Early efforts towards the Promotion of Female Education in Bengal:

Female education has been one of the most significant trends of New Education policy. "Prior to the receipt of the Despatch of 1854 from the Court of Directors, Female education was not recognised as a branch of the state system of education in India."¹ The education of the girls was managed by enterprising individuals and private organisations and even in the 18th century there were quite a few educated women among the higher castes. But we must admit that high attainment of women was the privilege of the few and the condition of the majority was unsatisfactory.

In spite of customary veneration for women's education, only daughter of aristocratic families such as Rani Bhavani got a smattering of education at home, and there were a few exceptional cases such as Sahajabai, Dayabai and other women followers of Charandas, the noted Vaishnav poet who were well-versed in their Cult and Anandamayi, the niece of Joynarayan Ghoshal who composed the poetical works Hari-Lila in 1774. William Ward wrote in 1811 that a female philosopher who was universally known by the name of Hari Vidyalankar, "Ornamented with learning"² lived at Benares. The chronic wars and the consequent political and economic dislocation in the 18th Century, the practice of Child-marriage, the early initiation of girls in domestic duties and the notion that the spheres of men and women were absolutely
separate, all these factors stood in the way of any attempt to introduce education on modern lines among women.

During the early decades of the 19th century Bengali Society came into contact with the Western ideas which began to develop as a result of British rule. The Western impact posed a challenge to the traditional social and cultural fabric of the country. The general reluctance to send girls to schools gradually disappeared and in this new orientation of values the Missionary efforts were specially important. 5

Missionary Enterprise:

The beginning of female education on modern organised lines had been made by some Christian Missionaries in Bengal. There is a lot of confusion among the claims made by the missionaries who consciously established the first native girls' school. According to the First Report of Native Schools of 1817 the Serampore Mission of Dr. Carey, Marshman and Ward founded the first school for imparting instruction to Indian girls (excluding Anglo-Indian). 6 Mrs. Hanna Marshman and Mr. J. Marshman were the architects of this new venture. Mrs. Pearce and Mrs. Lawson founded a girls' school in 1803 in Calcutta, most probably it was for Christian converts and the plan was systematically carried out since 1817. 7 This was further confirmed by Priscilla Chapman in her work called "Hindu Female Education." This experiment of girls' school at Serampore was not immediately extended, because
it was thought best to depart as little as possible from those ideas which had acquired authority and veneration.

As not much is known of this educational experiment, Robert May of the London Missionary Society has generally been credited with the title of the pioneer of female education in Bengal, because of a school he founded in 1818 at Chinsura. Another Indian Scholar refers one as the first female school started in Calcutta in 1820 is obviously wrong, and probably points to those schools founded by Mrs. Wilson. Mustace Carey was equally wrong in claiming that the first girl school was begun by Baptists in Calcutta in 1820. Dr. N. S. Bose is completely mistaken in crediting the beginning of women's education to the Calcutta School Society which started agitation on it after 1818. The Chartist Missionaries thus made a beginning with the public instruction of girls in regular day schools in Bengal, but for a long time to come they were unable to achieve any conspicuous success. Female Juvenile Society was established in Calcutta in 1819 to promote female education. Rev. W. H. Pearce was its president, Public Schools for girls were still an anathema to the Hindu gentlemen. Indians had shown their appreciation of this missionary organisation by occasional donations and infrequent participation. Raja Radhakanta Deb encouraged the writing of a pamphlet called "Strisiksha Vidhayak" to popularise the cause of female education. The society had established four schools at Gaurbher, Jasnabazar, Chitpore, Nandanbagan namely Juvenile school, Liverpool School, Birmingham school and Salem
School. The schools were named after the residence of the lady patrons who largely contributed to their maintenance. The Calcutta Journal in its issue of March 11, 1822, gave a summary of the second report in which we find the extent of the Society's exertions in the matter of female education. "The number of pupils in the school first established now amounts to 32, some of whom are adults.../ of the thirty scholars no less than eleven are called after one goddess, the wife of Shiva and ni more after another, the wife of Vishnou..../ The ages of the scholars vary, one being as old as thirty and several only five. There are a due portion of all castes; two Brahmanas, four Kayasthas and seven Voishnubas, four Bagdees and four Chundales, thus comprising both the highest and the lowest, but it is added, in this institution happily the injurious distinction of caste is little felt." The activities of the society extended throughout the city and its suburbs. The Government Gazette of June 25, 1829, while summarising the 8th report of the society referred to its maintaining twenty schools at the time. The editor of the Gazette asked the organiser of the society to select a place "more eligibly situated for their next examination" so that friends of the native education might attend in larger numbers. The Calcutta Christian Observer, in its issue of December, 1832, published a summary of the 11th report of the Female Juvenile Society, this time re-named the Calcutta Baptist Female Society. It had the honour of leading the way in native
female education in Bengal and had established female schools at such far off places as Katwa and Birbhum. The service rendered by the society to the cause of women's education in Bengal by setting up free schools for the poorer sections of the country was invaluable. It did pioneering work in the field of female education which was soon emulated by other societies.

The Ladies' Society for Native Female Education in Calcutta and its vicinity was founded under the auspices of the Church Missionary Society in March 1824. The C.M.S. helped Miss Anne Cooke to start a network of free girl's schools in Calcutta since 1821. The experiment evoked so great interest in government circles that even members of the Governor-General's Council (Messrs.) Harington and Pendall were tempted to offer financial assistance to build a Central School in Calcutta in 1825. Already under the patronage of the society Miss Cooke was able to found free primary schools for girls in Thanthania, Sobhabazar, Mallikbazar, Krishnabazar, Kumartooly. By April 1822, the number of schools rose to eight and students a little over two hundred. Archdeacon Corrie in an appeal for the need of establishing a Central Female School in heart of the City stated thus: "The time has arrived when a Central School is urgently wanted. Hitherto Miss Cooke's initiatory labours have carried on amongst detached schools, some of them separated from each other by considerable distances, in the superintendence of which she has been indefatigable, visiting as
many as her time and strength would admit, every day. As her schools increased, the labour of efficient teaching became proportionately greater. It is now becoming important to provide for the more easy management of her enlarged numbers. With this view it is proposed to erect a school in some central spot, to be called the central school for Native Female Education.17

With this distinct object the Ladies' Society for Native Female Education was ushered into being in Calcutta on 25th March 1824. Lady Amherst, wife of the Governor-General, consented to be the patroness of the society. There were 13 distinguished European ladies in the committee, excluding the secretary Mrs. Ellioton and Mrs. Wilson (Miss Cooke), the heart and soul of the organisation. Pearychand Mitra,18 a near contemporary asserted that among the subscribers to the society were many Hindus. The annual subscription was being fixed at Rs. 32. The leading citizens of the City took keen interest in the work of the society. The society began its work with 24 girl's school and 400 scholars to its credit. This number appears to have included students in the schools conducted by the Female Juvenile society as well.20 The following table will show the progress made by the promoters of the society in the cause of female education between 1822 and 1827 :-

<table>
<thead>
<tr>
<th>Year</th>
<th>Girls' Schools</th>
<th>No. of Girls</th>
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<tbody>
<tr>
<td>1822</td>
<td>8</td>
<td>200</td>
</tr>
<tr>
<td>1823</td>
<td>15</td>
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<tr>
<td>1827</td>
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<td>600 21</td>
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</tbody>
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This rapid increase in the number of schools and students of the Ladies' Society showed that the citizens of Calcutta were eager to take advantage of the new openings for female education in the city. This fact was emphasised at the inaugural meeting of the Ladies' Society in a resolution, which says: "Females of the most respectable caste and station in society, have both sent their daughters, and, in some instances, have themselves expressed anxiety to obtain instruction; and that the system of instruction pursued has met the expressed concurrence and approbation of some of the most distinguished among the Native gentry and religious instructors." At the time of annual examinations, well-known citizens of Calcutta such as Raja Radhakanta Deb, Raja Baidyanath Roy, Raja Shibkrishna, Nilmoni Das, and Kashinath Ghoshal were present and encouraged the examiners in many ways.22

The course of studies pursued in the schools conducted by the Ladies' Society were the following: the three R's, Geography (Map-pointing in the higher classes), History, stories of
the Bible and certain chapters of the Sri Sikshavidhayaka. Great emphasis was put on the teachings of the Bible. Needlework was introduced in the higher classes. Bengali was the medium of instruction in the schools under the patronage of the Ladies' Society.

The main object for which the Ladies' Society was formed was the establishment of a central female school in Calcutta. On 18 May 1826 the foundation stone of the Central School was laid on the Eastern side of the Cornwallis Square, this place was then in the centre of the most respectable and wealthy Hindu locality. In the construction of the Central Female School, gift of 20,000 rupees, made by Raja Baidya Nath Roy of Jorasanko deserves special mention. The activities of the Society were in full swing in 1827. The roll strength of the students in the Society's schools was 600, of whom 400 attended on average daily. The Society's income during the year 1826-1827 from both monthly and annual subscriptions amounted to Rs. 5876. The operations of the society had now extended as far as Allahabad. The eighth annual report (1831) mentioned schools at Mirzapore, Burdwan, Kaina, Patna, Benaras and Allahabad and 500 girls were educated there.

From the very outset the principal aim of these Christian Societies was propagation of Christian doctrine to the young learners to carry the teachings of the Gospel to the Hindu homes, the stronghold of superstition. With the intention of the Ladies' Society becoming manifest, the respectable Hindu gentlemen gradually
withdrew their support. The organ of the progressive Hindu Society - the newspaper called the Reformer (Dec 19, 1831), made a pointed reference to the excessive Christian zeal of the Ladies' Society which ran counter to the deep-seated social values of the Hindu Society. It further advised the authorities of the Society to liberalise the Christian element in the curriculum and method of teaching adopted in the Society's school.27

With the retirement of Mrs. Wilson in 1836 from Central School the importance of the operations of Ladies' Society had much diminished. In 1837 the superintendence of the Central Female School passed on to Miss Thompson and Mrs. White. In 1840 the Ladies' Society was maintaining only three schools in Calcutta besides the Central one, namely the Mirzapore School, the Circular Road School and the Howrah School. Rev. K.M.Banerjee took interest in the cause of the Society as the Children of The Christian converts mustered strong in those schools. In 1852 the activities of the Society were confined to the support of the Central Female School in Calcutta, with 6 schools under its charge at Krishnagore. Even in this declining stage the usefulness of the Society was somewhat retained by its attention to the organisation of a Normal School for the training of Christian Female Teachers.28 The service of the Ladies' Society in the furtherance of Female education in Bengal, cannot be minimised in spite of its Christianising zeal.

The Ladies' Association was formed on January 14, 1825 with two distinct objects in view, to assist in building up a
Central Female school and to extend education among the native females of Calcutta. Mrs. Wilson of the Ladies' Society was the president of this association. The efforts of this little association were carried on in ten small detached schools but in course of time it was found necessary to unite in one central place. It was in existence for nearly ten years. Most of the schools of the Ladies' Association were situated in the Entally and the Jaanbasar area. The first annual report of the association says that seven young ladies undertook the task of instruction which was chiefly reading and writing and some knowledge of Gospel and Watts's catechism. The Association was practically closed for sometime in 1834 as we knew from the Handbook of Rev. Long.

The Baptist Mission of Serampore did much for the cause of women's education in Bengal in the first half of the 19 century. The Mission's educational activities dated as far back as 1816. It was in this year that the Rev. Joshua Marshman in his "Hints relative to native schools", proposed to establish elementary schools on modern lines. The Serampore Mission opened a large number of schools on the lines suggested in the "Hints" in and around Serampore. In one such school the first successful girls school was begun with substantial support of the native population. The Missionaries received considerable help from the influential men in the educational endeavours. J.C. Marshman noted this when he said that "in some instances, men of influence had offered their own house, and in other cases the family temple, for
school room." Some of the Indian gentry in and around Serampore took much interest in the work of Women's education.

An examination of the girls of the Serampore schools held on April 5, 1824, The Samachar Darpan of Serampore, dated 10th April, 1824, wrote on the occasion as follows: "Examination - there was held an examination of the girls of the schools of Serampore and its neighbouring villages in the house of Babu Gopal Mallik in front of the Serampore Court on Monday, the 5th April at 10 A.M. In all, 230 girls belonging to 13 girls' schools were assembled at that place. In the following year the number of schools must have increased. For J.C. Marshman wrote: "In the course of the present year (1825) more than 300 children were assembled in the college hall and passed a very satisfactory examination." Reports of these schools are not available for the following two years. A detailed report of the girls schools conducted by the Serampore Mission is mentioned in Missionary Intelligence for February, 1828. The report of the Missionary Intelligence stated not only schools in and around Serampore, but also those at Beerbhoom, Dacca, Chittagong, Jessore, Arracan, Benares and Allahabad.

In January 1828, the number of Serampore schools stood at 12, the total number of students at 250 and the average attendance at 206, as the following table in the Missionary Intelligence will show:
Most of these schools disappeared in course of time. The Services they rendered to the cause of women's education in Bengal, had been immense. They are still remembered as pioneers in advocating the cause of female education in Bengal and stimulated popular interest in it. 36

Official and Private enterprise in Women's Education in Bengal

The missionary schools for girls had not been popular with the educated classes even in the middle of the 19th century. They made it a point to teach Christian doctrines along with the three 'R's into their pliable minds. Raja Radhakanta Deb, Raja Baidyanath Roy and several other distinguished leaders of the Bengali Society had supported the missionary schools in their preliminary efforts but gradually withdrew their cooperation as
the latter's extra academic intentions became more and more evident. These schools did not thrive for this reason. A correspondent from Chinsurah thus wrote in the Samachar Darpan of March 3, 1833 about the Missionary schools for girls: "A few benevolent European gentlemen and ladies, indeed, made some attempt to introduce female schools, but they have failed, excepting in one or two places, where a small number of the very lowest classes attend schools for the sake of clothing and other rewards." Respectable Hindu gentlemen belonging to the upper classes of society would not send their girls to public institutions. The wealthy among them such as Raja Shib Chandra Roy, Asutosh Deb and Prasanna Kumar Tagore appointed teachers at home for the education of their female wards. Rev. K. M. Banerjee in his prize-essay on "Native Female Education", in 1840 suggested the feasibility of this sort of domestic teaching and urged that this course be adopted by the respectable classes at once.

Previous to the establishment of Bethune school, some fitful non-official attempts were made for the establishment of female school in Bengal. Matilal Seal, the "Rothschild" of Calcutta and Haidhar Mallik, proposed to form early in 1837 an association with two objects in view, (1) to introduce widow remarriage in the Hindu society and (2) to extend the blessings of liberal education to the Indian females. Even the advanced students of the Hindu College and Oriental Seminary began to discuss the issue with great interest. Students of the Hindu
College took part in a competition\textsuperscript{43} of essays on 'Female Education' in 1842 which was arranged by Ramgopal Ghosh, of Young Bengal fame. In 1845, Raja Joykrishna Mukherjee and Rajkris Mukherjee of Uttarpara, approached\textsuperscript{44} the Council of Education for assistance in starting a female school there. Later on, they proposed to bear half the cost of the school-building to the amount of 2000 rupees and half of the recurring expenses. The Council of Education turned down the offer on the plea of paucity of Government funds. They, however, wished to await the result of the experiment of a girl's school founded in 7 May, 1849 by Mr. J.E.D. Bethune.\textsuperscript{45} In 1847, through the efforts of some enlightened gentlemen, a girls' school was established at Baraset. The names of Kali Krishna Mitra, Dr. Nabin Krishna Mitra and Peary Charan Sircar were pre-eminently associated with its inception and growth that they may be said to be founders of it. The main idea behind the foundation of the school was declared thus: "Since it is one of the most important duties of man to seek to promote the welfare of the Society in which he lives, and since nothing appears to be so well calculated to attain this end as imparting instruction to all its members; we, the undersigned, take upon ourselves the task of educating the female children of this district."\textsuperscript{47} At that time female education made steady progress in Bengal. The Bethune School had not yet been established in 1847. Naturally the founders of the girls' School at Baraset were subjected to much insult and violent opposition.
But these did not deter the promoters of Baraset girls' School from steadily carrying on their work. High Officials of the Government began to patronise the school, Sir John Colvin, the Chief Justice of Calcutta High Court, and Sir Edward Ryan used to pay visits to the school. Mr. Bethune, Law member to the Governor-General's Council, offered his cordial support to the institution. Having thus received official encouragement for two years, the Board of Directors of the girls' School applied to the Council of Education for aid in 1849. The Council of Education not only granted their prayer but also conveyed their thanks to the founders of the girls' School for their public service.

The example of this girls' school had far-reaching result on the good of the country. It is said that the illustrious Bethune took inspiration of founding his girls' school in Calcutta from his contact with its organisers. A Bengali journal wrote: "The memorable Mr. Bethune took special care of this girls' school and perhaps the founding of the celebrated girls' school after his name was due to this example." A correspondent of the Bengal Record refuted the charge of social apathy in Bengal for female education by citing Joy Krishna's case. He described how this "Hindu gentleman of a superior mind" had originated his scheme in 1845 long before Bethune's arrival in India. "There was something spurious about the reputation of Bethune as the pioneer of female education in Bengal."
Bethune's success depended on the support of the enlightened middle class. He had no support from the Government and no financial assistance from the exchequer. The Christian community ridiculed his ideas and the orthodox Hindus offered "bigoted opposition". But it was the new educated elite which stood solidly behind him. The bold little band of reformers included fire-brand members of the Young Bengal group as well as such notable personalities as such Iswar Chandra Vidyasagar, Madam Mohan Tarkalankar, Gourisankar Bhattacharjee, Joy Krishna Mukherjee etc.

Bethune came to Calcutta in April 1843 as a Member of Governor-General's Council and also as the President of the Council of Education. In the Council of Education he was greatly influenced by Ramgopal Ghosh on the subject of Female Education. In his famous letter, dated 29 March 1850, to Lord Dalhousie, then Governor-General of India, Bethune mentioned Ramgopal Ghosh as his "Principal adviser in the first instance". He found in Dakshina Ranjan Mukherjee, also of "Young Bengal" fame and Pandit Madam Mohan Tarkalankar of Sanskrit College warm and active supporters of the cause. The school was opened in the house of Dakshina Ranjan Mukherjee in Bahir Simulia, later Sukha Street. He permitted the use of his house, free of rent. He also offered a plot of land, 5 bighas and a half, in Mirsapore which was later on exchanged with a plot of land in the Cornwallis Square. Here on 6 November 1850, the foundation-stone of the school building was laid by Sir John Littler, Deputy Governor of Bengal. It was a free school and open to the girls of
respectable classes of Hindu family, education imparted was of an elementary nature and Bengali was the medium of instruction. Iswar Chandra Vidyasagar was asked by Mr. Bethune to act as Honorary Secretary to the school, in December 1850.  

Public school for girls—had long been anathema with the conservative Hindus. A section of them raised a hue and cry when the school was first opened. Raja Radhakanta Deb, that oldest Champion of women's education, in a letter to Bethune, strongly condemned the "Vituperators" and denounced their action as "Vituperation of a malignant mind." Another courageous advocate of female education was Madammohon Tarkalankar, who wrote a long essay in the second issue of the journal called "Sarbasubhakari" in 1850. In it he argued that education of girls was an well-established practice in ancient India and orthodox opposition to female education was based on untenable grounds. The opponents of public female schools created troubles every where. Besides Bethune's free school, there were established some other schools on similar lines elsewhere. Raj Radhakanta Deb set up one such in his residence at Sobhabazar, about a fortnight after the opening of Bethune School. Similar attempts were being made in 1850 at Utrarpara, Neebodhia, Sooksagar and some other places near Jessore.

All these attempts were, strictly speaking, non-official and private. Excepting a few of their officials the Government had no connection with them. Nor had they given any public indications of their sympathy. Bethune requested the Governor-
General in the letter, 29 March 1850, to issue instructions to
the Magistrates indicative of Governments' approval of these
experiments. The Governor-General accepted the suggestion and
ordered to the following effect in a letter to the Government
of Bengal on April 11, 1850. "The Governor-General-in-Council
requests that the Council of Education may be informed that it
is henceforward to consider its function as comprising the
superintendence of native female education and that wherever
any disposition is shown by the natives to establish female
schools it will be its duty to give them all possible
couragement and further their plans in every way that is not
inconsistent with the efficiency of the institutions already
under their management." The letter was merely recommendatory.
The Government were not prepared even at this time to involve
themselves with any financial commitments.

In the meantime Bethune's life was cut short by death
on August 12, 1851. Lord Dalhousie was sympathetic to the cause
of female education and took upon himself the charge of the
school after his death. The Hindu Intelligencer of February 6,
1854 wrote with regard to his intimate connection with the
school thus: "We believe it is generally known that since
Mr. Bethune's death the Governor-General has supported entirely
at his own cost, Native Female School which that gentleman
established. The outlay, we are informed, has been about Rs. 700/-
per mansem." Dalhousie had keen interest in Female education.
With Bethune's premature death (1851), he decided to maintain Bethune Female School. (Even when the Court had decided to defray the cost.) Dalhousie requested the Court to be allowed to bear the expense himself until his departure from India. On his recommendation the Court of Director agreed that on his retirement in 1856, they would take charge of the school upon themselves. According to this arrangement, the Government undertook the charge of the school following the departure of Lord Dalhousie from India. His successor, Lord Canning, took much interest in the prosperity of the infant institution. Government appointed Sir Cecil Beadon as one of the Secretaries of the managing Committee for the school. In a letter to the Government on August 12 1856, Beadon made some suggestions for the improvement of the school, one being the composition of a strong managing Committee with the leading public figures of the city. The Government acted on his advice and set up a strong managing Committee for the school with Sir Cecil Beadon as President and Pandit Iswar Chandra Vidyasagar as honorary Secretary. Under the management of the Committee and with the special care of Pandit Iswar Chandra, Bethune Female School became the nucleus of women's education in Bengal.

The establishment of Bethune School as the model girl school in Calcutta had launched the indifferent Government on a positive policy towards female education, which was further
strengthened by Sir Charles Wood's sympathetic observations in 1854. The Wood's despatch made the principle of grants-in-aid applicable to female schools, since by this means "a far greater proportional impulse is imparted to the educational and moral tone of the people than by the education of man." 62

Lieutenant-Governor of Bengal F.J. Halliday knew that Ishwar Chandra Vidyasagar was ideally suited to dispel the hostility of the upper classes by his Brahmin Pandit's image, and that he was able to rouse not only public sympathy but active public cooperation. In the capacity of Special Inspector of Vernacular Schools, Vidyasagar opened female schools in the districts of Hooghly and Burdwan from May 1857 on the wrong assumption that government had taken up a generous policy of extending female education in rural areas. 63 In anticipation of Government sanction, Vidyasagar went on happily opening one female school after another and finished with a record of 40 schools with 1343 pupils between November 1857 and June 1858. 64 The formal applications for grants followed and the D.P.I. forwarded them in due course to Lieutenant-Governor. He could not comply with the request unless the rules for grants-in-aid were relaxed.

The Government of India communicated on 7 May 1858 its unwillingness to allow any abrogation of grants-in-aid rules in favour of female schools. Vidyasagar never denied that he had committed an official blunder in establishing these schools
without prior orders. "But I must be permitted to mention", he argued, that "at the commencement of my operations I was not discouraged either by yourself (D.P.I.) or Government. If I had been, I would never have ventured to open so many schools...

The D.P.I., Gordon Young corroborated the story and regarded Vidyasagar's activities in the spread of female education in Bengal favourably. Lieutenant-Governor Halliday confessed that he had sanctioned grants to four schools "under a mistaken view of authority" which, when continued, seemed, "not unnecessarily, to have led the Pandit to suppose that all other schools would receive grants on similar terms."

It is quite clear from the official correspondence that overenthusiasm fostered a misconception in Vidyasagar and that was strengthened by the easy-going lieutenant-Governor, who deeply appreciated Vidyasagar's work. The Government of India stood firm on the principle of grants-in-aid which were not likely to be fulfilled by his female schools. The Court's despatch of 22 June 1858 forbade the Indian Government to grant aid to schools such as Vidyasagar had opened but recommended a grant not exceeding Rs. 1000/- per month, might be made for the establishment of female schools in Hooghly, Burdwan and 24 Parganas. What began with a bang ended in a whimper. Most of Vidyasagar's dream children were "strangled at their very birth." Though he continued to struggle heroically to gain public or private support, including even that of Lady Canning.

The withdrawal of government support to female schools
established by Vidyasagar proved to be a "heavy blow and great discouragement" to the cause of female education in Bengal and out of forty three girls' schools only nine schools survived by Vidyasagar's immense personal influence and unremitting labour. The attitude of Government towards female education gradually changed and with effect from 1st May 1862 government financial grant was sanctioned for seven female schools. Vidyasagar in a letter to Sir Bartle Frere, 11 October 1863, concluded thus: "Female education has begun to be gradually appreciated by the people of districts contiguous to Calcutt ... " Vidyasagar must have consoled himself with the thought that he had at least served the cause of female education through the early period of challenge and difficulties, now it stood on a sound footing and official hostility could not possibly do it much harm.

11. **Medical Education in Bengal: Its Origin and Early Development**

The medical profession in Bengal had long indigenous tradition, but it was primitive in methods. William Adam writes as follows in 1836: "They (the native physicians) have not the least semblance of medical knowledge and they in general, limit their prescriptions either preceded or followed by the pronouncing of an incantation and by striking or blowing upon the body." They knew nothing of medicine as a science but
practised it empirically with uncertain result. They prescribed 'langhan' (fasting), before administering batika (pills). When the pills failed, the last resort was a process of steaming out the fever, known as Bhapra (steam-bath). If this also failed, the wizard-master of "Dainis" (evil spirit) was the forlorn hope. 73

In the late eighteenth Century the British Government used to bring medical men from Europe and trained a few Indians in modern medicine, but they received no systematic education. The earliest effort to introduce medical education in Bengal was made by a General Order of 15 June 1812, when a plan for training boys from the Orphan School and free School to serve compounders and dressers, and ultimately as Apothecaries and Sub-assistant Surgeons, was approved. 74

The first medical school was "the Native Medical Institution" established in 21 June 1822. Earlier the Medical Board had addressed a memorandum on 9 May 1822, to Colonel Casement, the Military Secretary to the Government of India, suggesting the establishment of a school for native doctors for Civil and Military Services. 75 The proposal of the Medical Board was readily accepted by the Government and a school was established accordingly for training Indian Doctors in order to offer them an opportunity of acquiring "a practical acquaintance with the diseases of most frequent occurrence in India, the remedies
best suited to their care and the proper mode of applying the remedies." The education they received was designed to fit them for the duties of assistant apothecaries and to make them expert compounders and dressers in hospitals attached to the native army. The Native Medical Institution was opened in October, 1824 when Dr. Breton assumed charge as the Superintendent. 76

In 1826 "Ayurvedic instruction was opened at Calcutta Sanskrit College and the Unani system was introduced in the Calcutta Madrasa. In the Medical classes of Sanskrit College, the works of Charaka, Susruta and other classical writers were studied along with the works of Western Medical Science. The classes were placed under the charge of Dr. Tytler. 77 Pandit Madhusudan Gupta 78 a professor of Hindu medicine at Sanskrit College, combined in him the two competing traditions - indigenous and Western. During the early 19th Century Dr. Hooper's Anatomists Vademecum, Thompson's Conspectus of the Pharma-copeia, Fyfe's Manual of Chemistry, Conquest's Outline of Midwifery, Tropical Diseases by Twining and Smith, Plague by Dr. Thomas 79 were used as standard works of reference. It also appears from a Government letter dated 25 May 1832, that a small hospital accommodating 30 beds was attached to the college.

In the Medical classes at the Madrasa, the works of Avicenna and other physicians of the Arabic School were studied. The Secretary of the Madrasa Committee wrote to H.H. Wilson, the Secretary, General Committee of Public Instruction, 13 June 1826,
recommending the appointment of Zolfu Khan Alee as Hakim and lecturer in medicine in Madrasa at a salary of Rs. 100. Instruction was imparted by lectures alone. There was neither any attempt at dissection, nor any practical work.\(^{20}\)

The first systematic advance in the establishment of Western Medical education in Bengal was made by the Government of Lord William Bentinck, the then Governor-General of India, who appointed a Committee consisting of Dr. John Grant, J.C.C. Sutherland, C.E. Trevelyen, Dr. M.J. Bramley, Thomas Spens and Ram Cunul Sen in 1833 to report on the existing state of medical education in India and devise ways and means for its improvement.\(^{31}\) The previous sentiment of the Government was clearly laid down in the Court of Director's Despatch\(^{32}\) of 1824: "with respect to sciences it was worse than a waste of time to employ a person to teach or learn them in the state in which they were found in the Oriental works."

In this light the committee submitted a report on October 20, 1834, where the Anglicist's point of view finally prevailed over the Orientalists and it was emphatically laid down that "A Knowledge of the English Language, we consider as a sine qua non, because that language combines within itself the circle of all the sciences, and incalculable wealth of printed works and illustrations; circumstances that give it obvious advantages over the oriental languages, in which are only to be found the crudest elements of science, or the most
irrational substitutes for it."83

On the recommendations of this committee, the Governor General-in-Council issued an order on 28 January 1835, abolishing the Native Institution as well as the medical classes of the Sanskrit College and the Madrasa. They further resolved to establish a medical college "where the various branches of medical Science cultivated in Europe should be taught as near as possible on the approved European system."84 The abolition of Sanskrit medical College was greeted by an outburst of criticism, expressed in these words: "a measure which would likely to cause the loss of many invaluable monuments of ancient learning as injury to the world of the same kind as the irreparable destruction of the Alexandrian Library."85

Medical education in Bengal along modern Western lines began, practically speaking, with the foundation of the Calcutt Medical College. Dr. Mountford James Bramley was appointed Superintendent of the proposed College on February 1, 1835 and was given the charge of organising it. Bramley's services in the organisation of the Medical College were unique, and we have from him a very authentic account of the first stage of the development of the Institution. Dr. Bramley, in his report, declared that at one time he had grave doubts whether Medical Science on the European system could be successfully studied in view of the prevailing prejudices among the students; he was also sceptical if an adequate number of students, sufficiently
advanced in English, could be found and he was also not sure, whether the small Government stipend would be sufficient to attract young men to devote several years of lives to a Science the benefits of which were yet uncertain. Moreover, medical education on modern lines wounded the deeprooted prejudices of Hindu Students who had to face the risk of social ostracism for the sake of studying medical Science. In this context, Dr. Bramley pays a warm tribute to David Hare in the following words: "His advice and assistance have been to me at all times, most valuable... in truth, I may say that without Mr. Hare's influence an attempt to form a Hindu Medical Class would have been futile."

The course of study was quite comprehensive and it comprised Anatomy, Physiology, Chemistry, the theory and practice of Physics, Medical Botany, Materia Medica and Pharmacology. Dissection of human body was looked down upon by the Hindus in general. On 28 October, 1836, four young men of the Medical College were bold enough to rise against this prejudice and to take to the dissection of human body. Dr. Bramley describes this event graphically thus: "On that day (23 October, 1836), which may be regarded as an eventful era in the annals of the Medical College, four of the most intelligent and respectable pupils, at their own resolution undertook the dissection of the human subject, and thus was accomplished, through the admirable example of those four native youths, the greatest step in the progress
towards true civilization which education has yet effected."\(^{88}\)

The students were required to complete four years' course, but some of them proved so promising by the middle of 1833 that they were allowed to appear at their final examination one year earlier. The first final examination therefore, commenced on 30 October 1833. The examiner, in their report to the Government spoke highly of the performances of Uma Charan Sett, Rajkrishna Dey, Dwarakanath Gupta and Nabin Chandra Mitra, "the first Hindoos who, rising superior to the trammels of prejudice and obstacles by attaining to a complete medical education upon enlightened principles."\(^{89}\)

On the untimely death of Principal Bramley on 19 January 1837, some new arrangements were made for the administration of the College by Government. In a letter to the General Committee of Public Instruction, H.T. Prinsep (Secretary to Government) wrote on 1 February 1837...\(^{90}\) Mr. D. Hare has been nominated Secretary and a Council of Professors was formed to conduct the general business of the College.

The effect of the system, according to the report of General Committee of Public Instruction (1841-42), has been "to compromise responsibility or, rather to shift it, so as to render it uncertain." In 1841 David Hare resigned the Secretaryship, but he was taken in as an Honorary Member of the College Council. His death on 1 June, 1842, however, deprived the College of his
valuable advice and it was sustained by the solid support of the Hindu Gentry. Ram Gopal Ghose, Rustamjee Cowasjee, Ram Comul Sen, Krishna Nath Roy—all belonging to the Indian Community supported the cause of the Medical College like Dwarkanath Tagore, its great benefactor.91

Lord Auckland, in his address at the Medical College on 10 February 1842, emphatically declared that he looked upon this college as "the most important and interesting of all the institutions which had been founded by the government for the purposes of education."92 The session 1844-45 was not only the most important one in the annals of the Calcutta Medical College, but in the history of Medical education in India. The great step was taken in 1845 when four Bengalee students were taken to England by Professor Goodeve. Dwarkanath Tagore, one of the promoters of the Medical College, had gone to Europe in 1842 and seen for himself the utility of higher studies abroad.93 In 1844 he offered to defray the expenses of two students who would go to England for medical education. The Council of Education accepted the offer of Prof. H.H. Goodeve to proceed to England in charge of the students. He agreed to accompany the boys and to bear the expense of an additional student provided the Government allowed him to retain half his staff salary and treated the period of his stay in England as special duty. The Government readily accepted his proposal and Dr. Goodeve raised an additional sum of Seven Thousand five hundred rupees, more than
half of which was contributed by his Highness the Nawab Nazim of Bengal. 94

The four students sent abroad in company with Mr. Goodeve soon made their mark. Dr. Goodeve submitted periodical reports to the Government through the Council of Education. From these accounts, published in the Education reports for 1845-46, we are in a position to assess the wonderful success they attained. Dr. Goodeve, in his third report dated December, 1846, wrote of their success as follows:— "Dwarkanath Bose, Bhojanath Bose and Gopal Chunder Seal have obtained the diploma of the College of Surgeons. . . . . . "It is the first occasion on which they have had an opportunity of showing publicly their capacity for acquiring the Sciences and professional Knowledge of the Western world, and that in such contests they are equal to their European fellow-subjects." 95 A medical course, at least after the first year, requires hospital for imparting clinical knowledge to Students. At first the students of the Calcutta Medical College were allowed to visit the General Hospital, the Native Hospital, the Company's Dispensary and the Eye Infirmary for the purpose of acquiring professional experience. 96 A hospital in the immediate neighbourhood of the College to which the students could have easy access was urgently needed.

Calcutta in those days was the most insanitary city. Fever and Cholera took a heavy toll of lives every year. On 20 May 1835 the European and Indian gentry assembled, on the invitation
of Dr. James Ranald Martin, Surgeon of the Native Hospital at Dharamtala, who formed a Committee called Fever Hospital and Municipal Enquiry Committee to devise ways and means for fighting fever and also to effect some improvement in the municipal conditions of the city. The Committee resigned in 1847 in favour of the Calcutta Medical College which was converted into general hospital for the sick and poor. Contributions poured in with degree of liberality which marked the confidence the Medical Education enjoyed in Bengal Society. In this connexion the names of Raja Satya Charan Ghosei, Raja Pratap Chand of Burdwan and Motilal Seal should be specially mentioned. The foundation-stone of the Hospital building was ceremonially laid by the Governor-General, Dalhousie on 3 September 1848.

Of the subjects studied in the Medical College Anatomy, Chemistry and Pharmacy seemed to have been received most attention. But the students of the Medical College lacked practical knowledge of studying disease at the bedside of the sick in the hospital. This major handicap of the students was largely filled up by the erection of the Fever Hospital near Medical College in 1848. The report of the Council of Education in 1850-51 praised that "the students have displayed knowledge of several branches of study and exhibited remarkable talent and successful study." The Report of the Council of Education in 1851-52 observed in the same strain that "students had no opportunity of familiarising themselves with the details of bedside
practice, an important branch of medical profession. The Report of the Council of Education in 1854-55 mentioned that with the opening of the Fever Hospital medical education received great impetus. The establishment of Calcutta University in 1857 strengthened the basis of medical education and adequate measure was taken for its modernisation.

iii. The Beginning and Early Development of Legal Education in Bengal.

In the early days of English rule in Bengal, they had virtually very little knowledge of the laws and customs of the country they were called upon to rule. The indigenous system of law had to be adjusted to the English conception of law so as to serve the legal needs of the new regime. The administration of justice is least capable of a satisfactory execution by a batch of foreign rulers who had no knowledge of the mind, the manners, and the mores of the people under their rule. It was in this peculiar circumstance that the East India company had to maintain the traditional system of Hindu and Mahomedan law and justice.

The Calcutta Madrasa, founded in 1781, was intended for the encouragement of the study of Arabic, Persian and of Mahomedan law. The Benares Hindu Sanskrit College, set up by Jnata, Duncan in 1792, had for its object "the preservation and cultivation of the laws, literature and religion of the Hindoes."
The Sanskrit College of Calcutta founded in 1824 attracted no less than 21 students out of its 181 students as revealed in the report of the Sanskrit College on 31 January 1835, which emphasised the vital concern of the Government to promote legal education on traditional lines. The early attitude of the company towards Oriental learning has been held by a modern scholar to be guided by the narrow interest of administrative convenience rather than any general educational purpose. He further observed that "in the beginning the Government interest was far from being altruistic as far as education was concerned. Criminal acts were being committed against the British by Indians, and the British wanted to quote the Indians' own law against them." This interpretation of the then British Government's interest in furthering Oriental learning exclusively for legal purpose is not widely accepted. It is more likely that this interest in containing crime was part of the wider policy to restore law and order and to re-establish the time-honoured tradition of encouragement of higher learning. The East India Company under Warren Hastings enforced laws and regulations combining the elements of British and traditional Indian Laws.

The establishment of the Supreme Court at Calcutta in 1773 and the Judicial Code of 1781 made important contributions to the growth of legal profession on modern lines in Bengal. During the early days of English rule there was no separate class of legal
practitioners. An Indian lawyer is usually called *vakil*<sup>106</sup> (wakil) which did not signify any specialised knowledge. The indigenous system of legal practice remained more or less unaltered in Bengal until the introduction of comprehensive judicial reforms under Lord Cornwallis. The Regulation VII of 1793 under Cornwallis provided for the employment of a better class of vakils, by ensuring the possession of some measure of qualification for the office which they undertook and by subjecting them to the control of the Sadar Diwani Adalat. They could not, however, appoint any other suitable candidates outside the jurisdiction of the Calcutta Madrasa and the Benaras Sanskrit College. In case these institutions could not supply the requisite number of candidates, persons of good character and competent ability might be appointed. Cornwallis gave another significant impetus to the growth of legal profession by recognising the right of private individuals to see the government for any act of infringement in revenue matters. The judicial reforms of Cornwallis, in fact, produced a boom in the legal profession. The profession of law became increasingly a clear-cut vocation conformable to the western pattern. The vakils were authorized to act as legal advisors and to charge fees for legal consultation.<sup>106A</sup>

Regarding selection of candidates as pleaders (*vakils*), the third clause of section III of Regulation XXVII of 1814 enjoined upon the judges of the Provincial Courts, Zilla Courts and City Courts the duty of giving preference to candidates who would produce certificates of "having creditably passed through
a course of education" at any of the institutions supported by
the govt. This point was further reiterated in Section V of
Regulation XVIII of 1817. The resolutions of Government on
22 September 1825 further provided that the judges of the Sadar
Diwani Adalat, when not in a position to recommend persons for
the post of Vakil from personal knowledge, would consult the
General Committee of Public Instruction. So the General Committ
of Public Instruction was required henceforth to send to the Sadar
Diwani Adalat certificates granted by them to candidates, whom
they considered suitable for appointment as Vakil, Sadar-Aniseen
or Moonsiff.

Regulation XI of 1826 was entitled "a regulation for pro-
viding a succession of duly qualified Hindoo and Mahomedan Law
Officers in the several Courts of Justice and for enacting an
additional rule for the appointment of Vakils in the Zilla and
City courts, having been passed by the President-in-Council to
give effect to the foregoing resolutions." Section V of the
said Regulation appointed a committee of examiners at the Presi-
dency to undertake examinations of candidates for the office of
Hindu and Mahomedan Law Officers. Regulation XI of 1826 provided
that native students educated in any of the govt. educational
institutions, who had received a certificate testifying their
proficiency in the Hindoo and Mahomedan laws and the regulations
of the govt., might be admitted to practice as Vakils in any
Court. This relaxation of the qualification for the post of
Vakil clearly placed its emphasis more on the specialized know-
ledge of the regulations than on the traditional Hindoo and
Mahomedan law. In this way the indigenous legal profession began to be anglicised. Still the legal profession had not yet acquired the same respectability which the old law expositors, namely Qazis and Pandits, had commanded. 111

In a statement of 3 April, 1832, H. Mackenzie pointed out to the select committee that the vakil did the duties both of counsel and attorney. He was indeed expected "to do all such acts as many be requisite in the court relatively to the suit until judgement be enforced." However, most of the attorney's duties, be added, were generally done by the Mukhtar or private agent of the party, or by the party himself.

The Mukhtar was thus not officially recognised and thought as Mackenzie further said, "there were many who were in fact professional mukhtars in the courts, they are not legally entitled to interfere in the suits, nor is any part of their charges included in the costs adjudged to the successful party." 112 The new legal system removed the old class of legal expositors. The original intention of producing muftees and pandits respectively in Calcutta Madrasa and the Benaras Sanskrit College lost most of its force. The expositors of the law are the Muftes and Pandits, who were deeply imbued with the spirit of the ancient learning to which they were devoted and lived completely in the past ages. 113

In 1835, Bentinck's Government had accepted in principle
the study of law as a separate discipline. No permanent provision had yet been made in any of the Colleges for systematic instruction in law. The object had not however, been lost sight of; but, as observed on one occasion, it was a deficiency "which it was more easy to notice than to supply." It was hoped at one time that Mr. C.H. Cameron would have leisure to deliver a course of lectures to the students of Hindu College. He had undertaken to do so; but other duties of greater importance came on the way. The following extracts from the Annual Report of Public Instruction for 1835, will show what studies were at that time regarded by the General Committee as most useful for the advanced students: "Law would occupy the third place, but at present this branch of instruction is attended with many difficulties, arising from the number of conflicting systems of law which prevail in this country." 114

In the Annual Report for 1839-40, the General Committee referred to the prospect of procuring the services of a permanent lecturer. Soon after, one of the barristers of the Supreme Court, who had abundant leisure, undertook the duty on a fixed salary of 300 rupees a month, but after a short trial his services were dispensed with. In 1843, Mr. Cameron, then president of the Council of Education, wrote the following Minute, on the occasion of a proposal to appoint a professor of law, one half of whose salary should be paid by the Government and other half from the Educational Funds. "I apprehend in the first place that a professor of the laws and Regulations of India, ought in truth to
be a professor of Jurisprudence. His lectures ought to show what are the general principles and distinctions which, in some form or other, are to be found in every system of positive law, and then to bring to view the particular form in which those principles and distinctions present themselves in the different systems which obtain in British India." 115

Shortly afterwards, Mr. Lyall, the Advocate General, offered his services to deliver lectures gratuitously to the native students. The Deputy Governor received Mr. Lyall's proposal with much favour, who accordingly delivered a course of lectures in November and December 1843, and in the early months of 1844. By the Deputy Governor's special desire, the lectures were open to the young Civilians of the College of Fort William, as well to the senior students of the Hindoo College and of the College at Hooghly. 116

In the forties of the 19th Century legal knowledge was "at a very low ebb in India, even among those whose duty it is to administer the laws in the Company's Courts, and it is almost unknown to those who are supposed to obey the laws." 117 In England, the law was regarded as a profession and the study and practice of it during a long period of life, were considered scarcely sufficient for the acquirement of a sound knowledge of it. In India, every one was supposed to be a lawyer without any preparation at all. The want of a sound legal education was also pointed out in the Report of the Superintendent and Remembrancer of legal Affairs for 1844-45. The Madras in Calcutt and the
Sanskrit College at Benares imparted lessons in law but these hardly prepared the students for the administration of justice in practical life. There is not much exaggeration in what that it produces "pettifoggers ignorant of everything but rules and forms, and Acts and Regulations." The system of Law then prevailing in India was a curious amalgamation of English, Hindoo and Mahomedan Laws. The Government hardly took any pains to disseminate legal knowledge. The Colleges on Western lines where European literature and Science were taught were prepared to introduce Indian Penal Code but the Government did not respond in time. In his evidence before the select committee of the Ho of Lords C.H. Cameron said on 7 June 1852: "If the Government of India would so far sanction it as to say that they intended to enact it, the Principal of the Hindoo College was ready to give lectures upon it." Sir C.E. Trevelyan also referred to the growing need for legal instruction on 21 June 1853. "Professorships of Law should be established, at which students who have received the necessary preliminary training in English literature and the Native language should receive a special professional training in law." The only course left to the student of law was to prepare by means of private study of manuals and appear before the special "examining committees at the Chief stations in the country" and consisting of "the principal European and native officers at those Stations." They were examined in "the Civil regulations, and the rules of Civil procedure." The Committee submitted a report on the performance of the candidates to the Sadar Court. Usually the "pleader
and ministerial officers of the court" obtained "diplomas for Moonsifffships." 125

In spite of the fact that they were deprived of a systematic legal education, some of the native judges proved to be highly competent. J.C. Marshman said on 15 June 1853 before the Select committee. "There are many Natives far better acquainted with the laws and with the procedure of the courts in India than any European Judge. This kind of study is in accordance with the natural tendency of their minds. Many Natives are found able to give chapter and verse for every enactment, and quote laws scattered through 17 or 18 volumes, where an English Judge would be very much at fault." 126

During the session 1852-53, the Law class of Hindu College was attended by about 30 students, of whom 25 belonged to the College and 5 were ex-students. The Law Professor W. Theobald stated, that their attendance was regular and exemplary and six students went up for the Law Examination and passed creditably. 127 In 1854 the Council of Education decided that "Law should have a place in the annual examination for Senior scholarships" and law class was organised on a new basis from the beginning of the session of 1855. 128 The students in Law Class were examined by Messrs. Charles and Edward Trevor, of the Civil Service, and out of eight who presented themselves at the Examination seven were successful. 129 On the establishment of Calcutta University in 1857, the grant to successful candidates
of College Diplomas entitling the holders to practice in the Mofussil Courts was discontinued, and University Examination for the Degrees of Law were instituted. The establishment of High Court in 1861 further necessiated a large body of persons trained in law both for the Bench as well as the Bar. With the vesting of the control of legal education in the hands of the Calcutta University and the High Court, the development of legal education was fairly rapid.

iv. The origin and early development of Engineering Education in Bengal.

Engineering education proper is the training of a man to take part effectively in producing some article of commercial demand. It is the cultivation of intelligence, ingenuity and manipulative skill of those employed in industrial production, so that they may produce more efficiently. In the early 19th century Bengal, the application of capital to industry had not been developed to the extent which in western countries has rendered the establishment of technical schools on a large scale an essential requirement for the success of engineering education. But in the middle of the 19th century, significant changes occurred in Indian economy. The opening of railways, the introduction of industrial factories, the exploration of many mineral resources and products, the expansion of external trade and the increased contact with
foreign markets led to notable demand for skilled labour, supervisors and managers.131

The profession of engineering was by far the most backward of the recognised professions in 19th century India due to the extreme backwardness of industrial development. The foundation of technical education in Bengal was laid during the administration of Lord Hardinge (23 July 1844-12 January 1848). The establishment of a chair of engineering in connection with the Hindu College is noticed in the Annual Report of the Council of Education for 1844-5. The Govt. sanctioned the post of Professor of Natural Philosophy and Civil Engineering on condition that the lectures would be thrown open to all without distinction. But the chair of engineering remained vacant as no professor was available. In July 1847, the Council of Education was asked by Government to report upon a scheme advanced by the Bombay Government for the establishment of a sub-ordinate branch of engineers.133 The plan proposed for the assistant engineers obtaining a maximum salary of Rs.120 to Rs.150/- to be thoroughly acquainted with the elements of Hutton's Arithmetic, Algebra and Plain Geometry, Mensuration of Plain, and Mensuration Heights and Distances, Solid Plain Trigonometry, the use of the Theodolite and Spirit Level, Simple Trigonometrical Surveying, the Calculation-Plotting and Fair Delineation of Simple Trigonometrical and Topographical Surveys. For surveyors and builders getting a salary of Rs.80 to 100 re-
and simple designs in architecture and civil engineering. For assistant surveyors and builders getting a salary of Rs. 40/- to Rs. 60/- required an elementary knowledge of surveys and some idea of building as practical art. The General Committee of Public Instruction held the view that "Education must spread to a greater extent than can be anticipated in near future before the competition for this type of arduous jobs would be so great as to attract meritorious native talent of a high standard of qualification for these modest provision and no chance of ultimate competence." 134

It would appear from the Military Despatch of the Hon'ble Court of Directors, dated 1st July 1846, that they desire "to restrict the employment of persons in the department of Public Works to those of the Military class (and therefore to Europeans)." The success of the Engineering College at Roorkee founded by Sir James Thomason, 136 Lieutenant-Governor of the North-Western Provinces, and support of the Court of Directors encouraged Governor-General Dalhousie to recommend to the Court of Directors the establishment of an engineering class at each of the Presidencies; "we are of opinion that the object of affording to all grades the means of acquiring a sound practical and theoretical knowledge of Engineering in all its branches is far more likely to be attained through this means a separate institution than in the mode proposed by Mr. Grant of combining a scientific course at the Presidency College with practical instruction at various detached working Establishments in Calcutta. We accordingly authorise you to frame
a scheme for a College of Civil Engineers on the combined plan of Thomson College at Roorkee and Captain Maitland's School at Madras, submitting the same for our final sanction. A7 The establishment of a few cotton mills, and the construction of railways began towards the close of the Company's rule. Already beginning of irrigation schemes such as Ganges Canal in 1847 created some demand for technical personnel, but they were provided mostly from England. In India active interest in technical education was fostered much later with the increasing realization of the importance of technological developments in the different aspects of life.

Sir Charles Trevelyan, in his evidence before the Select Committees of the House of Lords on the Government of Indian Territories on 21 June 1853, pleaded in very strong terms for technical education for Indians. In answer to a question of the Earl Ellenborough, he said: "I would also establish a college for instruction in art. The natives have great capacities for art. They have a remarkable delicacy of touch, they have great accuracy of eye, and their power of imitation is quite extraordinary. The extent to which they are capable of successfully cultivating the decorative and fine arts has been shown by the result of the recent exhibition in London. I beg leave to read two or three extracts from reports upon the Great Exhibition, which will establish that point. This is a report from Mr. Owen Junes upon the decorative arts in connection with the exhibition: #It would be very desirable that we should be made acquainted with
the manner in which, in the education of the Eastern Artists, the management of colour is made so perfect. It is most probable that they work only from tradition, and a highly endowed natural instinct for which all Eastern nations have ever been remarkable. 138

Earl of Ellenborough asked, "Were you not disappointed by the Indian part of the exhibition, did you think it a fair representative of India?" "No, such as it was, it excited the admiration of people, but it was decidedly inferior to what be seen, the beautiful buildings designed and erected by the natives at Agra, Delhi, Beejapore and Mandoo; will say at once that, what appears at the exhibition was a very inadequate representation of what they are capable of." 139 But the pleading of Sir Charles Trevelyan for the technical education of Indians was for the time being fruitless.

It is befitting that the first step towards the introduction of technical education in Bengal Presidency was associated with the plan of reorganisation of the Hindu College, the premier English institution in Bengal. The leading feature of this plan was the establishment of a General College, called the 'Presidency' College, to be opened to all youths of every caste and creed in the four faculties of general, medical, legal and civil engineering branch. The institution which, when fully developed, shall be an educational institution of the highest order, complete in itself and worthy of the Metropolis of India and of the British
Government. It was further proposed that the civil engineering course of study might further be added. It was, however, confined initially for a period of less than three years. The council of Education submitted another proposal for establishing a school of engineering as a separate department of the proposed Presidency College in March 1854. On 16 May, 1854 the Superintendent Engineer Lt. Colonel H. Goodwyn advocated the institution of a college of engineering "for the general improvement of the department of Public Works." This was followed by another recommendation for the immediate establishment of training schools "as a nucleus and preliminary adjunct to the College." The Court of Directors in their despatch (No. 47) of 2 May 1855 approved the proposal for establishing a separate institute of engineering which was not to be a department of the Presidency College and asked for the submission of a detailed scheme for their final sanction. This sanction was received in the Court's despatch of 19 September 1855, and the College was opened in November 1856 at Writers' Buildings in Tank Square, under the principaship of Lieutenant E.C.S. Williams. The para 31 of the Education Despatch of 1854, laid special emphasis on Civil Engineering as a new subject of vital importance whose advantages as a profession would be gradually known to the people of India and its instruction would be much more usefully provided by the establishment of a separate institution than any lectures to be provided by the Presidency College.

The para 30 of the same despatch rightly urged that
efficient training of persons was essential for affording stimulus to the development of railways and public works which opened up a new career for a large number of persons. The optimistic declaration of the Despatch of 1854 for opening up of new urge for technical jobs was not immediately fulfilled. But with the establishment of Civil Engineering College at Calcutta in 1856, the first step was taken which gradually led to the steady development of engineering education in Bengal.
1. J.A.Richey, op. cit, p. 32.
2. R.C.Majumdar, Vidyasagar memorial lecture, 1966,(in Bengali).
7. E.D.Potts, op. cit, P. 123.
11. The object of the pamphlet was to show that female education was customary among the higher classes of the higher classes of the Hindus, that the names of many Hindu females celebrated for their attainments were known, and that female education if encouraged will be productive of the most beneficial effects. The authorship of this pamphlet is
popularly ascribed to Raja Radhakant Deb. But actually it was written by Pandit Gourmohan Vidyalankar in Bengali, though assisted by Raja Radhakant Deb in collection of materials from Sanskrit Works.

12. The Government Gazette (Supplement) for December 22, 1823.

14. Richey, J.A., op. cit, P.36, quoted an extract from "A biographical sketch of David Hare" by Peary Chand Mitra.

15. Miss Mary Anne Cooke married Rev. J.Wilson, a missionary of the Church Missionary Society.

17. The Government Gazette (Supplement) March 6, 1823.
18. P.C.Mitra, A biographical sketch of David Hare, P. 56.


23. Missionary Intelligence, December 1827.
25. The Asiatic Journal for April 1830.
27. Ibid.
30. Missionary Intelligence, January 1827.
31. Ibid.
37. The Reformer, 19 December 1831.
38. J.C.Bagal, op. cit, P. 53.
39. In 1840, he won the first prize Rs.200/-, offered by Captain Jameson of Baroda, by writing a brilliant essay on 'Native Female Education.' It was published in book-form in 1841.
42. The Calcutta Christian Observer, April 1840, P.223.
47. Ibid.
49. Banga Mahila, Kartik, 1282 B.S. "The late Babu Peary Charan Sarkar".
50. Nilmani Mukherjee, A Bengal Zamindar : Joykrishna Mukherjee of Uttarpara and his times (1808-1888), (Cal,1975), P.155.
52. J.E.D.Bethune's letter to Dalhousie, 29 March,1850, Richey, op.cit, P.52-53.
53. Sambad Bhaskar, 10 and 12 May, 1849.
55. J.C.Bagal, op. cit, P. 70-73.
56. J.E.D.Bethune's letter to Dalhousie, 29 March 1850, Richey, op. cit, P.52-56.
58. The Hindu Intelligencer, 6 February 1854.
59. "Native Female Education" in the Calcutta Review for July-September 1855, P. 80.
60. Educational Despatch, 7 April 1859, No. 4, from the Secretary of State for India, Para 25, Richey, op. cit, P. 435.
62. The Despatch of 1854 (para 83), Richey, op. cit, P. 388.
63. Letter of Vidyasagar to D.P.I. 30th May 1857 - General Progs, 22 October 1857, No. 7.
65. Vidyasagar to D.P.I., 24 June 1858, Ed. Con. 5 Aug. 1858, No. 15, 2 December 1858, No. 4.
66. D.P.I. to Govt. of Bengal, 4 Oct. 1858, Ed. Con., 2 December 1858, No. 4.
67. Lt. Governor of Bengal to Govt. of India, 27 Nov. 1858, Ed. Con. 2 December 1858, No. 6.
69. The Hindu Patriot, 9 June 1862.
70. Ed. Con. 2 Dec. 1858, No. 3.

73. Adam, Reports on the State of Education in Bengal, edited by A.N. Basu, (Cal, 1941), P.197.

74. Modern Bengal : A Socio-Economic Survey, Dr. N.N. Qanungo, The Indigenous Versus Western Medical Science: A Search for Progress, (Cal, 1972), P.86.

74A. Calcutta Gazette, 2 July 1812.

75. Calcutta Gazette, 27 June 1822.

76. J.Kerr, op. cit, Part II, P. 206.

77. Proceedings of the Second Sub-committee on Fever Hospital and Municipal Improvement, Appendix D, Calcutta, 1838.

78. Baboo Muddosoodun Gupta, Lecturer on Anatomy to the Bengali and Hindustani students, after twenty-two years' service in the College died on the 15th November 1856. To him a debt of gratitude is due by his countrymen. He was the Pioneer who cleared a space in the jungle of prejudice, into which others have successfully pressed and it is hoped that his countrymen appreciating his example will erect some monument to perpetuate the memory of the victory gained by Muddosoodun Gupta over public prejudice, and from which so many of his countrymen now reap the advantage. Report of the officiating principal, Dr. T.W. Wilson - General Report of P.I. for 1856-57.

79. W.C.B. Eatwall, on the rise and progress of the Rational Medical Education in Bengal, (Calcutta, 1860), P.17.
80. J. Kerr, op. cit, P.82.
81. Medical Committee Report, 1833, C.E. Trevelyan, op. cit, P.207-220.
82. Extract from a Despatch, dt. 18 February 1824, to the Governor General in Council, Bengal, Sharp, op. cit, P.91-93.
83. Trevelyan, C.E., op. cit, Medical Committee Report, 1833, P.203.
84. Trevelyan, op. cit, P.207.
85. General Report for Public Instruction in Bengal for 1836, Late Principal Bramley's Report, P.34-35.
86. J. Kerr, op. cit, P.210.
87. Ibid.
88. Ibid.
90. J. Kerr, op. cit, Part II, P.211.
92. Ibid.
94. Ibid.
95. General Report for Public Instruction in Bengal for 1846-47.
96. J. Kerr, op. cit, Part II, P.212.
97. General Report for Public Instruction in Bengal for 1852-55.
102. A.P. Howell, Education in British India, (Calcutta,1872), P.1.
103. Letter from J. Duncan, Resident, Benares, No.17, Dated 1st January 1792, to the Earl of Cornwallis, Governor-General in Council, H.Sharp, op. cit, P.10.

104. H.Sharp, op. cit, P.40.
106. It was a general term employed in the sense of an agent who represented his principal for varied purposes.


108. Ibid.
109. T.Pisher, Memoir on Education of Indians, Bengal Past and Present, P.119-120.


114. J. Kerr, op. cit, P. 59.

115. J. Kerr, op. cit, P. 60.


118. Ibid, P. 107.


120. Second Report, with Minutes of Evidence, Lords, 1852-53, Question No. 6630.


130. Richey, op. cit, P. 362.


139. Ibid.
140. Letter, No.598, Dated 10 March 1854, from Council of Education to the Govt. of Bengal, Selections from the Records of the Bengal, Government. No.XIV.

141. Despatch from the Court of Directors of the E.I. Company to the Govt. of India, Public Department, No.62, Dt.13 September 1854, Selections from the Records of the Govt. of India, Home Department, No.LXXVI.


144. J.A. Richey, op. cit, P. 373.