British Attitudes and Ideas behind the
New Scheme of Education in Bengal (1813-35)
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The educational reform and reconstruction in Bengal in the 19th century were Western in origin. The Western impulse behind such changes in education came from the double currents of Evangelical and Utilitarian movements which were so dominant in 19th-Century England.¹ Though radically different in origin - the one was the movement of religious revival and the other stood for defiant secularism - both had much in common.

For the Evangelicals, religion was not "an act or a performance" but "a turning of the whole mind to God", a sudden illumination. The 'Clapham Sect' represented a band of pious, God-fearing people who sprang out of the Evangelical movement and created a moral sentiment that permanently changed England's attitude to the distant peoples of India. Professor G.M.Trevelyan traces the origin of Victorian optimism to the heroic struggles of the 'saints'² for religious, social and political emancipation, who introduced a new faith in humanity...?...?...?...?... "Mankind had been successfully lifted on to a higher plane by the energy of good men and the world breathed a more kindly air."³ Britain took a new attitude to India, removed the restrictions against missionaries, initiated a system of education and prepared the way for much-needed reforms such as the abolition of Suttee.
Jeremy Bentham and James Mill represented the Utilitarian cause, who had no religious, still less Evangelical, inclinations. In the cause of liberal and humanitarian reforms in India, the Utilitarians and Evangelicals generally worked together. Of course, the viewpoints of Utilitarian liberals and Evangelicals were not exactly the same. Unlike the Evangelicals, the Utilitarians believed in a radical change of human nature and institution through the reform of law, education, free-trade and in the "march of intellect". The apostle of the Utilitarian group was Jeremy Bentham who advocated the most effective mode of doing good to mankind in his new national periodical The Westminster Review. Benthamite ideas were propagated among the undergraduates, working men and specially among the middle classes by his close associate and disciple, James Mill.

The Utilitarians formed one of the most influential groups in shaping early 19th century British attitudes towards India. The major spokesman of the Utilitarian viewpoint was James Mill, but Lord William Bentinck, Sir Charles Metcalfe and T.B.Macaulay were responsive to Utilitarian Liberalism. They were also the spiritual heirs of the Clapham Sect and favoured humanitarianism and liberal reforms.
The Orientalists constituted another group who urged a new policy in stimulating an awareness of the old cultural heritage of India. They believed that Western culture should be utilised as a model for reshaping the Indian culture in a new synthesis. Their basic credo was the synthesis of the new Western values and the old cultural fabric of India. To the Orientalists, the most important thing was to set into motion the process of modern thought which the Indians themselves might modify according to their own value system. "The important thing was that the cultural innovation should be meaningful to the people for whom it was intended."10

The Anglicists were the product of Evangelical and Utilitarian influences on education. They were at first a small group in the General Committee10A who got their inspiration from the double current of Evangelical and Utilitarian ideas on education. The earliest and the most extreme supporter of the Anglicist view was Charles Grant, the friend of Wilberforce. His proposals for introducing English into India in his "Observations" go far beyond anything urged by Macaulay.11 Thus he anticipated Macaulay. But at the same time he went far beyond him in proposing the diffusion of English over the country, the apparent suppression of vernaculars by that language, and the imparting of the knowledge of this Christianity.12
The educational policy of the General Committee of Public Instruction, 1823-1834, favoured the Orientalist system of education with increasing opposition from the Anglicists. The basic objection of the Anglicists against the Orientalist viewpoint was based on the clause of the charter Act of 1813 which called for "the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories in India." It was pointed out that the Orientalist scheme of education was calculated to produce not sound learning, but antiquated and pernicious errors. Their second argument was that it was necessary as it was supported by large-scale public demand.

In this crucial hour of Anglo-Oriental educational controversy, T.B. Macaulay came into the picture. As a product of the liberal tradition of the 19th-century England, he was imbued with the inflated self-image of the Victorians. He held the view that "the English have become the greatest and most highly civilized people - the world ever saw..."

This highly arrogant nationalist sentiment explained partly his failure to appreciate the Orientalists' syncretic educational scheme. His famous diatribe against the Indian traditional learning is in tune with the vehement attack in Charles Grant's 'Observations' and James Mill's 'History of India'. But Macaulay's outspoken expression of the superiority of Western values, in a tone of dogmatic
certainty, was much more irritating than James Mill's criticism of the classical past of India. James Mill had a much better and deeper acquaintance with Indian cultural values than Macaulay, who had a profound ignorance about Indian tradition and culture.

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The Clapham Sect

(Attitude of Sir Charles Grant and William Wilberforce)

The Evangelical influence on education in Bengal was felt for the first time through the Evangelical group of Chaplains headed by David Brown and Henry Martyn, and the laymen Charles Grant, George Udney and Sir John Shore. In the early 19th century the British administration in India adequately represented the Clapham Sect, and through Grant and Wilberforce their influence was strong both in the India House and in the House of Commons.

Their programme was two-fold - to win the sympathy and support of Government for Christian missions in India (on which they were defeated in 1793), and to suppress inhuman socio-religious practices like infanticide and suttee. The Evangelical horror of sin and idolatry was the basis of these demands, and it had two significant results - the honourable Evangelical record of social reform and the unfortunate condemnation of everything Indian. Hinduism was idolatrous, Islam was profligate, the classical literatures were immoral, and both the systems were the work of the evil one. Henry Martyn, on visiting a temple, "shivered at being in the neighbourhood of hell", and his heart "was ready to burst at the dreadful state to which the Devil had brought my
poor fellow creatures."\textsuperscript{19}

It is this all-round condemnation of things Indian, because they were "heathenish", that concerns us here. For it involved a condemnation of Indian culture, and with it of course, its classical education. It was most vigorously expressed in Grant's 'Observations'\textsuperscript{20} on English education, which was to be the prelude to a general conversion to Christianity. Duff\textsuperscript{21} cherished the same belief. English education would let in the light of reason; this would dissolve the structures of Hinduism and Islam - both based on superstition - and so pave the way for Christianity. The Abbe Dubois,\textsuperscript{22} in his 'Manners and Customs of the Hindus', evinces the same severe tone towards Hinduism, but lacks the Evangelical optimism about conversion and improvement. Much of the early leadership of the movement to modernize India came from the influential Clapham Group. To the Clapham Group, the best way to modernize India was to Christianize them.

In the 19th Century movement of the Clapham Sect, the names of Wilberforce and Grant were the most notable. Wilberforce was the Parliamentary spokesman, and a man of great influence among the Tory politicians and rank and file. Among the publicists of the cause were Josiah Pratt, editor and founder of 'Missionary Register' (1813); Zachary Macaulay, editor of the 'Christian Observer', and
Claudius Buchanan, the most effective missionary propagandist who had ever appeared in Britain. The missionary attitude at the outset was sedate and mild within the framework of imperial sentiment. Both Grant and Wilberforce for example, tended to depend on the empire for the promotion of Christianity and to expect the spread of Christianity to be the ultimate purpose of the empire. 

In tracing the origin of the idea of spreading the knowledge of the English language, literature and sciences among the people of India, the credit must go to Grant as its earliest prophet. He was descended from a noble highland family of Scotland, the Grants of Schewglic. He went early to India, became one of the most distinguished Directors of the East India Company, represented for many years the county of Inverness in Parliament, and was, along with Wilberforce, Thornton, Zachary Macaulay and others, a leading member of the Clapham Sect. In 1792 he wrote the famous treatise: 'Observations on the state of society among the Asiatic Subjects of Great Britain, particularly with respect to morals, and on the means of improving it'. He held that the social abuses and moral degradation of the people were "the results of dense and widespread ignorance and could be removed only by education, first of all by education in English." The British, he urged, could first teach the English language to the Hindus.
By degrees Britain could make Indians familiar with the literature of the West. Then the British could introduce the simplest elements of Western thought into India - the useful art, philosophy and religion. "Undoubtedly the most important communication which the Hindoos could receive through the medium of our language would be the knowledge of our religion." 27

The programme of Grant bade fair to produce momentous consequences for the British Empire in India. "Men would be restored to the use of their reason", he wrote, "they would increasingly enjoy the comforts of life, they would rise in the scale of human beings", and attain the security and happiness of a well-ordered society. "By planting our language, our knowledge, our opinion, and our religion in our Asiatic territories, we shall put a great work beyond the reach of contingencies, we shall probably have wedded the inhabitants of these territories to this country." 28

During the early years of its administration, the East India Company did not recognise the promotion of education among the people of India as part of its duty. For a long time after the British Govt. had been established in India, there was great opposition to any system of education for the people of India. Although Grant was the
The driving force behind the changed British attitude to Indian education, the leading part was played by Wilberforce in the House of Commons. Influenced by Grant, Wilberforce carried a resolution in Parliament in 1793 that "it is the peculiar and bounden duty of the British legislature to promote, by all just and prudent means, the interest and happiness of the inhabitants of the British dominions in India; and that for these ends such measures ought to be adopted as may gradually tend to their advancement in useful knowledge and to their religious and moral improvement." Further, Wilberforce urged inclusion of the clause for sending missionaries and schoolmasters to India in the Charter Act of 1793; this encountered great opposition in the Parliament and it was found necessary to withdraw the clause.29

The 'Saints' did not forget the disquieting memory of the 1793 defeat; and the question of renewal of the Charter of the Company came up again before the House of Commons in 1813. In order to ascertain the views of all parties, the House resolved itself into a Committee for the purpose. One of the important items referred to this Committee for opinion was the nature and need of education in India. The Committee of the House examined many witnesses including Warren Hastings, Lord Teignmouth,
Sir John Malcolm, Sir Thomas Munro, and a number of other persons who were once officially connected with India. A large number of witnesses in their evidence stated that the State should not interfere in educational matters and that no encouragement should be given to the Western Missionaries to undertake educational work in India. 30

But the party for giving state recognition to education in India was a strong one and led by Wilberforce. The following resolution (being item No. 13 concerning the affairs of the East India Company) was discussed by the Committee of the House: "Resolved, that it is the opinion of this Committee, that it is the duty of this country to promote the interest and happiness of the native inhabitants of the British dominions in India, and that such measures ought to be adopted, as may tend to the introduction among them of useful knowledge, and of religious and moral improvement." 31

Animated by a typical Clapham spirit, Wilberforce made a lengthy speech on 22 June in support of the resolution. He emphasized that the course he was recommending, viz., the propagation of useful knowledge through missionary agencies supported by the State, would tend no less to promote their temporal well-being, than their eternal welfare. After prolonged discussion when the House was
divided, 89 members voted for the resolution and 36 against it.32

On 1 July, it was again brought forward before the House. An amendment was moved by Sir T. Sutton to the effect that the Christian Missions should not be entrusted with the work of the spread of education. If too open and avowed efforts were made to propagate Christianity, the Indians might say: "you have taken from us our territories, you have seized upon our revenues; and not content with taking our country from us you wish to deprive us of our religion. But our religion you shall not take from us."33 Charles Marsh, a prominent member of the Madras Bar, vigorously supported the amendment in a lengthy speech, in course of which he said: "I ask you, then, whether it is worthwhile to make an attempt which must be subversive of our existence in India? The moral obligation to diffuse Christianity, binding and authoritative as it is, vanishes, when it is placed against the ills and mischiefs of the experiment."34 Wilberforce again rose to give reply to the remarks made by Marsh. When the House divided there were for the original clause 54 members, and for the amendment only 32. So the amendment was lost.35

A final effort was made by A. Robinson to suppress the clause on 12 July, 1813; he moved that "the preamble be omitted."36 When the House divided 24 members voted for
the amendment and 48 against it. 37

In accordance with the resolution of the Committee of the House of Commons, which subsequently received the assent of both Houses of Parliament, the following clause was inserted in the Charter Act of 1813. The Charter Act 1813 (Geo III, Cl.155, Sec.43) 38 recognised the imparting of public instruction as a part of Government duty. "It shall be lawful for the Governor-General-in-Council to direct that out of any surplus which may remain of the rents, revenues, and profits arising from the said territorial acquisitions, after defraying the expenses of the military, civil and commercial establishments and paying the interest of the debts, in manner hereinafter provided, a sum of not less than one lac of rupees in each year shall be set apart and applied to the revival and improvement of literature and the encouragement of the learned natives of India, and for the sciences among the inhabitants of the British territories in India". The clause of the 1813 Act was itself a compromise, inspired partly by the Evangelical zeal for improvement, and partly by the Company's knowledge that a purely negative attitude had no longer any hope of success. There are three points to notice in this clause. First, the grant of money was dependent on there being a surplus in the Company's funds, second, that the money so used was to be devoted "to the revival and improvement of literature and the encouragement of the learned Natives of
India"; and third, the promotion of European science was specially provided for. Section 43 of the Charter Act of 1813 may be said to represent the beginning of a new epoch in the history of public education in India.

The Charter Act of 1813 was a signal victory for the Evangelical cause in India. The Clapham Sect had done this almost completely by themselves, with their own enthusiasm and their own resources. They saw clearly while it was dim to other people that a nation dominant commercially and politically incurs only obligations which should be measured by its loftiest principles and its most sacred heritage. Wilberforce knew that when he wrote:

"I am persuaded that we have... laid the foundation stone of the grandest edifice that ever was raised in Asia." 39
James Mill: an application of Utilitarianism on Education.

Liberal and Utilitarian attitude towards India first took definite shape in the late 18th century England. This liberal attitude was the product of striking changes in the ideas, habits and institutions of 18th-century England as a result of the Industrial Revolution. James Mill, a disciple and collaborator of Jeremy Bentham, was the first notable champion of Utilitarian ideas about Indian reform in Great Britain. It would not be an exaggeration to mention that Liberal and Utilitarian ideas about India originated with him.40

Before Mill made his mark, Utilitarian attitude towards India was largely inarticulate. Mill began to take an active interest in Indian affairs from 1806, when he started working on the History of British India, which was later published in 1817. His first contribution in the formulation of the basic Liberal attitude toward India was to endow the Liberals with certain fundamental ideas about India which he propounded during the debate over the renewal of the East India Company's Charter in 1813. As he summed up the Liberal viewpoint, India's utility to Britain was not the military power which India could contribute, nor tribute and riches made in India, but the opportunity for free trade and capital enterprise there.41
His 'History of British India' provided an historical and philosophical foundation for the attitudes and activities of the Liberals and Utilitarians in India. His deep study of Indian society and culture suggested the need for Utilitarian reforming measures to solve the diverse problems of India. He was unspiring in his criticism of Indian society and religion. In India there was "a hideous state of society much inferior in acquirements to Europe even in its darkest Feudal age." He was a rationalist who had little use for religious zeal when he observed the gross and disgusting picture of Indian religion. Mill was the champion for a generation that held the Utilitarian principles of government and society to be the watchword of progress.

Mill's attitudes towards India were far more complex than those of the average British Liberal, because his knowledge of India was far more profound. Although deprecating the value of Indian tradition, Mill would not fully share Macaulay's one-sided view that westernization was the only true form of modernization. According to Dr. Stokes, "Mill was no Anglicist and was convinced that the Vernacular languages were far better vehicles of instruction." The zeal for English education was to him the outcome of a narrow patriotic prejudice, while the truly scientific criterion for judging the medium and content of education was that of utility.

His general attitude toward Indian education may also
be illustrated from his Despatch dated 18 February 1824. He had been appointed one of the Assistants to the Examiner of East India House in 1819. The Examiner's Department at the India House prepared the drafts and despatches for India. He soon proved his intellectual superiority over his three colleagues - Thomas Peacock, Edward Strachey and James Harcourt, and he was placed above them in 1823. In the Despatch under reference, Mill strongly expressed his preference for Western knowledge vis-a-vis Oriental learning: "With respect to the science it is worse than a waste of time to employ persons either to teach or to learn them in the state in which they are found in the Oriental books.... The great end should not have been to teach Hindoo learning but useful learning." 44

It has been usual to associate Mill with the movement for English Education which Macaulay carried to victory by his Education Minute of 2 February 1835. A recent writer has gone so far as to assert that "the Minute on Education is James Mill's philosophy expressed in Macaulayese." 45 But this interpretation tends to give an erroneous impression by mixing up the Anglicist bias of Macaulay with Mill's more sober attitude to English education. Mill's evidence before the Select Committee of Parliament in 1832 summed up his latest views on Indian education: "With respect to the English language making its way among a
people so numerous, dispersed over so great a country, the number of Englishmen mixing with them so small, and the occasions of their feeling strongly the need of the English language so few; under these circumstances any very general diffusion of the English language among the natives of India, is to be despaired of. "I am not sure that the native would become one with better adapted for the greater part of the employment in which we should place them, by having the English language, ." Thus Mill, though a strong supporter of the Anglicist standpoint, held views radically different from Macaulay's extravagant claim that English should be the sole medium and content of education at the cost of Vernacular mass education.
To understand the Orientalist's basic ideas was to appreciate the conviction that Indian culture had a deep wisdom and validity for the Indian people, however different it might be from Western civilization. It was the Orientalist's understanding and sympathy for Indian civilization which marked them off from the Evangelical and Utilitarian champions of Western cultural supremacy. The Orientalist's belief was that Western education should serve not as an end in itself but as the stimulus for changing the Indian culture from within.

Warren Hastings may be considered as the founder of the Orientalist stance in respect of education in India. He had a genuine admiration for Oriental learning, and he established the Madrasa in Calcutta in 1781. He loved the people of India and respected them to a degree no other British ruler has ever equalled. According to Dr. Spear, "his name became a legend, passing into popular folklore, his exploits celebrated in popular verse."

Until the advent of Hastings's administration there
was no official encouragement for Indian culture and civilization. Only J.Z. Holwell and Alexander Dow acquired an intellectual appreciation of Indian culture prior to the Hastings era. His basic convictions became the credo of the Orientalist movement: to rule effectively, one must love India; to love India, one must communicate with her people; and to communicate with her people, one must learn languages.

But Orientalism as a cultural and educational movement gained real momentum with the foundation of Asiatic Society (1786) and Fort William College (1800). The Asiatic Society owed its origin to the great Orientalist scholar, Sir William Jones and several other European scholars like Justice Hyde, General John Carnac, Henry Vansittart, Sir John Shore, Charles Wilkins, Francis Gladwin, Jonathan Duncan, etc., who met to form the society whose object was defined as enquiry into the History, civil and natural, the Antiquities, Art, Science and literature of Asia. The activities of the Society gave a great impetus to the study of India's classical literature, language and culture. Sir Charles Wilkins (1750-1833) was really the first European Sanskrit scholar on whom even Sir William Jones had at first to depend "for unlocking the mine of Sanskrit treasures." He translated the Bhagavadgita into English in 1785 under the auspices of Hastings himself. Jones translated the
Shakuntala (1789), the Gita-Govinda (1789) and the Manusambhita (1794). His fame as a Sanskrit Scholar had eclipsed the rest of his many achievements. The work of Wilkins and Jones was continued by Henry Thomas Colebrooke and Dr. Horace Hayman Wilson.

The official policy of encouraging the revival of Oriental learning to the exclusion of Western literature and science reached its high watermark during the Governor-Generalship of Lord Minto (1807-13). On 6 March, 1811, Governor-General Minto wrote a Minute on Education in India. 

"It is a common remark, that science and literature are in a progressive state of decay among the natives of India... The abstract sciences are abandoned, polite literature neglected, and no branch of learning cultivated but what is connected with the peculiar religious doctrines of the people." With a view to remedy this evil, he proposed to revive the Indian tradition of governmental patronage of learning and suggested to establish Oriental study centres at Tirhoot and Nuddea for Hindoos and at Bhagalpur and Jounpore for Muslims. The Minute of Minto has been aptly described as "the culminating point of the hitherto ascendant star of pure unmixed Orientalism." It was quite typical of the spirit of the time when almost every English official in India wanted to take interest in Sanskrit learning. The Home Government naturally could not altogether ignore the new
spirit which was gradually coming into existence.

The Charter Act of 1813 (Cl.155 Sect 43) was "the first legislative admission of the right of education in India to participate in the public revenues", and in that sense it was quite significant. The act also envisaged the foundation of schools, public lectures, and other institutions at the three presidencies of Fort William, Fort St. George and Fort St. David, and the Governor-General-in-Council was empowered to frame regulations for these institutions. The Minto Minute had contained the first officially-supported plan for the "improvement" of Indian culture. Now three educational plans considered seriously by the Fort William College Council on behalf of the Governor-General showed a clear official sympathy for the Orientalist study.

Of these plans the first one was drawn up on the 9 June, 1814 by Dr. William Carey of the Serampore Baptist Mission. His plan for instructing the native inhabitants of India in European sciences is an interesting document, because it was the first programme for mass education as well as higher education for the learned classes through vernacular medium. The more well-known scheme of education was composed on 19 June, 1814 by J.H. Harington, a judge of the Sudder Dewani Adalat. His educational plan provided a compromise between the points of view of the classical and
the vernacular Orientalists. He advocated a dual educational system in which European knowledge would be taught in English as well as in the Indian languages in accordance with their demand. He thus anticipated the flexible Orientalism of H.H.Wilson and the General Committee of Public Instruction. He wanted a gradual assimilation of English literature and science by engrafting the English system upon the traditional instruction. He provided the third plan for educational reforms in the following words:

This plan, (dated 6 September, 1823) originally drawn up by J. Shakespeare, a high police officer, brother of H.Shakespeare (who became later on, a member of the General Committee of Public Instruction), was submitted in the form of an appendix to his report on the police administration of those Provinces. In this plan John Shakespeare advocated the establishment of a graded system of Government schools - one vernacular school at every Thannah Station at the bottom, two vernacular schools at the headquarters of each district, and six such schools at each of the six city stations at which the Provincial Courts of Appeal were situated. Supervenience of the whole system was to be exercised gratuitously by Native Commissioners and Darogahs of Police at the Thannah level; at the district level, supervision was to be done by Civil Surgeons who would receive a monthly allowance of
Rs. 50 each for this purpose. At the Presidency level, there was to be a Board of Correspondence and General Control for exercising jurisdiction over the whole.

H. Shakespeare in his Minute dated 6 September 1823, observed that the above plan was "well calculated for the general diffusion of instruction" but the means available being inadequate, it should be "gradually promulgated and actively superintended." In conclusion, he expressed the hope that, if by means of this plan, an improved mode of instruction could be introduced in schools, then the Zemindars and merchants would send their wards to the District and City Schools and the "natural consequence" would be "the slow, though not less certain, diffusion of an improved plan of education through the country." 69

On 17 July, 1823, the Governor-General-in-Council resolved that "there should be constituted a General Committee of Public Instruction to suggest ways and means for the better instruction of the people and instruction of Sciences and Arts of Europe." Government announced the names of the Committee members on July 31, 1823. J.H.Harington was appointed President of the Committee and its members included Messrs. J.P.Larkins, W.B.Bayley, H.Shakespeare, H.Mackenzie, H.T.Prinsep, J.C.C.Sutherland, A.Stirling and H.H.Wilson. 70 The General Committee of Public Instruction
decided to spend Rs.1,00,000 exclusively for Oriental studies for two obvious reasons: first, the official language including the language of the Court, was Persian, and secondly, the local authorities of the Company thought that official encouragement of studies other than Oriental might alienate the sympathy of the people from the Government. 71

The Policy of the General Committee (1823-33) reflected a bold attempt to engraft European sciences on traditional learning. The policy had been specially recommended by the first official Despatch of the Court of Directors to the authorities in India on the subject of education (3 June 1814). The despatch proposed two distinct courses: 72 first, the encouragement of the learned natives of India, and the revival and improvement of literature; second, the promotion of a knowledge of Western sciences amongst the inhabitants of that country.

The Act of 1813, as interpreted by the Despatch of the Court of Directors of 1814, soon created problems for the General Committee of Public Instruction who were in a fix to suggest measures for the instruction of the people combining the revival of the old learning and introduction of 'useful knowledge'. 73 From the very beginning of the formation of the General Committee, the members were divided amongst themselves as to whether Oriental or Western learning
should be fostered by the government. Prior to 1823 the Calcutta Madrasa and the Sanskrit College of Benares represented the sole contributions of the Government towards the encouragement of Indian culture. On the one hand a Sanskrit College at Calcutta was opened in 1824 and the translation and printing of old Oriental manuscripts were undertaken, and on the other, English schools under the missionaries were encouraged, English classes opened in the existing colleges and steps towards the introduction of western science and medicine were taken. 74

But by 1830 a rift appeared among the members of the General Committee of Public Instruction. Among the members of the Committee gradually crept up a younger group 75 which thought that the old learning was near superstition and support to it was throwing good money away. The older men like H.H. Wilson, the two Prinseps and Sir W.H. Macnaghten were Oriental scholars of repute and they maintained that the two systems of learning should be encouraged side by side. But the division of opinion was by no means so clear-cut as Macaulay's Minute would suggest. 76

The Orientalists admitted and even welcomed the demand for English teaching and superiority of Western science over Eastern; they rather tamely admitted the superiority of Western literature over Eastern, and very curiously failed
to emphasise the value of Sanskrit philosophy or the Aristotelian element in Arabic. On the Orientalist side, H.T. Prinsep insisted again and again in his Minutes that English education was confined to the tracing of alphabets and lisping grammars by people who should be studying philosophy. Though this contained a grain of truth it went against much obvious evidence and nothing annoyed the Anglicist more. The point where the division became acute was not as to the teaching of English, but as to the educational value to be attached to it. To the Anglicists, English was the open sesame of Western civilization.

As is happens so often, a minor question, that of making English a compulsory subject in the Calcutta Madrasa, finally put the match to the train of the major controversy of 1834. H.T. Prinsep in an angry Minute threatened resignation and the battle was begun. So evenly were the two parties balanced that nothing could be carried by vote while the President was the newly arrived Macaulay, who urged that nothing should be done till the decision of the Supreme Government on the main question at issue was announced. Both sides, therefore, appealed to the Governor-General-in-Council in January 1835. The Westerners stressed the value of English as a guide to the new learning, and the popular demand for it, as against the superstitious and absurd nature of Sanskrit and
Arabic literature. The Orientalists emphasized the public demand for old learning, and asserted its value. But their main plank was the Charter Act of 1813, which enjoined the patronage of Oriental learning as a statutory obligation. The pupils in the Oriental Seminaries were trained in a complete course of Arabic and Sanskrit learning, including the theology of the Vedas and the Koran, and they turned out as accomplished Maulavis and Pandits, - the very class whom the General Committee described as "satisfied with their learning; little inquisitive at anything beyond it, and not disposed to regard the literature and science of the West as worth the labour of attainment." 31

It was at this point that Macaulay came into the picture. He had arrived in India in July 1834, with a great reputation in literature and politics. Macaulay is often credited to be the driving force behind Bentinck’s educational policy. It is true that both were men of liberal ideas, both of reforming zeal, that both disliked abstract subtlety and that both were thoroughly English. But here the resemblance ended.

Lord William was a man of action and no man of letters. 82 He took liberal principles as it were by instinct, and in India liberal principles meant to him humanitarianism and the preference of English methods to Indian if the two were called in question. So when faced with the educational
tangle his natural impulse was to take the common sense view that English was the obvious language in which Western knowledge must be imparted.

There were other considerations which promoted Bentinck to adopt his educational reconstruction; to economise the expense of the administration by providing a subordinate class of Indian officials in the judicial and revenue branches. The new officials should learn the English language and replace Persian as the official language—a language dead to the European and the Indian alike. We must also note some significant personal influences tending in the same direction. For years Bentinck had worked and exchanged ideas with Sir Charles Metcalfe, a convinced liberal like himself. In the Calcutta Secretariat the young civilian Charles Trevelyan had already won notice by his report on the abolition of transit duties, and for his educational zeal. Bentinck greatly appreciated the value of his opinion in this matter.

Outside official circle, Duff, the Scotch missionary, is also known to have influenced him. For these reasons it should not be assumed that Bentinck was influenced by Macaulay alone, that his mind was a clean slate upon which the moving finger of Macaulay wrote. It should be clearly borne in mind that Bentinck did never accept the full programme of Macaulay even at the moment of passing his famous resolution of 7 March 1835.
The main point which divided the Anglicists and the Orientalists was that relating to the intrinsic value of Oriental learning in the scheme of new education. The considerable support given to the patronage of Oriental learning by the General Committee of Public Instruction was viewed by 1835 as a clog on the quickening spirit of regeneration then manifesting among the people. The dislike of Macaulay against Orientalist learning is too well-known to require any elaborate discussion. Trevelyan, in his famous tract 'On the Education of the People of India', cogently set forth the Anglicist case against the quality and value of Oriental learning.

Since 1835 the Anglicist views on Indian education were gaining ground; the glamour with which the early enthusiastic researches of European scholars had invested Oriental literature began to fade. The General Committee also failed to exhibit any direct results from its endeavours to "revive" Oriental learning through the educational institutions under its control. The Anglicists drew a clear distinction between patronage of Oriental learning for antiquarian purposes and for general education. It was against its inclusion in any general system of education.
which might be formed for India that the Anglicists fought with all their might.

The necessity for cultural stimulus from some foreign source was thus assumed as an essential condition for the intellectual regeneration of India. The same line of thinking, when pushed a little further, also established the necessity for dissemination of knowledge of the English language. In this light, the quicker and easier the communication of European knowledge, the better it was for the national improvement of India. And what could make the process of assimilation so easy and quick as the employment of the medium of English language? The Orientalist standpoint of conveying European knowledge through Indian classical languages was criticised as slow and circuitous. Hence the dictum of Macaulay that "what the Greek and Latin were to the contemporaries of More and Ascham, our tongue is to the people of India."\(^88\)

The Anglicists put forward tall claims for English as a "perfect and singly sufficient" instrument for the communication of European learning and the study of it the "open sesame" to all the treasure of European knowledge. It was an article of faith with the Anglicists that the intellectual and social regeneration of India lay through a process of assimilation of European ideas and knowledge by her people.
The change in the attitude to Indian education was a part of a general change in English ideas about India which took place in the first quarter of the 19th Century. The real clue to the changed British attitude towards Indian education should be sought in the climate of opinion that then prevailed in England as well as the climate of opinion in India. It is usual to explain the English attitude on the ground that whereas originally the English regarded themselves as only traders, policemen and revenue-collectors, from Bentinck's time they added the idea of public welfare to their political concepts. But this is too narrow a ground on which to explain the change. It was not merely a change of policy or stirring of conscience, but a change in fundamental ideas, and in consequence, a change of their whole attitude to India. 89

At the time of Macaulay's arrival in Calcutta as Legal Member of the Supreme Council in late September of 1834, the General Committee of Public Instruction had to decide about the future of Government-supported higher education in India. On the one side, the Orientalists advocated that the funds available under the Charter Act of 1813 should be used for the teaching of Sanskrit and Arabic, 90 and the Anglicists, on the other side, urged that the money should be used for the teaching of English, a much more useful language, providing access not merely to
the literature of the past but to the whole range of modern knowledge. 91

As Gerald and Natalie Sirkin have recently pointed out in an important article, the debate was conducted in terms of a choice not between English and the Indian Vernaculars, but between English and classical Sanskrit and Arabic. 92 To the Indian students, Sanskrit and Arabic and English were equally unknown. But the useful knowledge, to be acquired, was not to be found in Sanskrit and Arabic, and the prospect of translating Western learning into the classical Oriental languages was as pointless as it was overwhelming. The study of Sanskrit or Arabic merely posed an additional, and a virtually insurmountable obstacle between the student and modern education. 93

The decision of the Governor General, Bentinck, was in favour of the Anglicist view, and there can be no doubt of its having been profoundly influenced by Macaulay's Minute of 2 February 1835. Before his arrival at Calcutta in 1828, Bentinck had only casual acquaintance with the Benthamite inner group. However, it is held by a notable modern biographer of Bentinck that he was either himself a Benthamite or at least influenced directly by Utilitarian thought. 94 The one field in which Bentinck was closer to James Mill than has generally been allowed was education. His education policy with its strong emphasis on the Vernacular
and on "useful knowledge" was much like Mills.  

Macaulay's Minute, which served as the basis for Bentinck's Resolution of 7 March 1835, clearly indicates Macaulay's deep influence on him. This impressive document, written in Macaulay's most trenchant manner, was wholly destructive of the Orientalists' position and of the idea of devoting public funds to the teaching of languages in which there were no books on any subject which deserved comparison with the English.  

Though he had less knowledge of the needs and character of Indian education than some members of the General Committee, he had the capacity to represent the liberal programme and enjoyed the confidence of the Home authorities. His Minute on education contained the liberal programme.  

Though Macaulay was born in the Midlands and his first home was in the heart of the city of London, the true symbol of Macaulay's early years is Clapham, the centre of notable reformers and religious philanthropists, the so-called Clapham Sect. The very special atmosphere of Clapham, in which he grew up, had an enduring effect on him. He owed to this Clapham atmosphere the sense of his own fitness to play an important part in public affairs of great moment, his habit of emphatic moral judgement on public issues and a tendency towards self-righteousness,
his sense of party loyalty to the Whigs as of a loyalty to a cause and his belief in the possibility of progress and reform. During his education at Cambridge, he came under the influence of Benthamite ideas which were fashionable among the students. The attraction of Benthamite ideas for him was somewhat modified by his dislike for the doctrinaire approach among the brasher Utilitarians, and his zeal for reform was always modified by romantic conservatism, the tradition that came down from Burke through Scott.

According to Macaulay, the first task of the Government was to educate a class of people who had the social status, leisure and wealth to benefit from Western education. Since the Government had limited resources, it would have to educate the few rather than the masses, and then expect this Western knowledge to percolate to the rest of the population. The main thesis of Macaulay in his own words was: "we have educated a people who can not at present be educated by means of their mother tongue. We must teach them some foreign language. The claims of our own language, it is hardly necessary to recapitulate. It stands pre-eminent even among the languages of the West." Macaulay's Minute had a vital significance in translating liberal and humanitarian principles into Indian education. It emphasized the strength and weakness of the
basic liberal attitude towards India's educational problem. Macaulay in his Minute challenged the merits of the traditional learning which did not stand the modern test for its poverty of science and Utilitarian knowledge which were the basis of modern learning. Despite Macaulay's vigorous criticism of traditional Oriental learning, Bentinck did not accept his recommendation of total neglect of Oriental learning, and the Government continued the policy of patronage to Oriental scholarship to which it had already committed itself. For a long time it has been held that Macaulay was principally responsible for the Anglicization of education in Bengal in 1835. Recent investigations have established that Bentinck had already formed his views on education before the arrival of Macaulay in Bengal. In a letter of 18 March 1833, Trevelyan wrote to Bentinck that he longed to see established under Bentinck's administration a system of education "so comprehensive as to embrace every class of public teachers, so drastic as to admit of its being gradually extended to every village in the country..............". 99

Macaulay sowed the seeds on a ready soil, and rich was the harvest reaped. "The cry that had long since been raised for the demolition of everything Oriental to make room for what was Occidental became louder as he infused into them a fresh spirit of reformation." 100 It enjoined a system of education for which Raja Rammohan Roy and Derozio had prepared the ground.

* *

2. In their lifetime the group were not known as the Clapham Sect. They were, in fact, not popularly known by that name until after the publication of Sir Stephen's essay with that title in 1844. In their own day they were derisively known as 'Saints' and commonly so-called.


4. Bentham, Jeremy (1748-1832): English philosopher and Jurist. The first important work of Bentham (1976), "The Fragment on Government" - a criticism of "The Commentaries of Blackstone" - marked the beginning of philosophic radicalism or Utilitarianism. In the Introduction to "Principles of Morals and Legislation" (1789) Bentham declared that the mankind was governed by two sovereign motives - pain and pleasure, and the principle of utility was its offshoot.

5. Mill, James (1773-1836): played a great part in 19th century English politics, and was more than any other man, the founder of what was called 'Utilitarianism'.
In 1808 he became acquainted with Bentham and began to write for the Edinburgh Review to popularise the views of Bentham. In 1819 he was appointed assistant Examiner of Indian Correspondence in the India House and in 1831 he was promoted to be the head of the Offices. His greatest work was 'History of India' represented utilitarian programme of reforming the whole system of governing the country.

6. Lord William Cavendish Bentinck (1774-1839); Gov-General of India, 1828-35; before leaving for India in December 1827, Bentinck was given a farewell dinner at historian George Grote's house, where he was feasted on "the pure milk of the Benthamite word!" In reply he said, "I am going to British India, but I shall not be Gov-General. It is you that will be Gov-General".

7. Sir Charles Theophilus Metcalfe (1785-1845); Arrived Bengal 1801, Resident at Delhi, 1811-19. Resident at Hyderabad 1820-25. Resident at Delhi 1825-27. Member of Supreme Council 1827-34. Acting Gov-General 1835-36. Lt. Governor North-Western Provinces 1836-38. He was responsible for free press in India in 1835, a reform designed to supplement the work of education initiated by Bentinck.
8. Thomas Babington Macaulay (1800-59): English politician, orator, administrator, essayist and historian, Macaulay achieved fame as author of celebrated History of England which brought his contemporary acclaim as the founder of what is now known as the whig interpretation of history. Commissioner, India Board; Secretary India Board in 1833; Member Governor-General of India's Council 1834-38; President of Law Commission and General Committee of Public Instruction, 1835-38; took prominent part under Bentinck to inaugurate a system of Western education in India; War Secretary 1839-41, Liberal M.P. 1839-47, 1852-56.


10A. General Committee of Public Instruction was constituted by the acting Governor-General John Adam on 31th July 1823, with ten members under the presidency of J.H. Harington, as organ of the Government of Bengal in matters connected with education. It was consulted and its views were adopted on all important questions affecting education (1823-42), and it was the channel of all official correspondence with the educational Institutions.


13. Extract from the despatch of the Court of Directors, dated 18 February 1824, to the Gov. General in Council, Bengal.

(Sharp - Sel from Ed. Records, Part I, P.91-93).


15. Sir Charles Grant (1746-1823) arrived in India in 1767 and again as a writer, 1772-73; Commercial Resident at Maldah in 1781 and the fourth member of the Board of Trade with superintendence of Company's trade in Bengal, 1787-1790. He supported missionary work in Bengal and wrote his famous work "Observations" about India in 1792. He became M.P. for Inverness in 1802 and retained the seat 1804-1818; Chairman of the Court of Directors in 1805, 1809 and 1815 and in Parliament took a leading part in all discussions about Company's affairs - renewal of the Charter of 1813, the China trade, missions in India etc. In the Charter Act of 1813, he obtained an annual grant of one lac rupees for education in India, the appointment of Bishops in
India and greater freedom for missionary work.

15A. George Udney - Successor of Charles Grant as commercial Resident at Maldah - a member of Supreme Council under Lord Wellesley (1800-1805) and a friend of Serampore missionaries.

16. Teignmouth, John Shore, First Baron (1751-1834): Arrived in Calcutta as a writer in E.I. Company's Civil Service in 1769. Member of the Revenue Council, 1775-80; Member of Supreme Council, 1787-89; Governor-General of India 1793-1798; "a typical Bengal civilian of the best type, a great revenue expert, an upright, dull, respectable, friendly kind of man, hating pomp of any sort, loving peace and economy, very pious"; made Baron Teignmouth in 1798; joined the Clapham Sect and was President of the British and Foreign Bible Society 1804-34.

17. The name "The Clapham Sect" was made popular by Sir James Stephen in his famous essay published in the 'Edinburgh Review' under that title in 1844, and was reprinted in 'Essays in Ecclesiastical Biography'. The phrase Clapham sect was supposed to be coined by Sydney Smith of the 'Edinburgh Review'. But Dr. E.M. House, in his work 'Saints in Politics' pointed out that the phrase was coined not by Sydney Smith but by James Stephen.
18. William Wilberforce (1759-1833); Politician and Philanthropist. Educated at Cambridge, became a close friend of the future prime minister William Pitt, the younger. He derived his inspiration from his Evangelical Christianity, to which he converted in 1784-85; he and his associates - Henry Thornton, Charles Grant, Granville Sharp, Thomas Clarkson, Zachary Macaulay and James Stephen - were first called the Saints and afterwards the Clapham Sect. With all the gifts of others, without Wilberforce, they would never have been called a sect.


20. 'Observations on the State of Society of the Asiatic Subjects of Great Britain'. It was written by Charles Grant in 1792 and printed by the Order of Parliament in 1813 and again in 1832. It will be found in Appendix I of Select Committee Report of Parliament, 1832, Vol.I.

21. Rev. Dr. Alexander Duff (1806-78); Ordained in 1829 and went out to Calcutta the same year as the first missionary of the General Assembly of the Church of Scotland. He was in India, 1830-5, 1840-50 and from 1856-63. An energetic educationist, he founded Duff College at Calcutta. He edited the 'Calcutta
Review" and wrote "India and Indian Missions." It is said that "the Education Despatch of (1854) was practically Duff's memorandum writ large."; assisted greatly in the establishment of Calcutta University, 1857.

22. Dubois, Jean-Antoine (1765-1848) : French missionary came to India to preach Christianity at the outbreak of the French Revolution; after 32 years of arduous labours he returned convinced that the conversion of the Hindus with the deep-rooted prejudices of centuries was impossible. He wrote "Description of the character, Manners and Customs of the People of India, and of their Institutions, religious and civil." (London, 1816).

23. Rev. Dr. Claudius Buchanan (1766-1815) Educated at Inverness, Glasgow University, Queen's College, Cambridge, 1791-95, ordained 1795, reached Calcutta as Chaplain in 1797; Professor and Vice-Provost of Fort William College, 1799-1807, returned to England in 1808, and advocated the cause of missions and appointment of Bishops in India. He wrote several tracts about Christianity and Christian missions in India, Christian Researches in Asia, 1810; An apology for promoting Christianity in India, 1813. He conceived history in terms of the progress of Christianity and
divided history into three eras: the era of primitive Christianity; the era of reformation; the era of light—the present time culminate in the triumph of Christianity.


25. Henry Thornton (1760-1815): Philanthropist and economist, son of John Thornton, an uncle of Wilberforce, belonged to the inner group of the Clapham Sect. He had the practical sagacity of a successful man of business and grasped the abstract problems of finance and wrote a classic "Enquiry into Paper Credit." His house at Battersea Rise upon Clapham Common became the meeting-place of the informal Councils which gathered round Wilberforce.


29. J.C. Marshman, 'Evidence before the Select Committee of the House of Lords, on 15 June 1853.


32. Ibid. P.873.


46. A.N. Bose, Indian Education in Parliamentary Papers, P.269; Extracts from the Minutes of Oral Evidence of James Mill recorded by the Select Committee of Parliament, 1832. (Calcutta, 1952)

47. Ibid, P. 271.

48. A. Howell: Education in British India prior to 1854, (Cal, 1872, P.1).


50. Holwell, John Zephaniah (1711-1798) was the first Englishman to study Hindu antiquities, mythology and religion in a systematic manner. He came as a surgeon in Bengal in the Company's service and eventually became the Governor of Bengal for a brief period in 1760. It was during his retirement in England that he published a disjointed and incohesive work concerning Hinduism.

51. Dow, Alexander (1735 or '36-1779): He came to India as
ensign in the Company's Bengal Army in 1760 and became Colonel by the time he died. He published the two volumes of his 'History of Hindustan' which was considered as a great source of information about Hinduism in the 18th Century. It was largely based on Muslim historian Firista.

52. Sir William Jones (1746-1794) a great orientalist who had arrived in Calcutta as a puisne judge of the Supreme Court in Sept., 1783. First President of the Asiatic Society of Bengal in 1785. He decided to learn Sanskrit to verify the source of Hindu law practised in the court; but soon fell in love with the language. He translated Sakuntala (1789), Gita-Govinda (1789), the Manusambita (1794) and the Hitopadesa and edited Ritusamhara (1792). His fame as a Sanskrit scholar eclipsed all the rest of his many accomplishments.

53. Sir Edward Hyde East (1764-1847) was the Chief Justice of the Calcutta Supreme Court, (1813-22). He was associated with the foundation of Hindu College at Calcutta in 1816.

54. General John Carnac (1716-1800) entered E.I.Christian's service as Captain, beat off Shuja-ud-daula's attack on Patna and made Brig-General in 1764; member of the Council of Bombay 1776-79.
55. Sir Charles Wilkins (1750-1833): a merchant in the E.I. Company's service and a founder member of the Asiatic Society. He translated the Bhagavadgita into English in 1785, Hitopadesh (1787) and wrote a grammar of Sanskrit language (1808).

56. Jonathan Duncan (1756-1811) arrived at Calcutta in E.I. Company's service 1772; made Resident at Benares 1788-95; founded Benares Sanskrit College in 1792 to endear the British Government to the native Hindus; Governor of Bombay for 16 years, 1795-1811.


58. Henry Thomas Colebrooke (1765-1837): arrived at India as writer in E.I. Company's service, 1782; became a judge of the Sader Dewani Adalat; President of the Asiatic Society in Bengal from 1806-15 and contributed nineteen learned papers to the transactions of the Society. He translated "Vivadabhanjan van" of Jagannath Tarka Panchanan into English under the title of the Digest of Hindu Law of Contracts and Successions (1798); wrote a learned account of the Vedas (1805); a critical edition of the Sanskrit lexicon Amarkosha (1808) and contributed to learned journals as the Transactions of the Royal Asiatic Society, London, the Quarterly Journal of Science etc.
Dr. Horace Hayman Wilson (1786-1860) arrived at Calcutta, 1808 in the Medical service of the E.I. Company. His great service for Sanskrit scholarship began in 1813 when he translated the famous poetical work of Kalidasa, the "Meghdoot". He became the greatest Sanskrit scholar of his time, combining a variety of interest as linguist, historian, numismatist, actor and musician. He wrote the "Theatre of the Hindus" and contributed to "Asiatic Researches" and other Oriental magazines. He was secretary to the Asiatic Society of Bengal (1811-1833). His great role in the shaping of Orientalist education policy, 1823-33 was made possible by his presence in the General Committee of Public Instruction as Secretary.


The Calcutta Review, Jan-June, 1845, P. 262.


Rev. Dr. William Carey (1761-1834) was Orientalist and missionary, joined the congregation of Baptists in 1783, formed a missionary society at Kettering in 1792, arrived at Bengal in 1794 and organised a missionary settlement at Serampore in 1799; he translated the Bible into Bengali and afterwards
into 26 languages. In 1801 appointed a Professor of Sanskrit, Bengali and Mahratti at the College of Fort William. He wrote grammar of Mahratti (1805), Sanskrit (1806), Punjabi (1812), Telinga (1814), Bhotanta (1826), Dictionaries of Mahratti (1810), Bengali (1818) and Bhotanta (1826).

64. N.R. Roy - Hundred years of the University of Calcutta, (Cal, 1957), P. 6-7.


66. Henry Shakespeare - graduated from the college of Fort William in 1805. He entered the Judicial Service in Eastern Bengal. He was appointed the Superintendent of the Calcutta Police in 1821. In 1823 he was invited to be an original member of the General Committee of Public Instruction and became one of the staunch supporters of Orientalist education.


68. Ibid.

69. Ibid.

70. Bengal Revenue Proceedings, no. 2, dated 17 July, 1823.
71. Sharp - Op. Cit. P.95, Extract from the letter dt. 18 Feb, 1824, from the General Committee of Public Instruction to the Gov-General.


74. The English classes were introduced in Calcutta Madrasa and Sanskrit College in 1824 and in the same year an attempt was made to acquaint the students of the Sanskrit College with European science with no permanent result. In 1826 Medical classes on European lines were introduced in Calcutta Madrasa and Sanskrit College which continued till 1833.

75. The younger group in the General Committee was Trevelyan, J.R. Colvin and E. Ryan and W.W. Bird. Op. Cit.


78. This evidence is to be found in the reports on the progress of the Hindu College by men including the Orientalist H.H. Wilson. In 1831, the following works were studied in the higher classes: Shakespeare, Milton, Dryden's Virgil, Pope's Iliad and Odyssey in Poetry; and in history, Russell's Modern Europe, Robertson's Charles V, and Goldsmith's classical histories. (Annual Report of the General Committee of Public Instruction for 1831).


80. The Principal documents of this controversy are to be found in the India Public Proc., of 7 March 1835, No. 7-14, No. 7, dated 21 January 1835, gives the Western case, and No. 14, dated 22 January 1835, gives the Oriental case.


83A. Sir Charles Edward Trevelyan (1807-86) Appointed assistant to Metcalfe at Delhi, 1827. Secretary to Government in Political Department, 1831-36. Married Macaulay's
sister, Hannah Macaulay, 1834. Secretary to Sudder Board of Revenue, 1836-7. A strong 'Anglicist' played a significant part in the "Anglo-Orientalist" education controversy under the administration of Lord William Bentinck. Wrote the famous tract "On the Education of the People of India in 1838. Governor of Madras in 1859-60 and Finance Member of Govt. of India in 1862-65.

84. Amongst the few surviving papers of Sir Charles Trevelyan's first term in India is a "Note on Neutrality in religion" in answer to an inquiry of Lord William Bentinck, 20 Nov. 1834. (See also note No. 89).


90. Sharp - Op. Cit. P. 104 - Extract from a letter, No. 2093, dt. 21 January 1835, from J.C.C. Sutherland, Secy. to General Committee of P.I. to Secretary to Government in the General Dept.


V.N.Datta, 'Unpublished Letters of Trevelyan'.

100. Roper Lethbridge, 'Ramtanu Lahiri', 1907, P. 93.

101. Raja Rammohun Roy (1772-1833) : Leading Bengali social and religious reformer of 19th Century and strong advocate of Western education (address, dated 11 December 1823 to Gov-General Lord Amherst); founded Brahmo Samaj in 1828; vigorous supporter of the abolition of Suttee in 1829; a lover of liberty in all forms, the pioneer of cultural Renaissance in 19th Century India.

102. Derozio, Henry Louis Vivian (1809-1831) Educated at David Drummond's Dharmatala Academy and imbibed from his Scottish teacher the rational ideas. Appointed as the fourth teacher in Hindu College in May 1827 and won fame for writing poems in English. Under his influence, the students of the Hindu College, Young Bengal as they came to be known, studied Locke, Bentham, Mill and Tom Paine. He founded the Academic Association in 1828 where the students debated such lively and unconventional ideas as fate, free-will, and hallowness of idolatry etc. He was dismissed from the Hindu College in 1831 on the charge of corrupting the minds of the young students.