transformed into the Presidency College.¹²⁸

Thus it is clear that the inhabitants of Calcutta (upper classes) were very much interested in getting

125 Ibid. p. 129

126 Ibid. p. 130

127 Ibid. p. 130

128 W.H. Carey, Manners and Customs of the British in India: During the Rule of the East India Company from 1600 to 1858, p. 413

English education, particularly higher English education since the establishment of the Anglo-Indian college. The Government also started its educational activities by concentrating on the collegiate education for the following purpose. First, the Anglo-Indian college was most suitable for the purpose because the interests of the upper classes of the natives exclusively focussed on the education of this college. Second, the sons of these classes only showed inclination towards higher English education. Third, these upper classes had means to continue such education. Fourth, Government required well-educated candidates for public employment. Thus, this college always monopolised higher English education and set example for many other institutions. By 1835 this was the only college in Calcutta where higher English education imparted in high instructions. But after this year, Government opened many colleges in different parts of Calcutta on the patterns of Anglo-Indian college, to meet the demand of the people for higher English education.

While considering the origin and growth of collegiate education in Calcutta, one finds that in most of the cases the college was started directly with collegiate education.

The other remarkable fact regarding the growth of higher English education is that the intelligentsia and opulent classes took very much interest in opening the colleges. These classes provided moral as well as material support to the origin and growth of higher English education, particularly they took keen interest in the education of the Anglo-Indian college and often, offered a liberal donations. Mainly from 1817 to 1835, the efforts of these classes also helped in the growth of higher English education in the Anglo-Indian college.

The missionaries too played a great role in the direction of encouraging higher English education in Calcutta. Their aim of providing higher education was not different from the aim of imparting primary education. Whatever might be their ulterior motives and consequences, there is no doubt about the fact that the role of missionaries in encouraging higher English education in Calcutta is appreciable.

The progress of higher English education in Calcutta has been steady particularly since the establishment of the Anglo-Indian college. After 1835, this education expanded to a great extent and the university education began to be demanded in Calcutta, specially, after the

Council of Education's submission of a proposal regarding the establishment of a university at Calcutta in 1845. After a long and incessant effort, University was established at Calcutta in 1857. But meanwhile in 1855, the Anglo-Indian college was raised to higher standard to provide a complete education at Calcutta.

Chapter - 4

HIGHER EDUCATION IN BOMBAY

In the preceding chapter we have seen in detail how the university education was originated and developed in the Calcutta Presidency. Fortunate enough, the Bombay Presidency throughout utilised the experience of Calcutta: also tried to develop higher English education almost on similar lines. Late political stabilisation of Bombay was the main reason of its lagging behind from Calcutta, particularly in higher English education, as the Bombay Presidency was formed in 1818 after the final overthrow of the Peshwa.

The American Mission and the Bombay Native Society, formed by some members of the Church of England, were the first to began educational activities in Bombay. They established many schools in and around Bombay both for the poor and the general public. No doubt they acted on the 'old pattern of the charity schools of the missionary', even then they have been very helpful in popularising

English language to some extent among the people, in the very beginning years.¹

Elphinstone became the first Governor of Bombay Presidency after its formation. Although he 'made no secret of the fact that he considered education the most important of all the problems which confronted the English in India',² yet he remained reluctant in the beginning mainly on the ground of non-interference 'in the religious beliefs of the natives who had lost property, power and prestige' and they were naturally resent due to the change in government.³ Therefore no attempt was made on the part of the Government to initiate any education, immediately.

But the newly formed presidency soon manifested a problem of trained candidates for the Company's establishments, identically as the Company encountered at Calcutta in their very nascent days of their rule. For, Elphinstone proposed a scheme of a college to be established in Bombay on the model of the college of Fort William 'for the training of young Indians who were considered suitable for employment in the higher ranks of government service and not solely for the training of Junior Civil servants from

1 For detail see, A. Howell, Education in British India prior to 1854, p. 62; S.R. Dongerkery, University Education in India, p. 16; S.P. Sinha, English in India, p. 45

2 H.V. Hampton, Biographical Studies in Modern Indian Education, p. 162

3 Ibid. p. 162

England.⁴ But it failed to get sanction of the Directors. Then, like Calcutta, a Sanskrit College was founded in 1821 at Poona by Mr. Chaplin the Commissioner in the Deccan. Original dakshina was also reestablished by the Government of Bombay for its smooth functioning.⁵

In 1820 a special sub-committee was appointed to consider the education of the natives.⁶ After due study the committee submitted its report in 1822. According to this report, an elaborated scheme was drawn for the improvement and expansion of elementary schools and also proposed the establishment of a central English school for Indian boys only. In the same year this committee, largely due to the encouragement of Elphinstone, separated itself from the parent society. It was originally called the 'Bombay Native and School Book Society, but afterwards (1827) the 'Bombay Native Education Society'.⁷ The main aim of the society was to spread modern education through the vernacular languages among the Indian people. And the main feature was the 'compilation of elementary books and the publication in Indian languages'.⁸ On being recommended by Elphinstone, the court of Directors sanctioned a grant of aid to the society.

4 Ibid. p. 160

5 Ibid. p. 166

6 A . Howell, op. cit. p. 62

7 H.V. Hampton, op. cit. p. 160

8 S.P. Sinha, op. cit. p. 45

After the formation, the Bombay Native and School Book Society immediately appointed a special committee 'to examine the system of education prevailing among the natives and to suggest the improvements necessary to be applied to it'.⁹ The report was submitted in 1823 in which four 'radical wants'¹⁰ or 'chief defects' were mentioned - Inadequacy of the books of instructions, wants of qualified teachers, absence of an efficient methods of teaching and lack of funds. The Government sanctioned a monthly grant of Rs.230 with a view to meet some of the requirements.¹¹

In the same year, the Bombay Native and School Book Society was mingled with another Native School Society of Southern Konkan. Thus the former society, since then, was recognised by the Government as a general society for the presidency, who continued to issue an annual report to the Government till 1840.¹²

The Government policy to encourage elementary education dissatisfied a small section of the people and few European individuals, who wanted the diffusion of English education in Bombay. On 13 December 1823, thus,

9 Bhagwan Dayal, The Development of Modern Indian Education, p. 67

10 A. Howell, op. cit. p. 62

11 Bhagwan Dayal, op. cit. p. 67

12 For detail see, A, Howell, op. cit. p. 63

Elphinstone recorded a minute whose one prominent clause was to establish schools 'for teaching the European sciences and improvements in the higher branches of education' through vernacular language.¹³ Even for the higher branches of instruction Elphinstone proposed the bestowing of rewards to any European or Native who could produce a translation of an English book or science or an original work on science in a native language.¹⁴ Unfortunately, inspite of this bait Elphinstone always felt need of qualified persons for teaching the European branches of education. Hence this step too, failed to attract that class of the natives who had means and need of English education.

This minute was strongly opposed by Mr. Warden, who constantly supported the recommendation of the sub-committee to establish an English school (in 1822). But his voice remained almost ineffective in drafting policy regarding education to Bombay, mainly because he had missionary education in his mind when he advocated for English education.¹⁵

13 Bhagwan Dayal, op. cit. p. 67

14 A.N. Basu, Indian Education in Parliamentary Papers, pp. 300-301.

15 For detail see, Syed Mahmood, A History of English Education in India (1781-1893). p. 42. Also H.V. Hampton, op. cit. 162

On the other hand, the craze of English education enhanced greatly 'in Bombay itself and perhaps in a few others centres'.¹⁶ Even now Elphinstone himself felt that many Indians belonging to the 'higher classes' were anxious that the children should be thoroughly grounded in the English language.¹⁷ He hoped 'that the establishment of an institution to meet the demand for English would not only tend to conciliate advanced public opinion but would also meet his own wish to provide the services with highly educated recruits'.¹⁸ With this view in mind he even without waiting for the approval of the Honourable Court, sanctioned on his own responsibility (1824) the opening of an 'English school at the presidency where English may be taught classically'.¹⁹ Thus, the first English school, generally called the 'Central English School, in Bombay under Government auspices - was established with one Robert Murphy (a Corporal in the army) as its headmaster.²⁰

16 H.V. Hampton, op. cit. p. 168

17 Syed Mahmood, op. cit. p. 41

18 H.V. Hampton, op. cit. pp. 173-74

19 R.B. Bhagwat, A Short History of the Elphinstone High School 1824 - 1924, p. 3

20 S.N. Mukerjee, History of Education in India (Modern Period), p. 63

In the following year the society secured a suitable plot and erected a spacious building for the accommodation of its English and central vernacular schools. This English school has usually been regarded as the parent institution of the Elphinstone High School and Elphinstone College, and the first college of the Presidency. Later in 1826 the Court of Directors warmly applauded the part of the Elphinstone's Comprehensive scheme and stated that they 'were disposed to attach considerable importance to the establishment of an English school at the Presidency.'²¹

The appointment of suitable teachers for English education was a colossal problem. Captain Candy recommended qualified European teachers to each zilla English school but as this was often impracticable.²² In 1825 the first batch of native masters trained by the society, 24 in number was appointed to scholls in Gujrat, Deccan and Konkan. But they did not show good result because they were middle-aged men²³ who lost all their energy to improve their knowledge.

The year 1827 was the most important year in Bombay when a decision was taken to impart higher English

21 Syed Mahmood, op. cit. p. 44

22 S.P. Sinha, op. cit. p. 48

23 A. Howell, op. cit. p. 63

education by 'the principal native princes, chieftains and gentlemen connected with the west of India assembled and resolved to subscribe a sum of money to be invested as an endowment for three professors of the English language and European arts and sciences'.²⁴ Taken along with the Hindu college at Calcutta of similar origin the plan shows convincingly what were the real desires of the prominent natives of this period.²⁵ They further requested the Government to permit a part of the Town Hall for the purpose and solicited the Court of Directors to allow properly qualified persons to proceed to Bombay them to reside in the capacity of teachers. The subscription and proposed institution were declared to be in honour of the Governor (who was about to leave Indian shores) after whom they were to be designated the Elphinstone professorship²⁶. The subscription amounting to Rs.1,20,000 in 1827 rose up to 2,15,000 in 1830²⁷ which was to be called Elphinstone professorship Fund and since been the support in part of the Elphinstone College. The fund was long managed by Trustees.²⁸

24 A.N. Basu, parl. pap. op. cit. p. 126

25 F.W. Thomas, The History and prospects of British Education in India. p. 48

26 A.N. Basu, parl. pap. op. cit. p. 127

27 S.P. Sinha, English in India, p. 50

28 A. Howell, op. cit., p. 64

An attempt was made by Elphinston's successor Sir John Malcolm, when he proposed that the Elphinstone professorships should form the nucleus of a higher or collegiate department of the central school. But this proposal did not meet with the approval of the Court of Directors,²⁹ who instead, authorised the government of Bombay 'to afford it such assistance, either by the grant of a sum of or annual allowance as may be deemed proper, taking for their model the similar institution in Calcutta, called the Anglo-Indian College'.³⁰

Soon a college department to which only holders of certain scholarships, 30 in number were admitted and where the studies included modern subject.³¹ The instructions were provided in English language. After mounting a college department, it came to be known as the Elphinstone High School. Hence with its opening, higher English education began to be imparted in Bombay.

Apart from, in December 1828 sixteen respectable natives of Bombay sent a sum of Rs.11,400 which was invested in

29 H.V. Hampton, op.cit., p.175.

30 A.N. Basu, Parl. Pap., op.cit., p.128.

31 F.W. Thomas, op.cit., p.49.

treasury notes bearing interest at 6 per cent per annum. This interest was to be called 'Sir Edward West's scholarships and prizes'.³² Then these scholarships were distributed as a pecuniary help to the meritorious scholars of the Elphinstone College in order to allow them to perpetuate their study.

At the same time, Sir Malcolm wrote a minute³³ on education in the early months of 1828 in which he stated that one of the chief objects was to associate the natives in every part of our administration; in essence the main emphasis was on economy. The Court of Directors in their letter of 16 April 1828³⁴ approved the proposal of Malcolm and also gave their consent on Malcolm's earlier suggestion regarding distributing prizes both to the scholars and to the teachers and permitted to issue certificates to the meritorious students so that they may get preference in the public employment.

These steps proved great contributors to the growth of higher English education in Bombay. The strength of the scholars of the Elphinstone High School rose as soon as the

32 A.N. Basu, Parl. Pap., op.cit., p.128.

33 Ibid., pp.221-23.

34 Ibid., p.229.



advantage of higher English education was realised by the people of upper classes. But one of the main difficulties faced by the Government of Bombay in order to improve the standard of education beyond a certain limit was the lack of properly qualified Englishmen for the higher branches of Science and the English language.³⁵ But immediately nothing was done mainly because there were not many qualified lecturers in Bombay to take up the job. This lacking certainly prevented the growth of higher English education of the Elphinstone High School for some time.

The Government of Bombay expressed one of the serious concerns on 30 November 1830 through Malcolm's letter. It was mainly intended to promote the economy of the public service. For achieving it, he thought to employ two methods. First, he made efforts to develop higher English education through providing a sum of 2,15,000 rupees to the Elphinstone School so that it may be able to meet the demand of procuring well-educated teachers and hoped, that with this assistance 'the system will be complete'. Second, he tried to improve

35 Ibid., p.232.

the offices and establishments. For, he stated that the recruitment of all (unless in extraordinary and especial cases) be debarred to the higher places who had not gone through the lower grades of official service.³⁶ By this move they intended to pay less, without lowering the responsibility.

It was more than the government 'that the natives stand in need of a better system of education'. 'The anxiety of the natives to extend the knowledge of the English language, has not yet received any corresponding degree of encouragement' from the government. It was clear from 'the readiness with which they have supported every plan that has been proposed for the diffusion of education'.³⁷

The net result of the combined efforts of the Government and the natives till now, was that there was 'a number of remarkable intelligent well educated men among the natives of Bombay, particularly the Parsees speak English. They have invariably educated their children in English and many of them can speak it as fluently as Europeans. Hindus, particularly

36 Ibid., pp.260-63.

37 Ibid., pp.293-94.

belonged to the upper classes, were also educating very fast but they have not made that progress which the Parsees have. The Mohammedans generally speaking are not so, industrious and have stronger prejudices against sending their children to school. The English language is in such extensive progress now in Bombay that it could hardly be more extended by any regulation of government. No compulsion is necessary to enforce attendance as the very willing and anxious to attend.³⁸

The natives, perhaps the parents and guardians of the Elphinstone High School and other English schools, took an unprecedented step in 1831, when they 'submitted a petition to government asking that no native should be admissible after a time into a public office who could not read, write and speak the English language'.³⁹

Although good stride was made in higher English education, yet a difficulty was severely felt in its growth. In fact, the students of the primary English schools, who

38 Ibid., p.302.

39 Select Committee's Report. See J.M. Sen, History of Education in India, p.113.

desired to seek admission in the Elphinstone High School for higher education were generally lacking in the required standard. Therefore, in order to increase the efficiency of the English schools, the society placed its schools under the Collectors and in 1832 two Inspectors were employed for regular visits to these schools. This way the society ceased to have any connection with the District schools except by supplying masters.⁴⁰

Further, owing to the enthusiasm of the Governor himself and to the energy of Captain Jervis (Secretary of the Society), the English school made a very promising start. To begin with no fees were charged and in order to attract pupils -- prizes and medals were awarded on the results of annual examination.⁴¹

For further improvement in the attainments of the students of the Central English School, main source of Elphinstone High School's strength, 'two English masters Messrs. Henderson and Bell' from England was called in 1834.

40 A. Howell, op.cit., p.64.

41 H.V. Hampton, op.cit., p.174.

The total strength of the scholars in that year on the rolls of the Central English School was stated at 214. Besides this school there was one more English school in the Fort under Mr. Fraser with 100 students. Shortly afterwards the Scotch mission also began its system of higher English education with a view to meet the mounting demand of the people.⁴²

In 1832, a plan for the establishment of the Elphinstone professorships was arranged.⁴³ But a final settlement was not reached until 1834 when the government sanctioned the foundation of the Elphinstone College. They expressed very clearly the object of the College as to raise up 'a class of people qualified by their intelligence and morality for high employment in the civil administration'.⁴⁴ Thus 'Government assumed the general Superintendence of the College and located it in the Town Hall, while the Central English School continued under the

42 A. Howell, op.cit., p.64.

43 Bombay Times, 5 April 1853.

44 Nurullah, S., and Naik, J.P., A Student's History of Education in India (1800-1965), p.72.

management of the society and in its own building⁴⁵ and 'a College Council appointed consisting of a President and eight members — four Europeans and four natives'.⁴⁶

In 1835 much awaited need of the natives and the government was at last accomplished when 'two professorships for teaching the English language and the Arts, Science and literature of Europe were appointed with a hope that it will be helpful in the growth of higher English education. 'Harkness' and 'Orlebar' were first Elphinstone professors to deliver lectures in the Town Hall'.⁴⁷

Contrary to the expectations, many difficulties cropped up before these gentlemen from the beginning itself. The first problem was in forming classes of pupils sufficiently advanced to attend the lectures of the European teachers with advantage. The main reason was that the English schools of the Native Education Society, contrary to the expectations of the founders of the college failed in proving a nursery

45 K.S. Vakil and S. Natarajan, Education in India, p.73.

46 Bombay Times, 5 April 1853.

47 S.R. Dongerkery, A History of the University of Bombay (1857-1957), p.2.

for it. Second important problem was the advantages of high experiment in European learning were not yet sufficiently understood by the natives mainly because the new lectures were very much beyond their present mental power. And the third major problem was that the few young men who were desirous of prosecuting their studies and of attending superior proficiency had not the means of support. Certainly this state of matters rendered nugatory for some time the utility of the professors and impeded the diffusion of superior education. To obviate this state in some extent in general, college scholarships were established as an incentive or pecuniary help to the meritorious students.⁴⁸ This measure indeed helped a little in the growth of higher English education.

At the close of 1839 the whole subject regarding the development of higher English education of the Elphinstone College was brought to the notice of government who immediately felt a need of 'a complete revision of the system',⁴⁹ mainly because although the society's Central

48 Bombay Times, 5 April 1853.

49 Ibid., 5 April 1853.

English School continued to flourish and gave instruction not only in history, mathematics, algebra, literature and the classics but also in chemistry, anatomy and materia medica, yet the college was not prospered.⁵⁰ The main defeat was found to be the want of co-operation between the society's English school and the Elphinstone College. In other words there was a lack of the unity of purpose.⁵¹

In order to bring a meaningful co-ordination, the Board of Education was established in April 1840.⁵² Henceforward 'the college classes were re-incorporated with the school of the Native Education Society, the name of college was placed in abeyance and the Institution was called the Elphinstone Native Educative or Elphinstone Institution. It was placed under the management of a Board of Education.' The Board consisted of six members, three appointed by Government and three by the Native Education Society.⁵³

50 A. Howell, op.cit., p.64.

51 Bombay Times, 5 April 1853.

52 For detail see, Ibid., 5 April 1853.

53 A. Howell, op.cit., p.64.

One more interesting feature of this period was that soon after the arrival of Dr. Wilson (1832), there was a considerable increase in the number of applications for enrolment in the Government supported English schools, mainly because the parents from religious scruples and fear of attempts of conversion, withdrew their boys from mission schools.⁵⁴ This trend continued throughout. It was in 1840, in order to check this flow of the admission, soon after Board's formation the English classes of the Institution began to pay a fee of one rupee monthly. But even this distasteful innovation failed to reduce the number of applications for admission. The strength of English scholars of the Elphinstone Institution on the rolls went up to 619⁵⁵ by that year (1840).

Apart from, there has also been a considerable progress in the vernacular education in the Bombay Presidency. There were 115 district primary schools but they were quite different from modern elementary schools. Their syllabus was on the same lines as those of present secondary schools.

54 H.V. Hampton, op.cit., p.174.

55 A. Howell, op.cit., p.64.

The aim of these schools was to spread western knowledge through the mother-tongue. Besides government has also established 63 primary schools in the Purander taluka of Poona district.

The first report of the Board is fuller and better arranged than any of those of the society. According to its report from April 1840⁵⁶ to 1841 the state of the education was as follows:

Name of the schools/ college	Number of Institutions	Number of scholars
Elphinstone College	1	681
Pune English school	1	119
Tanna English school	1	77
Panwal English school	1	Not given
Vernacular schools in Bombay	7	725
Vernacular schools in the Collectorate	99	5824

56 A. Howell, op.cit., p.65.

In 1839 Lord Auckland asked the Bombay Government to furnish a report on the state and progress of vernacular schools in the province. The Report was put by Captain Candy, the Superintendent of Marathi Schools and Konkan, on May 27, 1840.⁵⁷ In the report he expressed his dissatisfaction over the state of vernacular school and wished to have a vernacular school in every village. He proposed a plan⁵⁸ which was to be executed according to the Adam's scheme. But the plan had to be dropped due to the Governor-General's refusal to sanction it on two grounds. Firstly the lack of adequate funds and secondly the existence of a large number of vernacular schools. For example in 1842 there were 1,420 such schools with 30,000 pupils in Bombay. Instead, Auckland sanctioned the establishment of two English schools. One of these two schools, was established for the teaching of English to promising students of the Sanskrit college in the neighbouring Poona English School.⁵⁹ On the one hand, Auckland's policy

57 Bhagwan Dayal, op.cit., p.76.

58 S.N. Mukerjee, op.cit., p.97; also Bhagwan Dayal, op.cit., p.76.

59 K.S. Kavil and S. Natarajan, op.cit., p.76.

prevented the growth of the vernacular education and on the other hand, it helped in the development of English education in Bombay.

In 1843 Sir Erskine Perry, a Judge of the High Court became the President of the Board of Education. He was a supporter of the downward filtration policy. He immediately, after resuming Presidentship, proposed to the Board that Bombay should follow in the footsteps of Bengal and adopt English as the medium of instruction in all higher education. This proposal at once met with a stiff opposition⁶⁰ from Col Jervis. But, due to the acceptance by the government of Sir Erskine Perry's view, not much attention was paid to the elementary schools. Further, his encouragement of higher education also acted as a stimulus to private enterprise.⁶¹ Moreover, two new professors were appointed for teaching Botony and Chemistry at the Elphinstone Institution in 1846.⁶²

60 Nurullah, S., and Naik, J.P., op.cit., p.73.

61 J.M. Sen, op.cit., p.113.

62 F.W. Thomas, op.cit., p.50.

In Bombay the conflict between mother-tongue and English took a dramatic turn by now. 'The Anglicists drew its aspiration from Macaulay and Auckland. The main points on which they based their advocacy for English education, particularly higher English education was that the Indians were eager to learn English and the translation of European works into Indian language was costly and impracticable'.⁶³ Whereas the vernacularists observed: 'General instruction cannot be afforded, except through the medium of a language with which the mind is familiar. If the people are to have a literature it must be their own. The stuff may be in a great-degree European, but it must be truly interwoven with home spun materials and the fashion must be Asiatic'.⁶⁴

Like Calcutta in 1833, the Bombay Board of Education, too, became equally divided on the point of a suitable medium of education⁶⁵ in 1845. Col. Jervis through his minute dated 13 April 1847 apprised the authorities that it

63 S.N. Mukerjee, op.cit., p.99.

64 J.A. Richey, Selections from Educational Records, pp.11-13.

65 Bhagwan Dayal, op.cit., p.77.

was true that the people were evincing a great desire of a knowledge of the English language and literature. He further said, that contrary to the desires of the Directors, the motives of the people were only public employment and a facility of intercourse with Europeans.⁶⁶

Still the controversy grew so bitter by 1848 that the whole question was submitted to Government for orders. It must be noted here that 'in those days of centralisation, the sanction of the government of Bengal was necessary for all new items of expenditure'. When in the same year new educational expenditure came, 'it was advised to the Bombay government to concentrate its attention on higher English education only'.⁶⁷

The one definite result of the controversy was therefore, the adoption of English as the exclusive medium of instruction at the collegiate stage. While the vernacularists succeeded in retaining the use of the mother-tongue as a medium of instruction at the secondary stage.⁶⁸

66 Ibid., pp.78-79.

67 S.N. Mukerjee, op.cit., p.100.

68 Nurullah, S., and Naik, J.P., op.cit., p.77.

By the end of 1851 there was a considerable increase in the number of students in Bombay. 'In the report for 1850-51 the Board revived its position and pointing out how totally inadequate the public grant of Rs. 1,25,000 was for the higher and lower education for 10 million of people'. But it is true that a large portion of the total grant was invested for the promotion of higher English education. Following table would show the statistics of the strength of the students.⁶⁹

Institutions	Number of scholars
English	1,689
Vernacular	10,730
Sanskrit	283

The State subsidy was increased to Rs. 2,50,000 for education in 1852.⁷⁰

69 A. Howell, op.cit., pp.65-66.

70 S.N. Mukerjee, op.cit., p.100.

Thus, due to the Government's policy and the people's demand, many English schools came up between 1843 to 1854 which imparted advanced education. For example — Surat (1844), Ratnagiri (1845), Ahmedabad (1846), Dharwar (1848), Broach (1849), Kolhapur (1851), Satara(1852).⁷¹ These centres proved good source of feeding some of the promising students into the college. In consequence, it helped in increasing the efficiency of the students of higher English education.

Another important event to the cause of higher English education was occurred on 9 November 1852, when a public meeting was presided over by Mr. Jugannath Sunker Sette, at the time of Erskine's leaving India. The meeting decided to raise contributions from the inhabitants of the city to found a professorship of Jurisprudence in the Elphinstone College. It was to be called "the Perry Professorship of Jurisprudence". For, a sum of Rs. 49,000 was collected from the opulent classes and then in July 1853 negotiations began with the Government for establishing the professorship.

71 A. Howell, op.cit., p.65; also see S.N. Mukerjee, op.cit., p.100.

But nothing concrete came out of this meeting. Again on 6 March 1854 the Government was urged to nominate as early as possible a professor of Jurisprudence in Connexion with the Elphinstone Institution. He to styled the 'Perry Professors' on an understanding that this professorship be amalgamated with of the proposed University where it is established, the amalgamated professorship retaining the original name.⁷² Finally in 1855 a law class was thus opened.

Moreover, perhaps this year (1855) is more memorable in the annals of the Elphinstone College because of the fact that in it the first Indian, Sir Dadabhai Naoroji was appointed to a professorship of Mathematics.⁷³ Entry of an Indian to such position was automatically bound to inspire the scholars of Elphinstone College to take their education seriously as it opened a new field of employment.

Thus, Elphinstone Institution was the only Government College in Bombay where higher English education

72 S.R. Dongerkery, op.cit., p.4.

73 H.V. Hampton, op.cit., p.178.

was imparted and by the end of 1854 the growth of higher English education reached to its full extent within the capacity of this college. Moreover, few more English schools were established at the demand of the people since 1852. For example, Rajkot (1853), Dhulia (1853), the people of Dhulia subscribed a school fund of Rs. 25,000 and Sholapur (1854).⁷⁴ By the end of March 1854 the number of pupils in Government school was:⁷⁵

English	2,781
Vernacular	15,306

The increasing demand of higher English education had made the numbers on the rolls of the Elphinstone Institution so unwieldy that it was decided to separate the college from the school and to house the former in a rented building

74 A. Howell, op.cit., p.65; also see S.N. Mukerjee, op.cit., p.100.

75 A. Howell, op.cit. p.67

at Byculla (1856). In the following year the University of Bombay was incorporated and this gave a still further impetus of financial support from the Government.⁷⁶

In the professional education too, some progress was made in Bombay. To get clear picture of their progress let us discuss them one by one.

In the Engineering field, first attempt was made by the Governor (Elphinstone) in 1824, when an engineering class was organised in Bombay at Government expense of Rs. 17,500 a year with a group of 24 boys. Its aim was to fill offices in the revenue department and to become surveyors and builders. But this project was failed due to heavy expense and lack of interest on the part of the students. Again, a class for training engineers was started in the Elphinstone Institution in 1844, but it was too closed three years later for want of suitable candidates. Lord Dalhousie also tried in this direction but did not succeed. Finally in 1854 an engineering class and a

76 H.V. Hampton, op.cit., p.176.

mechanical school were started in Poona for training subordinate officers of the Public Works Department.⁷⁷ This attempt was successful mainly because, by this time some of the people began to appreciate the advantage of this field.

In the medical field, a medical school was founded on the model of that in Calcutta in 1825. Four Munishis were engaged to translate into Gujarathi and Marathi modern scientific treatises. This institution had to satisfy the needs of the public until the foundation of the Grant Medical College (1845), half the cost of the building met by a subscription in honour of the late Governor Sir Robert Grant. Dr. Morehead was appointed Superintendent and Dr. Peat and Dr. Giraud as professors. One of the main cause of its success in Bombay was that some of the doctors wrote books in Marathi on all medical subjects and the standrad of instruction imparted in the subordinate medical class was very high. In order to popularise the course Shri Jagannath Shanker Shet and other instituted a number of scholarships and prizes

77 For detail see, S.N. Mukerjee, op.cit., p.273; also A.N. Basu, op.cit., pp.222, 240-42.

for those who would go in for it. The success of this college was so encouraging that the Royal College of Surgeons — England, recognized it in 1855 and finally it was affiliated to the Bombay University on its institution.⁷⁸

About Law, we have already discussed that it is worth to mention that the Bombay Law College became a permanent institution on the establishment of the Bombay University.⁷⁹

Thus it is clear that in Bombay, the upper classes of the natives like Calcutta, were the first group who showed very much interest in getting higher English education on the pattern of the Anglo-Indian College of Calcutta. It is evident from the fact that in the beginning for some years, various schemes floated regarding elementary and higher education in vernacular language, but failed to satisfy the demands of the upper class of the Natives. Thus, the affluent classes of Bombay themselves took initiative by collecting money among themselves, for the Elphinstone

78 Ibid., also, H.V. Hampton, op.cit., p.178.

79 J.A. Richey, op.cit., p.363.

professorship. Then the Central English School which was started by the Government few year ago at the great demand of the people, was raise to the High School, where all the modern subject were taught. Therefore, we find the genesis of higher English education in Bombay in this school. In 1835 when the collegiate departments were opened in the High School, it became the only Government college in Bombay where higher English education was imparted in English language. For many years the growth of the higher English education was slow due to the vernacularists, comprised of few Europeans and natives. But it is interesting to note that at the same time the strength of the scholars increased, on the rolls of the Elphinstone College.

While considering the origin and growth of collegiate education in Bombay, one finds that collegiate education was started by raising college classes in the school.

The other remarkable fact regarding the growth of higher English education is that the affluent classes often supported the Government with moral and material. They provided considerable amount of money in opening Elphinstone College and also for initiating scholarships to help monetarily the poor but meritorious scholars.

Chapter-5

HIGHER EDUCATION IN MADRAS

Madras Presidency had an opportunity to have a large number of schools under the patronage of the Protestant Mission before 1813. The most prominent places where there had been a good number of schools were — Madras, Cuddalore, Tangore and Trichinapolly. These schools flourished mainly due to the efforts of few eminent persons, like Ziegenbalg, Gerinke, Kierander and Swartz¹. In many cases these schools were monetarily helped by the local Rajahs in their respective localities. It is true that the prime object of these schools had been to spread Christianity yet they largely succeeded in popularising English language in Madras than any other Presidency.

Mr. Ross, the Collector of Cuddapoh was the first person to put a proposal before the Government of Madras regarding education. He succeeded in getting the permission of the Government to establish a school in his province on

1 J.M. Sen, History of Education in India, p.92.

the experimental basis. He intended to impart mental and moral instruction to young men of the upper classes of the Indian society. But unfortunately this plan had to be discontinued soon due to the death of Mr. Ross.²

Till 1820, no steps were taken to place educational work on a systematic basis³, by the Government. Sir Thomas Munro, Governor of Madras 'was the first to draw the attention of local Government to the subject of education' through his minute recorded by him on the 25 June 1822. He asked the several collectors to furnish lists of the schools⁴ in their respective districts, stating the condition of the education. Two years later, the Report was submitted to the Government. The contents of the Report, dissatisfied Munro mainly because the present education was not worth to serve his purpose of employing Indians in the administration.⁵ For, he stated two main defects : First, though there were

2 Ibid., p.93.

3 H.V. Hampton, Biographical Studies in Modern Indian Education, p.162.

4 S. Sotthianandhan, History of Education in the Madras Presidency, p.2.

5 H.V. Hampton, op.cit., p.137.

a large number of institution both primary and higher in the Madras Presidency, they were primarily Vedic patsalas formally attached to religious centres; Second, the fees of the students were so meagre that it failed to induce men properly qualified to follow the profession of teachers.⁶

To remedy these defects⁷, he wrote a long minute on 10 March 1826.⁸ He found a solution in the endowment of schools throughout the country by Government. In this minute he proposed two measures. According to the first, a school was to establish at the Presidency for the purpose of training and educating teachers to be employed in Government schools. And second, two higher schools were to be founded in each collectorate, one for Hindu and the other for Muhammadans. This plan had to be later expanded in each Tahsildaree as more and more trained teachers could be found.⁹ He also proposed to set-up a Committee of Public Instruction in order to accomplish his proposals. For, he applied to the Directors for an annual grant of Rs.50,000.¹⁰

6 For detail see, S. Sathianadhan, op.cit., pp.2-6.
Also J.M. Sen, op.cit., p.96.

7 J.M. Sen, op.cit., p.96.

8 H. Sharp, Selections from Educational Records, pp.73-76.

9 J.M. Sen, op.cit., pp.96-98.

10 H. Sharp, op.cit., pp.73-76.

In 1826 the Directors approved the scheme and accordingly a Committee of Public Instruction was set-up at Madras in the same year. Soon, a normal school was founded in Madras under an English headmaster at a salary of Rs. 300 per month for the training of 40 teachers — two of each of the proposed Collectorate schools. An important feature of this school was that a provision was also made for the instruction of all the students "in all the English language and in the elements of the European literature and science"¹². Thus, a normal school became the first English school in Madras under Government auspices. The management of this school also sought help of important inhabitants of the principal towns of each district in the selection of teachers mainly in order to earn their favour. Naturally, the selections were made from the upper classes who were very anxious to receive English education on the pattern of the Hindu College of Calcutta.

In the beginning, the execution of the plan has been very successful. Within few years 61 Tahsildary Schools were established in the province. In addition to these,

12 For detail see, S. Sathianadhan, op.cit., p.8.
Also, J.M. Sen, op.cit., p.98.

nine schools of a similar character were set-up in the town and suburbs of Madras under teachers trained in the normal school. It is to noted that in the tahsidary schools in the provinces the instruction imparted was entirely vernacular.¹³

But soon it was found that except for the Madras schools, the scheme did not work well.¹⁴ Failure could be attributed partly to the lack of efficient supervision¹⁵ and want of pupils¹⁶ and partly to the lack of English education.¹⁷ And at the same time the normal school became very successful mainly because this was the only school in Madras who catered to the needs of the peoples to some extent. In consequence, at the time of Munro's death (1827) the normal class numbered only 10 and only 8 schools had been established — all of them in the neighbourhood of the city of Madras.¹⁸

After the death of Sir Thomas Munro the progress of education in Madras ceased for few years. But meanwhile the

13 J.M. Sen, op.cit., p.100.

14 Ibid., p.100.

15 J.A. Richcy, Selections from Educational Records, p.432.

16 S. Sathianadhan, op.cit., p.9.

17 J.M. Sen, op.cit., p.100.

18 H.V. Hampton, op.cit., p.140.

Court of Directors made frequent references to the importance of English education, particularly higher English education on similar lines as Bengal has. For example the Despatch of 1830 is important in this regard, which we have already discussed in chapter-2.

In 1834 the Committee of Public Instruction made another attempt by drawing an elaborated scheme. According to the plan, the Central School at the Presidency to be remodelled as a regular Normal Institution and the second English school was to be founded under an English master. This proposal was then sent to Bengal for the opinion of the General Committee of Public Instruction. This was also a high time in Bengal to settle an important issue affecting the educational policy throughout India. Nevertheless, they advised the Government of Madras to spend Government funds almost exclusively on English education and chiefly on higher English education.¹⁹ They also directed a single English college at the Presidency at an annual cost of Rs. 30,000 and and ten provincial colleges at a annual cost of Rs.50,000 in

19 S. Sathianandhan, op.cit., p.16.

place of a English school as proposed by the Government of Madras. In order to meet this huge outlay, they further proposed to withdraw the aid given to Tahsildaree and Collectorate schools.²⁰

Bentinck's Resolution of 1835 dealt a final blow to the progress of Munro's schools.²¹ Immediately, the Tahsildaree and Collectorate schools were abolished by the Government of Madras. The Committee of Public Instruction was also abolished and in its place a new Committee under the designation of the Committee for Native Education was set-up.²² The main object of the new Committee was to make endeavour to the cause of higher English education in Madras.

Soon, the Committee proposed an elaborated plan before the Government. The proposals were as follows — First, the establishment of four English schools in the town and suburbs of Madras; second, the organising of a normal class for training teachers of English in connection with the best high school in the Presidency; third, the establishment of a

20 Ibid., p.17.

21 H.V. Hampton, op.cit., p.145.

22 S. Saththianandhan, op.cit., p.17.

college as soon as the materials for such an institution could be procured.²³ But in result, only the Central Normal School was remodelled; the old method of gratuitous instruction to selected candidates from the districts was given up mainly because the selections of the students, made by the prominent inhabitants of the town were generally prejudice, which proved one of the main causes of restricting the fast growth of English education of a Normal School. A fee of half a rupees per month was also levied²⁴ to check the flow of the admission. The establishment of a college was considered to be a premature step. The reason advanced for, was that there were probably not a dozen natives, who were capable of profiting by a college education.²⁵ Thus, 'there was almost a complete suspension of educational measures until December 1839'.²⁶

Meanwhile in 1837, Rev. John Anderson the earliest Missionary of the Church of Scotland, founded a school known as the General Assembly's school. The main object of the

23 S. Sathianandhan, op.cit., p.17.

24 J.M. Sen, op.cit., p.102.

25 S. Sathianandhan, op.cit., p.18.

26 Ibid., p.18.

school was 'to convey through the channel of a good education as great an amount of truth as possible to the native mind, especially of Bible truth'. But the syllabus of the school was drafted on higher education pattern. Soon, the school proved a great success, which inspired Mr. Anderson to open branch schools at Conjeeveram in 1839, at Nellore and Chinglipur in 1840 and at Triplicane in 1841. Within few years of its existence the strength of the students of the General Assembly School on the rolls increased to somewhere between 200 and 300. Due to this successful experiment, from the beginning itself — Anderson is generally regarded as the pioneer of higher English education in Madras.²⁷

By the year 1839 there was a considerable progress in the attainment of English education among the people yet there was need to initiate higher English education in Madras. In the same year, Auckland recorded a minute dated the 24 November 1839 which clearly stated that: "The Madras presidency is remarkable in India as being that in which a knowledge of the mere English language is most diffused, among all who are attached in public or private capacities to European officers; but comparatively little appears in

27 Ibid., pp.39-40.

any reports before me to have been done in order to make such a knowledge conducive to moral and intellectual advancement."²⁸

Lord Elphinstone — the Governor of Madras — was a great advocate of higher education on western lines²⁹ and was greatly inspired by Lord Auckland's Minute. He issued a Minute dated the 12 December 1839.³⁰ According to it, a Central Collegiate Institution or University of Madras was to be established. Further, the University was to be divided into two departments, like Scotch University. It was also proposed that, first part of the University would have a high school for the purpose to feed the college departments. It was here that the instructions were to be imparted in English literature, the vernacular languages and the elementary knowledge of philosophy and science. And the other part of the University had to impart knowledge of higher branches of literature, philosophy and science. As per the basic instructions of the Court of Directors, higher English education was to impart, only to the children

28 Ibid., p.19.

29 Ibid., p.19.

30 J.A. Richcy, Selections from Educational Records, p.147.

of the upper classes of the natives in Madras also like Calcutta and Bombay.

It is interesting to reveal that it is said that Elphinstone prepared his plan only 'after the receipt of a petition signed by 60,000 Indians promising pecuniary help'.³¹

For, the Committee of Native Education was abolished in 1841 and a University Board was established with 'the Advocate General Mr. Norton, as President and fourteen members of Governors of whom seven were Indians representing the most influential and respected members of the community'.³² In the same year a high school 'resembling the Hindu College of Calcutta was established with E.B. Powell as its first Headmaster.

It is important to depict here that even before establishing a high school, a preparatory school was opened with 67 scholars for the purpose to feed them into the former. Most of the scholars admitted at the opening to the high school, could able to qualify only for the lower classes. But in the course of a few years, many of them had entered upon the subjects originally prescribed for the collegiate course.³³

31 H.V. Hampton, op.cit., p.149.

32 Ibid., p.148.

33 For detail see, S. Sathianandhan, op.cit., pp.20,25. Also H.R. James, Education and Statesmanship in India, p.34; and H.V. Hampton, op.cit., p.148.

Beginning of the high school was very successful but within a couple of years the University Board reported to the Government³⁴ that the number of students that took advantage of the institution was however, limited and great difficulty was experienced in persuading the scholars to enter the high classes. For examples, out of 148 scholars that were admitted in the course of the first year, 48 left during that period.³⁵ The main reasons attributed to this sorry state of the institution were — First, the frequency with which boys discontinued their studies as soon as they had acquired the small amount of learning which led to profitable employment. Second, the heavy rate of fee (Rs.4 per month).³⁶ But nothing was done immediately in this direction mainly due to the difference of opinion in the Board. Hence the progress of higher English education hampered to some extent in Madras due to the persistence of these problems.

One more attempt was made by Lord Elphinstone during his period, for the growth of higher English education. He proposed to establish four superior schools, meant for

34 H.V. Hampton, op.cit., p.148.

35 S. Saththianandhan, op.cit., p.25.

36 H.V. Hampton, op.cit., pp.148-49.

feeding the University and in which English was to be the medium of instruction. These schools were to be located at Trichinopoly, Masulipatam, Bellary and Calicut. The Court of Directors sanctioned these proposals in 1842 and then local committees were also formed accordingly. But unfortunately these school were not opened mainly because the competent headmasters could not be secured on salaries of Rs.100.³⁷

Apart from, Lord Elphinstone also proposed to the establishment of educational text examinations and the opening of collegiate classes in medicine and civil engineering in the University.³⁸ Unfortunately this proposal was not materialised due to the change in Governorship.

The Marquis of Tweeddale who succeeded Lord Elphinstone, referred the whole matter for the consideration of the Court of Directors, because the carrying out of the proposal invested an expenditure considerably in excess of the annual grant of Rs. 50,000.³⁹ The Director through a despatch

37 Ibid., pp.147-48.

38 S. Sathianandhan, op.cit., p.26.

39 Ibid., p.26.

dated the 18 October 1843 rejected the scheme for establishing provincial schools. Moreover, they also pointed out that the proposals for the establishment of Medical and Engineering Colleges were 'preprature and unwarranted'. Finally they directed that the further development of the branch of the University now established should be the exclusive object of attention.⁴⁰

One of the main difficulties in the fast growth of higher English education was the misunderstanding⁴¹ between the Government and the Board. Matter came to a head when on the promulgation of Lord Hardinge's Resolution of 1844 the Board were asked to submit proposals regarding the examination and the selection of candidates for the public services. These did not accord with the views of the Government and so the latter appointed a new educational authority called the Council of Education (1845).⁴² Thus, once again two years were passed without any concrete result.

The primary object of the new Council was to organise and superintend examinations for entrance to Government

40 H.V. Hampton, op.cit., p.149.

41 S. Saththianandhan, op.cit., p.29.

42 H.V. Hampton, op.cit., p.150.

service and in order to afford facilities to candidates from the moffussil they proposed the establishment of nine provincial schools, to be placed under local committees.⁴³ The inclusion of Bible teaching in the English course displeased both the Government and the Court of Directors. Hence it (the Council) was also dissolved in 1847.⁴⁴ 'The Council of Education which only lasted for two years (1845-47) did not do any practical work'.⁴⁵

On the abolition of the Council, its duties were again entrusted perhaps reluctantly to the University Board.⁴⁶ But immediately after assuming charge, the Board took keen interest in the development of higher English education. It is evident from the fact that the Board had total grant of Rs. 1,00,000 with it in 1847, half of this sum was earmarked for higher secondary or colligate education; Rs. 30,000 was assigned to five provincial schools and Rs. 20,000 was set aside for grant-in-aid to elementary schools.⁴⁷

43 Ibid., p.150.

44 S. Saththianandhan, op.cit., p.29.

45 Ibid., p.29.

46 H.V. Hampton, op.cit., p.151.

47 S.N. Mukerjee, History of Education in India (Modern Period), p.104.

In April 1848 Sir Henry Pottinger succeeded the Marquis of Tweeddale. It is interesting to depict that despite frequent changes in the educational bodies and the failure or dropping of various proposals, the strength of the students, rose to one hundred and seventy on the rolls of the high school in 1848. Apart from, the University Board had carried out in the senior class of the high school a course of instruction in the higher departments of literature and science. Though, the attainment of the high school students were pronounced superficial, still judging from the answers of the students that were published along with the report of the Board, there was not the slightest doubt that some of the students had attained to a high degree of proficiency in the departments of science and literature.⁴⁸

In 1851 Sir Henry Pottinger proposed a broad scheme. The main points were the establishment of a Council of Education, the establishment of a Normal School to be attached to the University, the establishment of eight provincial schools (with a somewhat lower standard of

48 S. Sathianandhan, op.cit., p.29.

instruction than that given at the so-called University). Moreover on judging the situation he also recommended the postponement of the opening of the collegiate department of the University until 'the advancement of the scholars might be considered to justify it'.⁴⁹ But unfortunately once again, the difference of opinion cropped up in the Board. One party headed by Pottinger favoured higher English education and the other party led by Mr. Thomas clinched to the cause of vernacular education. Finally in 1852 Pottinger dropped his plan of appointing a Council of Education and then 'confined himself to reorganizing the University Board, which had become reduced to four members, including the President'.⁵⁰

It is true that except High School, where higher English education was taught with much enthusiasm of both the teachers and the students, no other institution of that rank, could be formed by the Government due to the failure of schemes for one cause or other. But now one definit outcome of the difference of opinion appeared;

49 H.V. Hampton, op.cit., p.151.

50 S. Sathinandhan, op.cit., p.33.

that was favourable to the growth of higher English education in Madras.

A comprehensive proposal, for the extension of education was submitted to the Government by the Board. But the total cost of the scheme was estimated at Rupees one-and-half lakhs. This excessive expenditure forced the Government to ask for the revision of their scheme. After the revision, it was eventually decided to attach a primary school as well as a collegiate department to the Madras University in addition to the high school; also to form the normal classes both English and vernacular. Moreover, to appoint paid examiners to conduct government examinations and to introduce a limited system of grant-in-aid. The total cost of the revised scheme came around Rs. 1,00,000.⁵¹ The Board also proposed to establishment of a collegiate department under four professors — one for Mathematics and Physical Science; the second for History, Political, Economy and mental and moral Philosophy; the third for English literature and English composition and fourth for Law. In 1853 the Governor sanctioned the

51 Ibid., p.33. Also see, H.V. Hampton,op.cit., p.152.

entire scheme, except Law classes.⁵²

One of the main difficulties, which remained always with the High School candidates was the high rate of fees. Therefore with a view to remove this defect and at the same time in order to attract more scholars a firm step was taken, which became operational from 1 January 1853. Now the rate fixed for collegiate department and high school was reduced from four rupees to two rupees and for the primary schools one rupee. The immediate effect of this measure was that 50 scholars took admission in the senior department.⁵³

The importance of higher English education was soon realised by the students, particularly in the context of higher jobs. In result it gave tremendous boost to the growth of higher English education. For example, in 1853, Mr. Arbuthnot reported that of the 36 scholars who had taken proficient degrees, 22 were employed in various situations connected with the civil administration on salaries from Rs. 40 to Rs. 315 per month. Second, the men who had gone through a training at the University were

52 For detail see, Ibid., p.34; also see, H.V. Hampton, op.cit., p.152.

53 S. Sathianandhan, op.cit., pp.34-35.

looked upon by Government as superior morally to others who had had no such training. Mr. Kerr in his review of Public Instruction in Bengal wrote about educated Bengalis applied to the educated class in the Madras Presidency as well.⁵⁴

A provision of an annual examination was implemented properly in this college for the purpose to get a regular report of the progress of the students. It can be verified from the attendance of the private individuals who from time to time had taken part in annual examinations.⁵⁵

One of the important evils that the scholars of the Madras college, ultimately succeeded in overcoming was 'cramming', which was considered to be the evil in the present system of education. Mathematics was the subject in which the students were most successful and according to the reports of the University, several of the students had acquired a perfect mastery of the English language.⁵⁶

On the other hand the vernacular department of the University did not work very satisfactorily⁵⁷, mainly due to

54 Ibid., p.35.

55 Ibid., p.36.

56 Ibid., p.36.

57. Ibid., p.36.

the fact that it experienced great difficulty in securing competent vernacular teachers who were at the same time possessed of a sufficient knowledge of English.⁵⁸ Moreover, Government also did not take keen interest in this field. In result it hampered the development of higher vernacular education in Madras.

The Madras University under its able principal Mr. Powell, continued to progress yet he pointed out two basic defects in his report. They were — First, a want of distinctness of ideas and second, inaccuracy of language in replying to the question of the teachers. The main root of these defects was found in the want of solid grounding in elementary subjects⁵⁹ or in primary education. After 1854, steps were taken in a large scale to remove these evils. For example, Mr. Alexander Arbuthnot was appointed as Director of the Presidency of Madras in 1855 and in the course of the next year four Inspectors of Schools, twenty Assistant Inspectors afterwards styled zillah visitors and sixty sub-Assistant Inspectors called Taluk visitors were appointed.⁶⁰ Apart from, an elaborated scheme was also

58 Ibid., p.37.

59 Ibid., p.44.

60 J.M. Sen, op.cit., p.105.

drawn up and money was sanctioned for the establishment of a normal school, four provincial and eight zillah schools, a hundred taluk schools, and a number of scholarship of different grades.⁶¹ Although the latter measures could not be carried out immediately yet they were accomplished gradually.

The progress of higher English Education of the so-called Madras University was very satisfactory but after taking the decision of establishing the University at Madras, the Directors asked the Government of Madras to constitute a presidency college on the same model of a Presidency of College of Bengal. Thus, in 1855 the name of the Madras University was changed to Presidency College. In the same year a professor of Law was appointed and then in August, the legal Branch was also opened in the Presidency College.⁶²

Moreover provision was also made subsequently for the establishment of a professorship of vernacular literature

61 Ibid., p.105.

62 For detail see, S. Sathianandhan, op.cit., pp.47-48.

and another of moral and mental philosophy and logic.⁶³

The decision of establishing the University of Madras certainly gave impetus to the students. The strength of the students continued to show increase on the rolls of the higher collegiate education. It is evident from the statistics of the year 1855-56. In the Presidency College the number of the students stated at 302. Apart from, the number of Government Provincial and Zillah Schools of the higher classes was 7 with 1,069 pupils. There were about 20 Government schools of the lower class in different parts of the Presidency with a strength of 1,028 pupils, out of its only 237 were receiving English instruction. There were also the private schools of higher class under Government inspection with nearly 1,500 pupils. The actual number of private institution under Government inspection is not known, but the number was probably more than 50.⁶⁴

In the professional courses too, good progress was made before taking the decision of the establishment of University of Madras. It was in 1835 when the first attempt

63 Ibid., pp.47-48.

64 Ibid., p.55.

was made to impart modern education in medicine by establishing a separate school. The result of the performance of the students was so encouraging that it has to raise to a college in 1851. Thus, it expanded into a more complete institution soon. And in the engineering field beginning was made by the Revenue Board Survey School which was established nearly five decades ago with the object of training a number of surveyors. The progress in this field, although has been slow, yet was steady. Therefore, this school later formed the nucleus of the College of Engineering.⁶⁵

Next to the Government and the natives themselves, the education of Madras was entirely in the hands of the Missionary societies. Particularly Anderson's school made a remarkable progress in encouraging higher English education in Madras. The function of this school was so expanded that in 1847 it was removed to a building on the Esplanade.⁶⁶ Other remarkable fact of the success of the

65 Ibid., p.45; also see, S.N. Mukerjee, op.cit., pp.273-74.

66 S. Satthianadhan, op.cit., p.40.

missionaries was that 'they did not, and could not hope to receive any official backing'.⁶⁷ 'The service rendered by Anderson's schools to the cause of higher education can hardly be overestimated... but still it takes the lead in higher education under the name of Christian College'.⁶⁸

Madras University like the sister universities at Calcutta and Bombay was established in 1857, on the model of the University of London. The first entrance examination of the University of Madras was held in September 1857. Fortyone candidates presented themselves of whom thirtysix passed. The first examination for the degree of B.A. was held in February 1858. Only two candidates appeared, both from the American Mission Seminary, Jaffna and both passed.⁶⁹

In Madras, although collegiate departments were established in 1853, yet the teaching of the collegiate subjects were very much initiated in the high school in 1841. Thus, it is clear that the progress of higher English education in Madras has been steady since then. It is true

67 H.V. Hampton, op.cit., pp.155-56.

68 S. Sathianadhan, op.cit., p.54.

69 Ibid., p.59.

that Madras Presidency was unfortunate in initiating higher English education early, despite having a good popularity of English language due to missionaries activities and a great demand of the people. There were certain important reasons responsible for it like -- First, there has been a lack of will on the part of the Government, despite realising its need. Second, most of the time wasted in frequent changing the educational bodies. Third, there had always been 'difference of opinion' problem within the educational bodies and also between the Government and the educational bodies, particularly till 1853. In spite of these difficulties higher English education continued to flourish in a sole Government institution, both in number and instruction. Parallel to the Government institution, higher English education also made steady progress in the missionaries school particularly in the Anderson's school.

Chapter-6

CONCLUSION

In the preceding chapters I have analysed how far new opportunities in the administration had been instrumental in developing the higher education in India. In other words higher education in India had developed out of a sense of economic prosperity. The introduction of higher (English) education had been important in making the people realise of its utility particularly in the context of job opportunities.

Till 1835 the authorities had no idea to introduce an organised or systematic education in India due to various reasons. First, although the company was able to bring a vast territory under its control yet they did not want to touch education because it was directly attached with the natives religion and at the same time it was their declared policy to remain aloof from that sensitive issue. Even on this political ground the authorities were very much against the educational activities of the missionaries. Second, the primary aim of the company was economic,

therefore they wanted to get as much profit as possible from India. Third, by that time the Government could not realise the importance of education in order to exploit the natives in an organised manner. Fourth, even in those days education was not considered a state responsibility in Britain itself. In the beginning after obtaining political power in India, the officials of the Company faced a practical problem in the execution of the system in vogue, particularly in the Revenue and Judicial sphere mainly because they lacked both knowledge and training in the Indian system. Hence two oriental institutions, one at Calcutta and another at Banaras were established by the officials, of the Company in their private capacities but later, after realising its importance, the Company began to patronise them. As already stated in the preceding chapters, the main aim to encourage the oriental education by the Company was to appoint Indian scholars in the Revenue and Judicial departments to be served as an assistants to the European officers. Thus, till 1823 only these two oriental colleges were duly serving the demands of the Company.

We have seen that higher English education began in India for the first time at Calcutta in 1817 with

the founding of Anglo-Indian College. The introduction of such education could be possible only due to the efforts of the upper classes (intelligentsia and affluent classes) of the natives and certain European individuals like David Hare and Sir Edward Hyde East. From the very beginning, higher English education became popular among the sons of the upper classes because it provided a lot of scope for jobs. And hence the people readily began to appreciate its benefits. The affluent classes had been instrumental in initiating and expanding modern education at primary as well as higher levels by giving approximately all the money required for the purpose. It is interesting to note that, contrary to the policy of the Home Government and the Indian Government, an unprecedented step of establishing Anglo-Indian College was taken with the financial support of the affluent classes of the Calcutta. In fact these classes had their own vested interest in spending money in this activity. The upper classes wanted to resettle themselves in order to enjoy status quo in the society. To achieve this end they decided either to go in for lucrative jobs in the government administration or

to indulge in some business. For, many of the affluent classes realised the importance of learning English language and their literature so that they might have smooth intercourse with the English people in their dealings and at the same time it enable them to get higher jobs in the government services. Similar steps were taken by the affluent classes of the other presidencies too, as we have seen in the previous chapters.

There is no doubt regarding the fact that the intelligentsia had wider purposes in their advocacy for the cause of higher English education in India. But the primary reason of their support to such education certainly came out of a sense of economic betterment. It is evident from the fact, for example — that one of the main points, Raja Ram Mohan Roy proposed at the time of the renewal of the Charter Act of 1833 in England was to open recruitments of the Indians in the public services. The intelligentsia who always led the affluent classes for the same cause, undoubtedly visualised the gradual impact of higher English learning on the other aspects of the Indian society too, in the future.

The inclination of the people towards higher English education and the pressure of various interest groups forced the government to change their stand frequently regarding education in India. In 1821 the Government announced to shift their policy from oriental education to European education. But it is to be noted that this decision was to be followed very cautiously and such education was to spread only when people themselves would demand for it. With this view a Committee was constituted in 1823, but unfortunately the Committee acted contrary to the wishes of the Government and began to encourage exclusively the Oriental learning at Calcutta. Again in 1825, the Government shifted its stand to the English education immediately after receiving instructions from the Home Government. It is interesting to note that the government had come in the field of higher English education for the first time, after seven years successful performance of the Anglo-Indian College. In fact, the Government had its own reason in taking interest in higher education of the Anglo-Indian College. Since Indian man-power proved very cheap in comparison to the European officials, the Government tried an experiment with this

college to extract English educated scholars who would be able to take up, of course the subordinate jobs in the government administration, so that it may help the government in minimising the mounting administrative expenditure. Thus, the government fulfilled some of the demands of the people which were helpful in popularising English language particularly. Moreover it was also decided by the government to provide jobs to those only, who possessed a qualification of being educated in English medium schools and colleges and a declaration was made in this regard. In consequence the performance of the scholars of the Anglo-Indian College exceeded far more ahead to the expectations of the government.

Once again in the early thirties of the nineteenth century an acute necessity of minimising the administrative expenditure was felt by the government. The high salary of the European officials was found to be one of the major sources of heavy expenditure on the administration. Thus, in 1835 for the first time in India a concrete policy regarding education was drafted by Macaulay. So that, it might help the Company in solving its problems. The

primary and an urgent need was economy; that is why the Government decided to encourage only higher English education at the College level in order to create a class of people for the public services. It is to be noted that a section of the upper class was already in existence who had acquired English education in Calcutta. But now the aim of the government was to spread this education among more people of the upper class of the natives, in all the three Presidencies. This policy was also drafted with a hope that its effect might extend to the other spheres like moral, religion, political, philosophy and social in the future. I have not elaborated these matters during my discussion because they fall outside the scope of my subject. Few years later, the government took certain measures in order to raise the standard of higher education. It is interesting to record that the upper class of the natives welcomed all the new measure that had been taken by the government in the direction of higher education. Moreover, they responded very favourably to such measures. In consequence, the expansion of higher education extended to such an extent it became difficult for the existing colleges to cope with the demand for a complete higher education. For, the University education was felt necessary

and hence a proposal regarding the establishment of a University was made by Dr. Mouat in 1845. The main aim of the University was to produce a body of native public servants superior in character, attainments and efficiency. In other words it meant to provide suitable tests for the selection of candidates for public employment. But it failed to receive the sanction of the Home Government. Although no cause was mentioned in the official records in this regard, yet it must be noted that the Home government was merely interested in the diffusion of English language as far as possible.

There is no doubt regarding the fact that Dalhousie was a great imperialist and also a great supporter of higher education. He personally made an attempt to transform the Hindu College of Calcutta into a Presidency College so that in some years it could become a University. Undoubtedly Dalhousie's period was a period of tremendous material progress in India and naturally it required well-trained personnels for the various professional fields. At the same time a large number of States were annexed by Dalhousie. This activity naturally bound to effect heavily on the financial position of the government of India. Hence the government required many well-qualified candidates

for the public services. It is evident from the fact that during his period Indians were invariably employed in various higher situations according to their merit. For example, the scholars of higher education were frequently employed in the post of Deputy Magistrates. Even Dalhousie appointed a Hindu to the post of Magistrate at Calcutta. The requirement of the government during Dalhousie's period and his own exertion for the cause of University education in India partially forced Sir Wood to attach a clause regarding the establishment of the universities at Calcutta, Bombay and Madras in his famous educational Despatch in 1854.

Next to Dalhousie the public opinion in Britain played a great role in the establishment of the universities in India. In fact various interest groups like Missionaries, Utilitarians, Evangelicals and private traders from the beginning (1813) favoured English education particularly missionary education. They generated a great public opinion at the time of the renewal of every Charter Act since 1813 and succeeded always in achieving their demands. Once again this time too, the public of Britain supported the establishment of the universities in India (at Calcutta, Bombay and Madras) mainly because the examination

which was started by Lord Hardinge in 1844 for the selection of the candidates in the public services was set according to the standard of the government schools and colleges. Thus, it deprived the students of the missionary colleges of getting employment opportunities in the government services. In consequence, it harmed greatly the education of the missionaries. Therefore, in order to enable the students of the missionary institution to have equal opportunity in the government employment, the public of Britain obliged Sir Wood to include Biblical teaching in the universities.

It is inferred from my analysis that the University education developed in India primarily due to the economic interests of the natives and the government as well. And the universities were established due to the efforts of Dalhousie and the public opinion in Britain. The main aim as already stated was to extract well-educated scholars from the universities to employ them in various higher situations. It is evident from the fact that Biblical teaching was discarded from the University education and only secular education was imparted.

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