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ALEXANDER DUFF

AS AN

EDUCATOR

By

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## INTRODUCTION

### 1- The Choice of Our Subject.

The subject for this paper was suggested by Charles H. Fahs of the Foreign Missions Library in New York City. It was he who called attention to the fact that it is nearly one hundred years since Alexander Duff first went out to India. Subsequent reading revealed the fact that it was in 1830 that he arrived in India as the agent of the Scottish Churches. He was sent to found an educational work among Hindus. Today he is acknowledged universally as one of the few men who have been most influential in the formation of the educational policies of that land. His biographers have dealt in great detail with the various phases of his life. Their works have been colored mainly by their desire to picture his work from the standpoint of the missionary. This is quite justified for he was a missionary and kept his missionary purposes in the foreground. It remains for us to enquire into his work and contributions in the educational field alone. In so doing we are in the field which he chose as his special field of labor. We will find ourselves of necessity seeking elements in his profound religious experience, and high missionary idealism, to help us in understanding his philosophy of education. A most prominent characteristic in all his life is his wholehearted devotion to and tireless seeking after truth. He would recognize it wherever found. He would acquaint folk with it from whatever angle of approach to the end that he might lead them to Him who is the Truth. To him the very center, essence, and heart of all truth was found in Him who said, "I am the....Truth."

That great purpose of his is expressed thus by one,

"In short, the design of the first Scottish missionaries, was to lay the foundation of a system of education which might ultimately embrace all branches ordinarily taught in the higher schools and colleges of Christian Europe, but in inseparable combination with the Christian faith and its doctrines, precepts and evidences, with a view to the practical regulation of life and conduct." <sup>(1)</sup> Still another says, "His was a creative personality and out of the contact of that vivid spirit with the India of his day have come a great educational movement, which, so far as their origins are concerned can best be studied in the life of this man." <sup>(2)</sup> A man of boundless zeal, of enticing eloquence, of creative power, a student, philosopher statesman, a man of prayer and spiritual vision, he gave his life that the people of that great land might be freed to life eternal.

The ultimate purpose of our study is to understand his philosophy of education, and to estimate his permanent value in his influence upon the educational history of India.

## 2- The Plan of Treatment of Our Subject.

Our first inquiry will be into the education in India at the time when Duff came upon the stage. The Hindu education was an ancient system and deep-seated, yet caste-bound, cramped and limited. There were some occasional efforts to acquaint the Indian with the ideals and literature of the West, and a thirst for Western knowledge was growing. These factors had united to create an intellectual ferment which was manifest in a growing atheism, and iconoclastic agnosticism.

The next subjects to engage our attention will be his philosophy of education, the outworking of his plans, his efforts for social reforms, and his personal influence upon the people with whom he came in contact. The first suggests the basis of his policy and work, while the others illustrate how his plans brought

an instant response from the people. Other chapters deal with his efforts beyond the schoolroom, for the uplift of womanhood, the education of women, and the relief of the evils of caste. One of the most striking and moulding influences upon some individuals was the intimate devotional life and prayer life of his home to which numbers were invited.

But there are yet wider effects of such a life as his. The present educational policies are reared upon foundations which he established, primarily the use of English as the medium for the instruction in Western literature and science. And every mission agency today recognizes that he was right in seeking to undermine Hinduism by the inculcation through the channels of an educational system of the truth as found in Christ.

The last chapter presents a summary of the most significant efforts facts regarding his influence and standing as an educator.

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1- Introduction.

It was in 1830 that Alexander Duff first came to India. The India of today is hardly to be compared with that of one hundred years ago. In that day we stand at the very threshold of a new day. The door is just ajar, and mighty forces are gathering for their part in transforming a mighty people. These peoples are as yet unfamiliar with the life of the West, and quite out of touch with all the world outside eastern Asia.

Before we can attempt an evaluation of the philosophy, methods, and success of the educational plans of Alexander Duff we must first understand some things of the country to which he came. For this purpose we will first look at the historical situation at that time. To keep in touch with our main interest however we will only view such of the historical situation as seems significant for the future of the educational movements of that day. We will then <sup>tu</sup> turn our attention to the ideals and methods of Indian Hindu Education as he found it on his arrival. It will also be valuable for us to see briefly the Christian Mission Schools, such as that of Carey and Marshman at Serampore. With this background we will try to form a conception of the intellectual ferment and uncertainty which existed in 1830.

2 / The Historical Situation.

When Duff arrived in India there was peace throughout the whole of the Indian Empire. The Burmese war had come to a close with the treaty of Yandabu. Only about seventy-five years earlier Clive had fought and defeated the Bengal Viceroy's Army at Plassey. The foundations of the Empire had been laid through him and his successors

The future was to see the scenes of war transferred from Bengal to the far North Western frontier, Afghanistan, the Punjab, and the Sikh country. But for some years the whole country was quiet. Many factors had brought about this period of quiet. Among them are the defeat of the native insurrectionists. Hunter tells us that "The fortress of Bhurtpore, which seemed to the natives impregnable, had been stormed; a mutiny which occurred among the Sepoys at Barrackpore had been put down." (N 3)

A second factor making for peace and quiet in the land was the person of the Governor General of India. "Lord William Bentinck, one of the most beneficent of India's rulers, had begun his peaceful administration." <sup>4</sup> (2) So it is that an Indian speaks of this man. And the historian adds: "The modern history of the British in India as benevolent administrators, ruling the country with a single eye to the good of the people, may almost be said to begin with Lord William Bentinck. According to the inscription upon his statue in Calcutta, from the pen of Macaulay: 'He abolished cruel rites; he effaced humiliating distinctions; he gave liberty to the expression of public opinion; his constant study was to elevate the intellectual and moral character of the nations committed to his charge.' " (3) 5

"Under the auspices of this enlightened Governor General important reform had begun to be made in every branch of the Administration. The public expenditures had been reduced; measures had been taken towards the wholesale suppression of the wholesale murder called thuggee, perpetuated under the Holy name of Religion; the natives of the country had begun to be employed in responsible and honourable judicial posts; and the cruel practice of self

immolation of Hindu widows on the funeral pyres of their deceased husbands had been rendered penal by an act of the legislature.....  
...All these and other causes combined to produce a great change in Hindu society in Bengal." (K) <sup>6</sup>

But, with all the reform, the ancient caste system still ruled impregnable and paralyzed educational and the cultural advance of the country as a whole. Hinduism arranged the people into the old divisions of the 'twice born' Aryan castes, namely the Brahman s Kshattriyas, and Vaisyas; and the 'once born' castes, consisting of the non Aryan Sudras and the classes of mixed descent. The very highest castes were allowed the learning of the sacred books and sacred lore, but to all the rest even this education was forbidden. It is this caste system which had much to do with the seeming utter paralysis of the educational movements in India until the advent of the British to India, and later to their educational reforms.

### 3 ½ Hindu Education.

Hunter tells us in his history that "each caste is, in the first place a trade-guild. It insures the proper training of the youth of its own special craft; " In this respect there is a close similarity, in so far as the castes were trades-guilds, between these and the Guild schools which appeared in Europe in the latter part of the middle ages. It will be seen however that any reading or study of philosophy or sacred writings was confined to the privileged few of the upper classes and indeed almost exclusively to the highest of all castes or Brahmins. This educational system, as we find it so far developed is very much compartmentalized. The generally known cultural values are limited to the few, and the others have a wholly utilitarian and practical form of training in a particular craft.

Even this was very limited in scope and only bears the slightest resemblance to anything which might be called of real cultural value.

At the beginning of the nineteenth century "there was nothing in Calcutta and all north India but two or three institutions where the old Arabic or Sanskrit learning was taught." "The language of Government and the Courts was Persian, and the only learning which was officially encouraged was the lore of the ancient books." (5)

Some men had learned English, a smattering of it. These were the men who had picked up what they needed for purposes of communications in trade with the Westerners. But there is little of what would be called education conducted in English. "As the vernaculars of the country were neglected by the British Government for the Persian of its Muhammedan predecessor, so English had to give way to a vicious orientalism." (8)

In 1780 Warren Hastings had founded the Madrissa or Muhammedan College in Calcutta to conciliate the Moulvies by teaching the whole range of the religion of Islam. In 1791 Jonathan Duncan, a philanthropist of note did the same for the Hindus, by establishing at Benares, the Benares Sanskrit College avowedly to cultivate their 'laws, literature, and religion.' (9)

In 1813 the Court of Directors had been forced to take action and the order was given that "a sum of not less than one lakh of rupees (10,000 Pounds) in each year shall be set apart and applied to the revival and improvement of literature, and encouragement of the learned native of India and for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories in India." (10)

This was not carried out until

after Duff came to India. "Colebrooke, -the greatest Orientalist who has yet lived.....directed the Parliamentary instructions to the establishment of another Sanskrit college, this time in Calcutta."<sup>11</sup> This however, ignored the use of English in education for the natives.

During the interval between 1634 and the beginning of the nineteenth century "no Bengali seems to have made the English language the subject of earnest study. A superficial acquaintance however, with that language, or rather with some of its words, must have been obtained by those Bengalis who came in daily contact with the foreigners for the transsection of business."<sup>12</sup>

It was the creation and establishment of the Supreme Court in Calcutta, in the year 1774, which led all respectable Bengalis to desire to learn the English language. And "While the people of India generally were but little effected by European influences governmental and commercial, there were in and about the Presidency cities, and especially in and about Calcutta a large body of natives who saw that their interests depended upon the sunshine of European favor and European employment. They were sagacious enough to see that the portal into the sun-lighted region was through English."<sup>13</sup> And so it came about that there was an ever increasing demand for instruction in English. And this was largely determined by the desire to further business relationships.

The year 1817 is an important date in the educational history of India. It was in that year that the Hindoo College was founded in Calcutta. The rise of this school from its very simple and humble character into a great college was due largely to the efforts of Horace Hayman Wilson, a great Sanskrit scholar. This school was the



impetus to the establishment of other schools of private nature such as the Oriental Seminary. To understand fully the place influence and value of this Hindoo College it is necessary to read the account of it given by Alexendar Duff himself before the Committee of the House of Commons. This report is given in the volume by Smith pages 99-101. The schools was variously called the Vidyalaya, or Anglo-Indian, or Hindoo College. The names of David Hare and Rammohun Roy are two of the most important to be remembered in this connection. The former, a watchmaker, "an ordinary illiterate man", worked unceasingly in developing plans for the school. These two men had met and discussed with others matters relating to the "elevation of the native mind and character." Rammohun Roy proposed to use the higher and purer Vedanta philosophy and dogmas, what is actually the Pantheism of the Vedas and the Upanishads, which, however, he called by the name of monotheism, which was at that time becoming more congenial.

The early days of the college were meagre in their slow progress. The number of students in six years did not exceed sixty or seventy. There were many natives on the Board or Committee and their prejudices seemed to drip further progress. When the school was about to fail due to the withdrawal of many of the English supporters appeal was made by David Hare to the Government. The Government responded with the necessary aid, with the stipulation that a visitor of their appointment be allowed for purposes of oversight. The first visitor appointed was the Mr. Hayman Wilson. Although taken from his devoted and seclusive studies of Sanskrit he adapted himself to this work and through him and his efforts the

school grew in size and importance quite rapidly. In those days the views of presenting English literature and science were somewhat contracted. "Their views seem to be that whatever of European literature and science might be conveyed to the native mind should be conveyed through native media, that is to say, the learned languages of India- for the Mohammedans, Arabic and Persian; and for the Hindoos, Sanskrit. This was the ~~prominent~~ predominant spirit and interest of the British government." 14 It will be seen later that the vernaculars, however well developed for the expression of the philosophy and lore of their great systems was in no measure adequate for the conveying of scientific knowledge of the knowledge of western literature.

#### 4 Other Christian, English and Vernacular Schools.

In other parts of India there were other schools which attempted to use English as a medium for conveying truth. We may mention one here, opened at Benares in 1814 by a near Christian named Jeynarain Ghosal. Another of less importance is that opened about the same time at Chinsurah. The former school is still used by the Church Missionary Society. Dr. Marshman established many native schools in 1816 all over Bengal. It was two years later that the famous school at Serampore was started. This was an effort to do from the Christian standpoint what the Hindoos had been doing from a purely secular standpoint. Serampore was sixteen miles from Calcutta and although that well-famed trio, Carey, Marshman and Ward labored magnificently there they could hardly make any impression upon Calcutta at such a distance. We will not need to trace in great detail the growing success of this college, but rather state the principle which governed these men in their building of the college. Their work

was started with a three fold purpose; -

- 1 "Preaching the Gospel in the native tongue to the people;
- 2 "Translating the Bible into all the languages of Southern and Eastern Asia.
- 3 "Teaching the young, both heathen and Christian, both boys and girls in vernacular schools." 15

A fourth effort was added to these at a later time, namely, that of building a college with the thought in mind that only in this way could they reach the educated native and Brahminical classes. The school by its location and by its method, in that it proposed the use of the vernacular, was not in a position of advantage in trying to carry out its ideals. "But...the prospectus of the 'College for the Instruction of Asiatic, Christian, and other youth in Eastern literature and science.'.....sketched a more perfect and complete system than any since attempted. Their ideal was a combination of the European and Oriental to evangelize the people of India." This in brief outline is the ideal of the Serampore College. (A great deal of detail is available in the biographies of Carey and Marshman as well as in Smith's biography of Duff.)

##### 5 The Intellectual Ferment.

All of the schools which held to the use of English as a medium of instruction, or the teaching of English literature and science, or both, were parties in what had issued by the year 1830 as a great intellectual ferment of considerable extent and of increasing intensity. The effect on the Hindu mind was twofold: on the one hand its dormant energies were opened up, its prejudices were being ~~dissipated~~ dissipated, and the restrictions of caste were being broken down, indeed the whole system of national superstition

was beginning to break down. But on the other hand the secular English education was not building a sturdy structure where it was pulling down the age long system. That which the youth of the land were undergoing is best described as a Revolution. They were wild in their views, introducing reckless innovations, their religious opinions were of an infidel character and their liberty of expression rather took the turn to licentiousness. While the shattering of superstition was a welcome thing, the utter atheism and religious indifference that came as a result of the method of the shattering process was a chilling influence upon all who sought the moral and intellectual welfare of the nation.

Smith describes some of the effects of this kind of education in this way,- "Into some, thus deprived of even the support which the ethical elements of their old orthodoxy supplied the new demons of lawless lust, and western vice had entered with the secularism and anti-theism of the Hindoo College,".... <sup>16</sup> (74) <sup>17</sup> (153) ✓

Conflicts arose between faculty members and teachers calling for official explanation and vindication. And in 1830 the most drastic measures were taken, namely, the penalty of dismissal for a faculty member who did not, "abstain from any communications on the subject of Hindoo religion with the boys" or who allowed any practices inconsistent with the Hindu notions of propriety, such as eating or drinking in the school or class rooms."

#### 6 Concluding.

The country was in a period of quiet and peace politically. The old educational methods and ideals still held sway in large areas of the country. Here and there <sup>however</sup> we see the very foundations beginning to crumble. In 1830 in Bengal as in some other more

localized centers, the condition intellectually and socially is one of turmoil, struggle, recklessness and atheism. This is a direct result of the newer methods of education, which may be called destructive of old ideals, but not at all constructive of new and better ideals in their place. It is this scene which confronted Duff when he arrived<sup>v</sup> in India in the year 1830.

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## THE PHILOSOPHY OF EDUCATION OF ALEXANDER DUFF

### I- Introduction.

In a previous paper we have traced the educational work that was being done in India, and especially in Bengal, in the year 1830. This is the year of the arrival of the Scottish missionary and educator, Dr. Alexander Duff. This year marks the beginning of the educational movement which has been one of the greatest factors in making India what she is today. "The factors which have created the Calcutta of today from the Calcutta of 100 years ago are manifold, but among them stand out most powerful of all certain personalities as some of the most powerful of all the influences which have been exerted upon India." We must read the changes in India in the lives and ideals of some of these men. Among them is Alexander Duff. "His was a creative personality, and out of the contact <sup>of</sup> with that vivid spirit with the India of his day have come the great educational movements which so far as their origin is concerned can best be studied in the life of this man." <sup>18</sup> (18)

In studying the educational philosophy of this great educator we will first look at the background of his training. Second, we will mention briefly the chief features of the Calcutta of the early nineteenth century. We will then review and discuss the two distinctive policies or principles which guided him in all his work of education. Our purpose is, then, to reveal and illuminate the philosophy which is fundamental to the educational policies which have so revolutionized India. But we must everywhere remember that we are looking at the simplicity of origin. We are studying the motives as well as principles,

ideals as well as methods.

2-Duff 's education and early training.

Duff spent eight years at St. Andrews in Scotland. It was during the years when many of the great missionary organizations were born, and marks the real awakening of the Christian conscience in respect of its privilege and in respect of those who live in other lands and under other religious systems. Perhaps the greatest single influence upon Duff in these days was that of Dr. Chalmers. It was in 1823 that Chalmers was called to St. Andrews to take the chair of Moral Philosophy. A man of great earnestness and zeal, humble and devoted, of broad sympathies and deep understanding, he made a very deep impression upon all who knew him there. The classes in Moral Philosophy became a genuine search for truth on the part of scholars and teacher. "His reverence for truth and his intense belief in its 'whiteness' made the shabby and superficial methods of the propagandist seem not merely unworthy but utterly unnecessary and irrevelant in his eyes." <sup>27</sup> And the biographer adds, "It is impossible not to see in Duff's later life and work the influences, <sup>of Chalmers' vision of truth</sup> philosophical, scientific, and revealed- as one great whole, its parts fundamentally and essentially inseparable." <sup>19</sup> <sup>(2)</sup> The classes were always opened with "short intensive prayer", brief but impressive and breeding the conviction of divine earnestness and certitude. It was through this same teachers influence that the St. Andrews Missionary Society came into being. The students were continually invited to his home to meet such men as Marshman of Serampore and other missionaries who were visitors there. When Duff himself was confronted with the question of whether he should go to India or not, it

was a long process to definite decision. When the decision was made however, it was with deep earnestness and care, and in deep conviction of God's guidance in the matter. And so it was that from eight years in St. Andrews, ordained by the same Dr. Chalmers, Duff started for India in 1829 at 23 years of age,. He was the agent of the Church of Scotland.

### 3 Calcutta in 1830

The city to which he came was one of great size and importance for all Bengal and indeed all the Empire. Calcutta covered an area of thirty-one square miles and had a fixed population of 900,000 besides the great crowds of those who sought the city for business, commercial, or educational purposes. It was then estimated that if the responsibilities of the empire had been forsaken and only Bengal retained, its sixty millions of people would have been able to provide for the mother country four to six million sterling annually. It was from Calcutta that decrees went out against the Burmese, to Java, to Canton, to the Western Himalayas, and her influence was felt in the Cape and in Australia when they started on their careers. No city in the east had grown so rapidly and no one had promise of a greater future if the era of peace should remain.

### 4 The Two educational Principles of Duff.

As Alexander Duff came to India he made a very careful study of all the education then going on in and around Calcutta. He had been instructed to open his school in the rural districts of Bengal rather than in Calcutta. He soon came to feel that the city of Calcutta was the one place where their ends could best be gained, as it was the center of the region as of the empire. He called at every kind of school, investigated every policy, talked with the missionaries, and watched their methods in operation.



The last one whom he visited was that venerable educator, William Carey, who up to that time <sup>had</sup> ~~at~~ established the greatest educational institution in all of India. Their meeting, and the older man's blessing must have been very impressive as it was stimulating to the young man. <sup>27</sup><sub>(40)</sub> The success of Carey combined with his hearty approval of the plans which Duff offered proved a great impetus to the young educator. This was all the more appreciated in view of the growing hostility of many of the other missionaries, who thought the young man extravagant and about to destroy what work they had built up in their long and arduous years of labor. He watched the missionaries in their efforts to preach in the vernacular in the bamboo huts. He learned that very few had really been won over from Hindooism. He felt the chill of the utter standstill which seemed to exist in spite of all the concerted efforts of the workers. An even more allarming thing came to his view in the new atheism which was becoming apparent as a result of the slow infusion of the culture and learning of the west. The new freedom from restraint which the young men were feeling was leading to recklessness on every hand. All of these things made the purposes and plans of Duff more strong and sure.

He shaped his policy in order to make the greatest possible assault upon Hindooism. It involved two major decisions. "The first was to make use of higher education as a missionary instrument. The second was to give that education through the medium of the English language." <sup>20</sup><sub>(3)</sub>

He conceived of his plans as for all the peoples of India. It was many years later that in speaking of these early days he said to the people of his native land, "we thought not of individuals merely; we looked to the masses." And so spurring <sup>W</sup> the success of the

-X-

hour he set his eye to the future with that great purpose in his heart which he once revealed to his colleagues as follows: "While you engage in directly separating as many precious atoms from the mass as the stubborn <sup>resistance to the ordinary</sup> appliances can admit, we shall, with the blessing of God, devote our time and strength to the preparing of a mine, and the setting of a train which shall one day explode and tear up the whole from its lowest depths." (#)<sup>21</sup>

Duff was not only interested in teaching religious ideas. Far less did he think of Christian Education as merely the ordinary subjects but related to the Bible or explanations of Christian truth. "To him all truth was one, and Christianity in his view had everything to gain and nothing to lose by the teaching of truth in any realm whatever."<sup>22</sup> And again, he did not mean to teach all the recognized secular subjects and alongside of them interject an hour of instruction in the Bible or Christianity. "To him Christianity- the revelation of God, man and the world contained in the life and death, the teaching and personality of Jesus Christ- was the center of all truth, the explanation of the scattered fragments of the world's learning, the key to all mysteries, the consummation of all knowledge."<sup>23</sup> (6)

His policy then, was to offer to all who would avail themselves of it instruction in all truth with the Christian revelation at its center and in intimate relation with the whole and all its parts.

Above we have mentioned his wish to so undermine Hindooism that it would ultimately fall, to strike at its base and rend it asunder. This was always in his mind. He thought of Hindooism as a gigantic "system of error" and believed that when the young minds came into contact with the learning of the world, and learned themselves to reason that it would vanish and fade away.

In an earlier chapter we have mentioned the intellectual ferment which had taken the youth of Bengal and Calcutta and had swept them into skepticism and atheism. Duff viewed this aspect of the times with mingled feelings of hope and dissatisfaction. Hopeful he must be for here before his eyes western culture was actually rending Hindooism and it was fading from view in the lives of those concerned. But despair loomed large for many were at the same time plunged helplessly and without understanding into the deepest night of skepticism. Debating societies were numerous and their young men met week after week crying out, "Down with Hindooism", "Down with orthodoxy". The resulting educated agnosticism was the second of the greatest enemies which confronted this young missionary. To him it seemed the stronger of the two foes.

He aimed to place in all the confusion of falling orthodoxy a constructive element, a living force which should enliven the whole. Deploring with all his soul the way in which western education and learning had torn down and left in confusion, he would build a lofty structure, and order and elevate all who would come and share. He himself tells us at a later date that he solemnly resolved to do one thing certainly: "Whatever scheme of instruction he might adopt must involve the necessity of reading some portion of the Bible daily by every class that could read it, and of expounding it to such as could not, with a view to enlightening the understanding, spiritually impressing the heart, and quickening the conscience, while the teacher prayed at the same time that the truth might be brought home, by the grace of the Spirit, for the real conversion to God of at least some of them."<sup>24</sup>(7)

"In short, the design.....was to lay the foundation of a system of education which might ultimately embrace all the branches ordinarily taught in higher schools of Christian Europe, but in inseparable combination with the Christian faith and its doctrines, precepts, and evidences, with a view to the practical elevation of life." (25)

The second great principle which he incorporated in his plans for the school and college, was that of using English as the medium of instruction in the schools. This policy was quite as difficult in the atmosphere of the Calcutta in which he hoped to set up the school. There was a great controversy going on between the Anglicists and the Orientalists, which lasted until Government action which followed the Macaulay Minute of 1835. The power of the forces which were arrayed against him cannot be overestimated. His own words tell the story of the conditions far better than we can do.: "All argument and authority not only preponderated but in favor of the Sanskrit, but seemed exclusively in its favor. The Supreme Government had decided in its favor. Their schemes of education were essentially based on the assumption, that as a matter of course and without the possibility of dispute, it must be the best. All learned Orientalists whose opinion had hitherto been despotic and uncontrollable law, were enthusiastically and exclusively in its favor. And what was most silencing of all the theory and practice of some of the oldest and most experienced missionaries in Bengal was decidedly in its favor.....Yet it was in the face of the highest authorities.....that the resolutions were taken after matured consideration, wholly to repudiate the Sanskrit and the other learned languages of India as the best instruments of a superior education and openly and fearlessly to proclaim the English language as the most

effective medium of Indian illumination-the best and amplest channel for speedily letting in the full stream of European knowledge on the minds of those who by their station in society, their character and attainments, their professional occupations as teachers and preachers were destined to influence and direct the national intellect and heart of India." <sup>26</sup>

It was indeed a conflict of two cultures. The question at stake was whether the older culture of the people should be taught in their old languages, to be venerated, exalted and extended. Or was this culture to be mingled with the culture of the West. If the Western culture came in with the use of English in the schools the older culture would be at a distinct disadvantage and could hardly hope to compete.

In introducing the study of the Bible and the practice of praying into all his classes, Duff had a far deeper wish than merely to make religion the foundation of the whole intellectual system. His wish was to make it the "animating spirit which should pervade all else." This gives to religion a most exalted place in the program of education. It would doubtless raise all the exponents of the older native culture to stand in protection of the time honored system. Withal it was thoroughgoing, constructive in character, and backed by an untiring and intense personality who was ready to follow it to a conclusive end in any event.

There was in Calcutta a native of great influence, one named Raja Rammohun Roy. He had received an English education, and was at this time 56 years of age. He had been at one time an enquirer into the truths of Christianity and the Christian religion, but due to certain opposition from some of the

missionaries he had been turned away. This opposition was occasioned by some of his writings in which they thought he had belittled the Christian gospel. It was plainly enough a case of misunderstanding. This man was at this time busy in an effort to purify the popular religion of its perverseness by an effort to fall "back on its early purity." He had been a publisher and editor for some years, always championing the cause of reform and enlightenment.

Duff went to visit him during his first days in Calcutta upon the advice of one of the government officials. He found in Rammohun Roy a hearty supporter of all his plans. The Raja expressed his approval at once and that very cordially. He believed that "religion was essential to develop and regulate all the powers of the mind, emotions of the heart, and workings of the conscience." He further added that he thought the Bible as a book of revelation <sup>was unequalled</sup> and gave his consent to the plan for daily Bible study. He was also strong for the inculcation of prayer into the training of the school. He stated that the Lord's Prayer should be used because there was not to be found in any literature a more concise, and meaningful, and exalted prayer.

A further point of concord was <sup>his</sup> belief that English should be the medium for the presentation of truth. "He declared of the Indian Government that it acted just as if the English Government, proposing to set up a school or college for improved literature, science and philosophy had established a great seminary for teaching all the scholastic, legendary, and other absurdities of the Middle Ages." And so it came about that while many of the young educator's countrymen and co-

missionaries rejected his plans completely, one of the natives of great influence ~~he~~ gave his support and aid to the new projects. Hardly could a contrast be more vivid and more happy. The Scottish Missionary with his heart's devotion to his Master at white heat unites with a venerable reformer and enquirer in an effort to develop and elevate the life of the peoples of a great country of over three hundred millions.

5 Concluding.

We have seen some of the influences which shaped the educational ideals of Alexander Duff. In his days at St. Andrews the guidance and fellowship of Dr. Chalmers in<sup>ed</sup> spirit, ~~these~~ zeal for the work, the utter and earnest passion to bring people into harmony with God, a wholesome seeking after truth and love of it when found, all infused with the deepest conviction in the revelation of the Bible as the center of all truth, which characterized Duff in all his years of work in India. He went to the largest and most influential city of the East. He formulated his dual policy of using education for the presentation of Christian truth and for gaining the ends of Christian religion, and to use the English language as the medium of the presentation of truth of all kinds. To this he added the study, reading and expounding of the Bible as the "animating spirit" of all truth, the center of all truth as the revelation of God, man and the world. Spurned by many associates, hated by numbers of the natives, passed by by Government officials, but with the support of Carey and Roy he is ready to introduce his plans to the classroom for testing in actual experience.

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## APPLICATION OF THE PHILOSOPHY OF EDUCATION OF ALEXANDER DUFF

### (-Introduction.

Having studied the educational conditions of India up to the year 1830, and the methods and philosophy of education in vogue at that time; and having reviewed the purposes and ideals which motivated Alexander Duff, we now turn our attention to seeing his philosophy of education at work. Our first concern and one of paramount interest is the opening of his school, the "General Assembly's Institution" in Calcutta. We must note the influence of Duff's friend, Rammohun Roy in securing a place for the school to meet, by helping to interest scholars, and by his own personal attendance and help in the school. Next our concern will be with this educator and his school in relation to the aims and purposes of Macaulay and his followers. Following that in chronological order our attention will be with the relation of Duff to Lord William Bentinck, under whom legislation was enacted which started India definitely on the western road. The controversy of the Orientalists and the Anglicists will be reviewed again because of its importance in forcing legislation, and the establishment of a working and effective policy of education for all of India.

Before entering upon the central theme of this paper we must remind ourselves of the ideals, plans, and purposes of this educator, Alexander Duff. He was a Missionary. He had a very distinct and well formed theory for lifting the natives of India into the "more abundant life in Christ". He had adopted the means of education as a method of striking at the very root of Hindooism, with the ultimate aim of its destruction. In the educated agnosticism of the early nineteenth century in India he found his second great foe.



The moral state of the youth of Bengal who had come into contact with western learning and culture, literature and science, was one of disintegration and utter confusion. Duff would correct this condition by a positive emplantation of Christian principles through the constant and intensive study of the Bible. His hope therefore, was to combat two opponents successfully, Brahmannical Hindooism, and educated agnosticism.

His first plan was to use higher education as the method for the destruction and correction of these two "errors". The second principle was to use English as the medium of instruction in securing that purpose. And third, he would instill, through the study and reading of the Bible with prayer in all classes, the principles and life of Christianity, <sup>as</sup> the constructive force for the transformation of the life of the natives.

## 2- The opening of the school.

The fullest possible accounts of the opening of the school are available especially in the first volume of Smith on the Life of Duff.. Duff's new found friend was a great source of help to him in this working out of his plans. There were two immediate problems which confronted Duff.: 1 How to obtain a hall in the native city in which to begin his classes; and 2 How to get the youth of the respectable classes of society to attend seeing that they were opposed to any use of the Bible. The first problem arose because of the strong prejudice of the natives against the use by Europeans of their property for European purposes. This was intensified by the rigidity of the caste system and the motives underlying Hindooism. The second problem was no less acute because of the great suspicion with which the natives looked upon the Bible. This suspicion was always easily turned to personal hatred and then more

easily fanned by the zealots of the popular religion into the white heat of fanaticism and inevitable persecution. It was in these two matters especially <sup>that</sup> the Rammohun Roy was of help to Duff. He had been paying five pounds a month for a hall in Chitpore Road for the meetings and work of the Brumho Sobha. This he at once offered to Duff for the use of the school. They drove to the hall and secured it for Duff at only four pounds a month. The devotion of Roy's many friends made it possible for him to request them to send their sons to Duff's school. Many of them readily complied. There were five who came to see him first. Through an interpreter Duff explained to them his plans for the school. They seemed exceedingly delighted, and left to seek out their friends to join them. Each day more <sup>of them</sup> came to interview Duff.

The opening day was very impressive. Duff and Rammohun Roy stood together at the head of the assembly of young men. The former had been busy with Bengalee and led the class in the Lord's Prayer. Passing out some <sup>copies of the</sup> Bengalee New Testaments which he had secured he proposed a reading from it. The boys at once objected. They would not read the westerners sacred book. Their feeling was voiced by one who shouted, "This is the Christian Shaster. We are not Christians, how then, can we read it? It may make us Christians and our friends will then drive us out of caste." <sup>(p) 29</sup> At this point Roy came to the assistance of Duff. He explained to them that their view was a mistake. He said in part, "Christians like Dr. Horace Hayman Wilson have studied the Hindo Shasters and you know that he has not become a Hindo. I myself have read the Koran again and again and that has not made me a Mussulman. Nay, I have studied the whole Bible, and you know that I am not a Christian. Why, then,

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do you fear to read it; read and judge for yourselves." Then he followed with the majestic sentence, "Not compulsion but enlightened persuasion which you may resist if you choose constitutes you yourselves judges of the contents of the Book." Most of the boys were quieted by this and the class continued. As the school progressed the Indian Reformer was daily at in attendance at the prayer hour.

The missionaries were still holding aloof. Duff reiterated time and again his plans and the principles and motives back of them, but it seemed useless. They would not hear. One of his closest friends in this group, sought him out on the evening before the opening of the school, to offer his eleventh hour remonstrance. He ended with the parting shot, "You will deluge Calcutta with rogues and villains."

Day by day we see this scholar from St. Andrews University, "it's most brilliant essayist, its most eloquent debater, the preacher whose utterances had thrilled the coldest assemblies he addressed, ~~this man is found~~, spending six hours daily teaching Hindo boys to learn the English alphabet." And "far into the night he worked on a series of graduated school books" which he called "Instructors". They were built upon a system. The first lessons were on interesting and common subjects related to their every day life, which the pupils could be drilled not only in reading but in grammatical and other exercises. The second consisted of religious lessons taken for the most part from the Bible itself, especially the historical portions, and put into form adapted to the opening intelligence of the youth.

In the teaching of the alphabet he set up a large board with many grooves in which letters might be hung. He might begin with an 'O', and having taught the pronunciation of that

proceed to take 'X'. Then the two letters would be brought together with the explanation of its meaning and that they all knew it. <sup>(i.e. the OX)</sup> This gave them the letters, the word, and some understanding of its meaning. He would then quizz them about the object under consideration and it came about that they came to be real thinking beings. These methods followed to higher levels as they proceeded to avail themselves of these opportunities characterized the first year of the schools life.

The second year was characterized by enlargement of the body of pupils and the equipment, the institution was a Bengalee department, and the removal of the educators residence to the neighborhood of the school. The first was a logical result. The second was the result of the demand early placed upon those entering the English school that they be able to read in the vernacular. Because of the apparent deficiency he opened this department which has since that day been a characteristic of the College. It was taught by Pundits under close supervision of the missionaries. The third step was taken to increase his contacts with the students in the hours when they were not in the classroom. He could meet with them in their walks and work about the city.

At the beginning of this year's work a new experiment was tried in the institution of a Public Examination in the Freemason Hall. The pupils did so well that the school recieved the highest commendation. The reporters of the leading papers were so enthused that European Calcutta talked of little else but the school. Hundreds had to be refused entrance from this day forward. Agitation was also started for the establishment of

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othe schools in many parts of India even as far away as Bombay. Visitors were constantly coming from all parts. Duff was especially urged to open a school at Tahie, a town wholly Bengalee. Through Kaleenath Roy Chowdery and his brothers whose ancestral home was located there, a school was opened under Duff's supervision. He had the privilege of selecting the teachers, and could operate it on his Christian principles. These men took care of all the expenses in the Persian and Bengalee departments themselves.

The eagerness of the youth of Bengal to learn English knew no bounds. The disintegrating influences of western literature and science continued their work. The Hindoos increasingly raised a cry of danger for their whole system. Clashes became more frequent. A series of lectures on Christianity to be held in Duff's home began and ended with the first lecture. The whole city was in an uproar and the school was promptly found empty. However they returned to the school, and soon converts began to join him. Among these earliest converts may be mentioned, Mohesh Chundar Char, and Krishna Mohun Banerjee.

The method was at work. Success was apparent. Enthusiasm among the youth was limitless. And yet the people at home little comprehended and often misunderstood his efforts. The missionaries remained skeptical and afraid of this innovation. The Government had not yet awakened to its part in the education of the natives of its eastern Empire. "The missionary had done his work, the Governor General in Council must now do his." (6)

3 Relation to Macaulay.

Three names will ever be revered in any consideration of the Government's part in the establishing of an educational policy for all of India. They are, Lord William Bentinck, Lord Macaulay and Charles Trevelyan. The first named was a man of broad sympathies and <sup>one</sup> who instituted many reforms. He had at this time been two of his seven years in India and had already laid the foundations for some of the reforms which toward the latter part of his stay included nearly every part of the Empire, and all parts of the Government. Bentinck "as a gallant champion of what he firmly believed to be a higher type of civilization"<sup>41 (13)</sup> was favorable to those who would familiarize India with its external form. He knew that the Orientalists were opposed to the best of the culture which they were defending. In the Anglicist claims Bentinck found solution of his immediate problem, namely, a supply of competent and trustworthy native servants of the Company.

Macaulay came to India as the newly appointed Law Member of the Governor General's Executive ~~Committee~~ Council. Shortly after his arrival in 1834 he was made chairman of the educational committee. In his capacity as Law Member it fell to him to establish the legality of the use of the Grant of 1813. "To Macaulay .....fell the duty of deciding whether Government could legally apply to English education the annual grant of 1813 and hitherto devoted to oriental studies."<sup>35 (7)</sup> His decision came as the Macaulay Minute. Passages at length from this Minute may be found in either, <sup>the volume by</sup> Smith or Paton.<sup>40 (12)</sup> Macaulay's attitude is further illustrated by his own words which follow "No Hindu who has received an English education can remain sincerely attached to his religion.....It is my firm belief

that if our plans of education are followed up there will not be a single ~~believer~~ idolater among the respectable classes in Bengal 30 years hence. And this will be effected without any effort to proselytize; without the smallest interference in their religious liberty, merely by the <sup>natural</sup> ~~material~~ operation of knowledge and reflection." <sup>36</sup> (B)

This view, expressing as it does the characteristic view of his age expresses the true source of his efforts in seeking educational reforms.

Trevelyan as a young man had distinguished himself for his loyalty to truth and the right. He was a brilliant business and literary man. He persistently refused to take bribes of any kind and followed a careful policy of exposing those who tried to get him to do so. Macaulay would say of him, "Trevelyan is a most stormy reformer....." Another has said, "That man is always on the right side in every question; and it is well that it is so, for he gives a most confounded deal of trouble when he happens to take the wrong one." He was on hand to cooperate in every reform movement. His special interest was educational. It was in 1831 that he threw his whole power and zeal into the Duff programme. He had been studying the matter of the use of English in education for some four years. in Delhi and found himself wholly in sympathy with Duff, as did nearly all thoughtful Englishmen who were in the Far East. "From the hour he clung to the missionary, and became the principal link between the far seeing practical principles on the one hand and the coming action of Government on the other."

The Orientalists were very deeply entrenched. They were in power and had "the unchecked administration of the money allowed for public instruction." "In spite of Rammohun Roy, notwithstanding the

the expressed desire of the natives themselves for English, although the vernaculars were barren, and the classical books printed and taught were not touched by one native who was not highly paid for submitting to learn them, the British Government persisted in its policy." 37

The Anglicists, however, were equally strong. There were men of the calibre of Robert Bird, land revenue authority and educational student and advisor. Trevelyan has been mentioned. We should note such vernacularists as Marshman, Carey and Brian Hodgson. These advocated the "foundation of a normal vernacular institution to manufacture good teachers, reliable translators and pure books." There was a deadlock in the Committee when Macaulay took charge. It had been caused equally by Duff's success Trevelyan's earnestness and dispatches to the Court of Directors.

In his Minute, "Macaulay looked on English as the indispensable preliminary to the true education of the people in their own vernaculars." He not only persuaded the Government to teach English but pled for the recognition of the equality of children of all castes in the public schools, from which the Orientalists had excluded all but the Brahmans. Up to this time Duff and Trevelyan and a few missionaries had been the only ones to abandon caste distinctions in matters of education. With his masterful pen and great eloquence pursued in his "obstinate" way he forced the matter upon the attention of the Governor General.

#### 4- Relation to Bentinck.

The Governor General, Bentinck, took action. Of the action taken in 1835 Trevelyan said the following, "Although homely in its words, it will be mighty in its effects long after we are mouldering



in the dust." <sup>38</sup> (17) The resolution stated that "A great object of the British Government in India ought to be the promotion of European literature and science, that although no institutions of oriental learning for which a demand still existed should be closed, the system of subsidizing students in the schools and colleges should be discontinued, public expenditure on the printing of oriental books be immediately stopped and the number of professors of oriental studies gradually reduced." <sup>39</sup> (17) The funds thus released were to be employed in promoting European education through the English language. Thus it came about that the very things for which Duff and Trevelyan had been working became not only sanctioned but became the law of the land. Duff's influence in inaugurating these principles in actual practice and their subsequent proving of their advisability and value cannot be overlooked and should not be minimized.

Duff's influence is seen in another line, in connection with the forming of the College of Medicine. Bentinck had long contemplated such a plan, but was handicapped by those who held that the Hindoo Shastas forbade the touching of a dead body. At last a Committee visited the students of Duff College. Here they were informed that whatever the Shastas said about touching dead bodies they had (i.e. the students) inhibited enough of western learning so that it was a matter of indifference to them. Further Duff urged upon them ~~that~~ with all ~~their~~ of his force that Indians could learn all that Europeans could learn and that through the medium of English. And he further urged that whatever might be said for the teaching of the humanities in the vernaculars nothing could be said for the teaching of science that way. The Pundits finally

told Bentinck that while the touching of a dead body was forbidden it was not explicitly forbidden for anatomical purposes. In 1835 the Medical College was opened in Calcutta. It is today perhaps the largest in the world. At the Lahore Medical College in 1899 the Lieutenant General of the Punjab said regarding the measure of its inception that was due to Duff, "to whom we are indebted because he was the pioneer in the efforts to show that the medical profession was compatible with the highest ideals of caste." In a later place we will enter more fully into the question of his influence upon the future policy in Medical Education.

5- Concluding.

And so after only a few years we find Duff's plans demonstrated beyond refutation, supported increasingly by natives and officials, and gaining adherence throughout the empire. Later we find the Government incorporating in its legislation measures which made Duff's ideals the law of the land. The notable distinctive characteristic of Duff's system which is not paralleled <sup>in legislation</sup> is that of the infusion of the whole educational system with religion, and the use of Bible study and prayer in all the training. It is easy to explain the Government's silence on this point from the view of the limitations of constituted Government, but it is more likely that it was not a matter within the vision and understanding of those concerned.

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## THE PERSONAL INFLUENCE OF ALEXANDER DUFF

### Introduction.

From the generalities of principles and ideals and the considerations of their application in Indian Educational plans, we now turn our attention to the man who worked out and demonstrated those principles in actual life. Our major interest here is with his personal influence upon those with whom he came into contact. As we have seen how his influence played a part in the formation of educational policies, and in the establishment of schools, we will not enter much into that discussion. We will inquire especially what his own personality did for the students who came under his leadership. We will try to estimate the atmosphere and influence of his classrooms. Another illuminating insight into his life is the influence exerted upon some of the students by his home life.

It is to be noted also that his acquaintance in and about Calcutta was of a very wide range.

He was a man of great activity and unusual intensity. The articles that came from his pen and the addresses which he gave on many occasions were of great length. They were always vibrating with that fervor born of the consciousness of a mighty mission and his hope in the ultimate success of it all. His all inclusive and all pervading purpose was to make Christ known to all whom he could reach as the final and ultimate revelation of God. This was the root of the directing forces of all his efforts. His early training had been in the evangelical communities of Scotland before the disruption of the Scottish churches. He always revealed this training in all his work and life. He walked daily in the conscious presence of Christ whom he called His Master.

*add quot → "But foundation on which all these things were built & the deepest secret of his personality was this simple and consuming religious devotion"*  
(12)

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It is often pointed out that the actual number of converts of this educator was comparatively small. It remains to be said however that they were for the most part of unusually influential character. Among them may be mentioned several who were outstanding in the life of their day and leaders in reform. In each case they became Christians under the direct influence of Alexander Duff in school and private life. They are: Mohesh ChundaGhore, Krishna Mohun Banerjee (a Koolin Brahman), Gopeenath Nundi, and Amundo Chund Mozoomdar. These were all high caste men, some of them martyrs to their faith, all having been forced out of caste by their families when they accepted Christ, and entered the Christian faith. They were among the very first men who had ever been won from the higher castes to Christianity. 43

### 2 Classroom influence

To understand Duff's influence in the school a very interesting and informing book to read is that called Recollections of Alexander Duff, D.D., by the Indian Rev. Lal Behari Day. This author, as a small boy came under Duff's influence in the school and home. He was much impressed by the teachers eagerness, earnestness, his thoroughness and his great purposes. His little book is full of detail that help to make clear various aspects of the life and work of the missionary. In the matter of Duff's personal influence in the college, we can do no better than let one who came under that influence speak for himself:-

"It was about a month after I had been admitted into the Institution that I caught a near view of the illustrious missionary. He came into the classroom while we were engaged in reading the first page of the "First Instructor", -the first of a series of class books compiled

by himself; and though 44 years have elapsed since the occurrence of the incident my recollection of it is as vivid as if it had happened only yesterday. I cannot say he walked into the classroom, he rushed into it, his movements in these days being exceedingly rapid. He was dressed all in black and wore a beard. He scarcely stood still for a single second, but kept his feet and hands moving incessantly like a horse of high mettle.....he seemed to be a living personification of perpetual motion. But what attracted my notice most was the constant shrugging of his shoulders,----- In our lesson there occurred the word "ox"; he took hold of that word and catechized us on it for about half an hour. He asked us (the Master interpreting his English to us in Bengali) whether we had seen an ox; how many legs it had; whether it had hands; whether we had any tails; and so on to the infinite amusement of us all. From the ox he passed to the cow and asked us <sup>of</sup> what use the animal was. The reader may rest assured that he did not speak before Hindoo boys of the use made of the flesh of the cow but dwelt chiefly on milk, cream, and curds. He ended however with a moral lesson; He knew that the word for cow in Bengali was goru, and he asked whether we knew another Bengali word which was very like it in sound..... a sharp class fellow quickly said that he knew its paronym, and that it was guru, which in Bengali means the Brahman spiritual guide. The Doctor was quite delighted at the boy's discovery, and asked of what use the guru and whether on the whole the goru was not more useful than the guru. He then left our class and went to another, leaving in our minds seeds of future thought and reflection. Such is my earliest recollection of Duff." 4/

This early recollection of one who was at that time in the

lower school, the vernacular preparatory school reveals much of the ways and work of the educator which influenced the boys who came for instruction. It shows his masterly use of the method of catechism. It was used not as in the early Christian schools, where specific answers were expected to certain questions, but was designed to draw out the thoughts of those who were being questioned. It was a means to the opening and developing of their minds. He also gained instantly the loyal interest and devotion of the students. No lesson went by without the introduction of some moral lesson which was left deep buried in their minds for reflection later on.

### 3 Larger Influence.

But his influence was of a larger character also. He saw beyond the walls of his college. He saw a new India in the making. "Another noble missionary quality that Duff possessed was his love for Indians and his friendship for the..."<sup>45</sup> "He had many close and intimate friendships."<sup>46</sup> "He became known in every student haunt in Calcutta. He went to the student debating societies, and became a personal friend of many of the men."<sup>47</sup> His power is largely due to the fact that he was on fire with his message, and in intimate and constant contact with the students and graduates who flocked about him. The biographer adds that, "It was the intimate contact of his vivid personality with which was the vehicle of his power."<sup>48</sup> One Bengali spoke of him as a "visible personification of the omnipotence of Christian love."

No man of his day was his rival in "influence and popularity" if we remember that this popularity was a high veneration excited by his own personality. A former student writes "If it was announced that a lecture or an address

was to be given by Dr. Duff people would flock to the spot in large numbers, not only from all parts of the city, but from the far distant suburbs be the weather fair or foul."49 "His eloquence has been likened to the cataract of Niagara."50

"It is here that the Foreigner, who comes like Alexander Duff from a far away land to India, desiring only to serve them for Christ's sake, can most truly fulfill his vocation. He can lay his life along side that of his Indian brothers, fellow servants of their common Lord, relieving from them and giving to them, counting it a very precious service that he can help them, by whatever experience God has given him, in their sacred task of lifting up the Son of Man."51 This is every where true of Duff. And it was through this willingness to be a fellow servant combined with the radiance of his personality that attracted many of the high caste natives to his Master.

#### 4 Home.

Another influence of real importance is that of his home. It was the privilege of a few students to share in the intimacies of the family devotional life. They tell of his willingness to meet with them at any time to discuss any subject of importance. Their memory has recorded for us their impressions of his activity, his thoroughness, and his patients study with them, but they speak in more glowing terms of the family devotions to which they were always welcomed. Again we will let Lal Behari Day tell his own impressions and what they meant to him. "Exactly at eight o'clock in the morning... the prayer bell rang and we all were in the breakfast room, where the morning worship used to be held. Duff was always observant of the forms of politeness, and never forgot to shake hands with us..... Duff's shake of the hands was different from that of other people

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.....like everything else of him, it was warm and earnest.....

We always began with singing....He generally read the Old Testament

in the morning, and the New Testament in the evenings....He did

not read long portions-seldom a whole psalm, but only a few verses....<sup>115-2</sup>

and read to us the reflections of some/pious divine on the verses."

But most of all it was the prayer which influenced these boys.

"Oh how shall I describe the prayers which Duff offered up morning

and evening. They were such exquisitely simple and beautiful prayers

Much as I admired Duff in his public appearances- I admired and loved

him infinitely more at the family altar, where, in a simple and

childlike manner he devotedly and earnestly poured out his soul before

our common Father in Heaven." "Duff's prayers were fresh every

morning and evening, naturally arising out of the verses read and

carefully meditated upon. And oh the animation, the earnestness,

the fervor, the deep sincerity, the childlike simplicity of those

prayers.....I felt as I had never felt before. I seemed to breathe

the atmosphere of heaven."<sup>53</sup>

Duff prayer for all churches, and all peoples in the world who did

not have the knowledge of God. After the evening prayers he would

invite the boys to remain for a time to discuss various topics.

One of them says, "How thankful do I feel for those quiet evenings

conversations, in which Duff impressed on our minds the highest

truths and the holiest principles."<sup>54</sup>

### 6 Concluding.

We have failed to point out some of the things in this man's personality which would hold people from the closest contact.

But this is necessitated by our purpose to see the influence which

he did have personally and not to estimate his character as a whole.

His popularity was unrivalled in his day among missionaries and

educators



## The Personal Influence of Alexander Duff.

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He was one of the first men to really influence the higher caste Hindoos to forsake their idolatry and to definitely accept the Christian religion. He made a profound impression upon this class of Hindoos. His lively manner, thorough method, and stimulating teaching helped to awaken the minds and hearts of all who attended the school. The lessons were abiding and led to larger growth. A full account of his influence as an educator as well as a missionary included the great impression made by his own radiant and living devotional life which centred in his home. There is no way of telling exactly the influence of this as a directing force in the students lives, but we know that it was great. His sympathies led him into the fellowship of every kind of reform group, and his activities included many things. He wanted to make every contact possible in every constructive way and in all things to help the people to know God as revealed in Christ Jesus.

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## 1- Introduction.

It is inevitable that an educator of broad sympathies and deep understandings should find interest in the social problems and questions of his day. Our purpose in this chapter is to reveal Duff's relation to various reforms in different fields. One inquiry will be his attitude to the whole problems of caste. The question of the education of women is related here to the family life and the solidarity of Hindoo peoples. According to the most recent writer on Indian education, Arthur Mayhew, the two social factors of greatest significance are Caste and the Family. We will study these two social factors from the standpoint of Duff's views and theories, and the resultant efforts which he put forth. Social practices as determined by their religious ideals and practices is a real and major factor in the social life of India today.

While Duff never interfered or meddled in political questions he was most zealous in the "settlement of questions related to land laws, taxation, education, and many other subjects." 55

In all this study we must keep clearly in mind that it is not our purpose to present the problems of Caste, the family, and female education completely. We are primarily concerned with his views in their connection, and his efforts in relieving the problems caused by the ancient systems.

There are a number of preliminary facts to be noted before entering upon a detailed discussion of the social views

of Duff. We must recall that he was a missionary in outlook and purpose. He combined the evangelical zeal of his scottish ancestry with a great wholehearted devotion to a search for truth. His hope was to the future, looking to the ultimate undermining of Hindooism, that "system of error" as he called it, and to change the circumstances aggravated by the newly developed agnosticism and atheism. He placed great emphasis upon the significance and worth of the individual soul and life. He was not aided and helped by the missionaries in his endeavors to any great extent. The Government only aided his system when forced to do so by circumstances over which they had little or no control. And "The East India Company....so far as it had a conscious policy, it was to keep out the forces of education and reform which might.....modify or overthrow its own absolutism." 56. It is with a man of boundless energy, great devotion, confronted on every side by opposition, whose attitudes on social questions we are about to disclose.

## 2- Caste.

The origin of the caste system is unknown. Something of its history can be inferred from the knowledge of the Aryan invasions, the coming of strong white peoples who subdued the aborigines of the land. It is difficult at best to understand. It does seem however, to be primarily not a matter of religion. It is a unity of families, whose bonds seem to be a united seeking for ceremonial purity. And the rules which bind them together are not primarily acts of worship in the absolute sense, but rules covering such matters as diet and marriage. These are the strongest matters of the caste system.

Entry into the system is arbitrary. It is determined

not by any religious rite or possible meritoriousness, but by the accident of birth. One is born into a caste and his life, customs, religion, and all are fixed for all his days. One may be excluded from a given caste but that is to sink in the scale of caste. The only way in which advance to a higher caste can be attained is through the endless round of rebirths. Transmigration of souls is the only method of real change. This gives a system externally unchangeable. There is, however, the movement from within which ever leads to the formation of new castes.

"It subordinates definitely the individual to the community, the present to the past, and inculcates the ideas of mutual service and compromise." 27 It is the infallible index of the soul and reveals its functions in its transmigratory existence at any time, and its welfare as such a soul. Spiritually it is thus an autocratic system.

The Government has been in a measure tolerant of matters relating to caste, and slow to act in this respect. "The Government system (of education) while tolerating caste within well defined limits, has not attempted to use it as an educational factor." 54

In another place we have pointed out the slight educational values of the caste system. It offers to its own members certain training in some trade or industry in a way similar to the guild system in mediaeval Europe. But it was a system of many drawbacks, for it restricted all the privileges of such cultural training as was available for the highest castes. Even for them it was an education based upon the mere acquirement of acquaintance with sacred lore and the

sacred books.

Duff's thought of the system was quite contemporary in that he felt it to be part of the outworkings of the "system of error", Hindooism. It was, therefore, through his educational plans in their functioning that he hoped ultimately to break the caste system. It too would vanish when the mine that he was laying should explode and rend Hindooism to its depths.

The disintegrating effects of this his ideal are best seen in the case of the medical students. Duff had for many years been interested in wanting to found a real medical college. The obstacle to such a procedure which seemed to most people to be insurmountable was the caste restriction forbidding the touching of dead bodies. Officials approached some of the boys who had been studying in the Duff College to learn if they would tolerate the founding of a medical school and attend it. The force of their reply can best be given in their own words.

"Well then, were a college of this kind established, would any of you be disposed to attend it; or would there be insuperable objections in your minds against doing so?"

"Not at all," they said, "If we were not already otherwise committed to some other course of life which would prevent us, we would be very glad to attend."

"What!" said the commissioner, "would you actually be prepared to touch a dead body for the study of anatomy?"

"Most certainly," said the head youth of the class who was a Brahman; "I, for one, would have no scruples in the matter. It is all prejudice, old stupid prejudice of caste, of which I at least have got rid." 60

And so it was that Duff through his school had supplied a solution.

The acquaintance his students came to have with western ideas, with science and literature was becoming a stronger influence in their lives than the rules of caste so long imposed.

However, Duff's own view of the origin of the system may not have been the approximation to the truth which we now hold and as mentioned above. His own declarations reveal his utter despair of any ordinary means of change, and his sure faith that there was one remedy effectual and certain. "What, then, can exercise this demon spirit of caste? Nothing,--nothing but the mighty power of the Spirit of God quickening, renewing and sanctifying the whole Hindoo soul. It is grace not argument, that will effect the change, in a word, it is the Gospel, the everlasting gospel and that alone, savingly brought home by Jehovah's spirit, that can effectually root out and destroy this gigantic evil." 61 Duff's policy is plainly not one of propaganda, campaigns and arguments, but simply one of education. It was indirect, yet direct. It was a matter of enlightenment, of the acquainting the youth with truth and building up a religious life within their hearts.

An open confession of Christianity of course meant a break in the family and caste ties. The convert was ostracised upon baptism. Duff did not want to bring on such breaks, and doubtless felt as many do that the Hindoo system is responsible for them when the breaks come. However it is a case of breaking up the homes in the charge which has so often been brought against the Christians. But, when they came Duff welcomed them for baptism. The resulting conflicts were of varying intensity, in some cases involving court and legal proceedings.

Duff's part here was the part of wisdom, the receiving of them into Christian fellowship, and often the providing of dwellings as he was able ofr them.

Another effort of Duff related here is his strong advocacy of a hospital for the city. Missionaries launched the plans, the Bengal Medical Service and wealthy Indians assisted, as the appeal for "a native General Hospital worthy of the city and commensurate with its needs" was made and soon realized.

### 3- Family.

Mayhew is very emphatic in emphasizing the importance of the family in Indian social life. He feels that Government has too long neglected it as a basic consideration in the formation of mission policies. His characteristic view is that "Caste is a development of the family life." <sup>62</sup> And in regard to Hinduism he says that it is a "communal organization of households." The rules and regulations of diet and marriage are clearly matters within the scope of family relationships. And again he continues "It is only the deep lying and fundamental unity of Hindu culture that makes its history possible, and the culture depends on the spiritual atmosphere which pervades every detail of the social and domestic life. Hinduism is not a racial expression---." <sup>63</sup> The Hindu religion is seen to be, "the customary rules of everyday life, governing the food he eats, the clothes he wears, and the things he touches, resting not on doctrine, but on custom, birth and station." It is "the scrupulous observance of certain practices and the unquestioning maintenance of certain forms, the meaning of which is almost unknown'" <sup>64</sup>.

Whether Duff recognized this great importance of the family is rather obscure. It is to be inferred quite fairly that he felt the home to be a stronghold of the life, but that for him other considerations were overshadowed by the "demon spirit of caste." He did, however, realize the unity of life and of truth, and so with his broad sympathies, and love for truth he made a course of action which virtually accomplished what an even fuller understanding of the place of the family would have done. "Life in all its aspects was to Duff synonymous with religion."<sup>65</sup> Or to be more specific religion was to pervade and inspire and elevate all of life by bringing it into harmony with all truth and with Christ as the ultimately greatest revelation of truth.

#### 4-Education of Women.

If our last inquiry was more obscure, there is no doubt about his view on the position of women. He was a most faithful worker for the opening of educational opportunities for them. There is no surer fact than that the solidarity of Hinduism and the caste system is largely dependent upon the condition of the women and the place to which they are secluded. Whatever is the origin of the seclusion and their hampered life, it is nevertheless a keystone to the whole system. "No force works more strongly against Western Civilization than that of the uneducated women of India."<sup>66</sup> And this was a day in which there was no place at all made for the education of women. Pandita Ramabai had not yet arisen to show to all the ability of an Indian woman, and to spend her life in annihilating their sad existence and making in its place a better one.



Duff faced the question from the standpoint of the missionary, which was one of seeming despair, for they could not be reached by the methods of preaching, they could not be educated, they could only be ruled by the priests. Their influence further preserved and propagated the system of Hinduism throughout the land. His approach to the problem was through some of his friends of the upper classes whom he persuaded to send and encourage their neighbors to send their daughters to him to be instructed. There are detailed accounts available about this work as it grew. 67. He mentions in his letters their eagerness to learn., the rapidity with which they acquired knowledge, their response to his methods.

This was only a beginning but a great advantage over the attempted boarding schools which were taken advantage of by those who had girls left on their hands for support, and an advance over the so called Zennana schools. Objections have been made that the first to come were mainly of the Brahman class. But this was natural in the way in which he had to go about the work, and if it had begun from the other end of the social scale the high caste girls would not have come.

Duff pursued in the main the same principles which he used in the school for boys. He used English and sought to familiarize them with the culture and learning of the West. In all he was faithful in expounding his religion and seeking to familiarize them with the ultimate and greatest revelation of truth.

He was interested in many things. He had his all absorbing interests but was also open to any appeal for the improvement of the peoples. Consequently he was called on in

land law disputes, creation of all kinds of schools, and taxation. "Well versed in the so called Science of Political Economy, he was able to correct the cold dogmas by the infusion of ideas distinctly Christian, as to the ends and objects for which men and communities exist, and the principle of righteousness by which they should be regulated. Consequently his mind was not secularized by its direction towards these questions but rather they were Christianized by his treatment of them." 68

#### 5-Conclusion.

The influence of this man was not confined within the limits of the classroom. He had a larger mission. He reached out wherever there was need of reform. Every appeal that was made for some change in wrong social conditions met an instant, ready and helpful response from this educator. His system helped to modify and change radically the social conditions directly. It changed the outlook of those who became acquainted with the ways of the West. Furthermore he started work for the education of women which was built on the same broad principles as his entire educational program. He was called on in many capacities where advice was wanted from a successful educator on matters political, legal and magisterial. He combined that great faith in the value of the individual soul, and was the great exponent in its practical working of a real social gospel. It is ever so that the great combine what to others are things apart. This is one of his marks as a great educator, the unity of his life and principles and work.

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## 1-Introduction.

In the remainder of our study it is our purpose to endeavor to trace out the continuance and discontinuance of the ideals which Duff introduced into Indian Education. This will first involve a survey of the present educational institutions of India. This will be accomplished by the use of tables at the beginnings of the next two chapters. Secondly we must consider the ideals which we are to endeavor to trace out. We want to study the use of English as a medium of instruction, the use of the sciences and literature of the West as a means of enlightenment, and the use of the Bible as the center of all revealed truth and the inspiration of the entire system. The first two will be found to follow together in all places where we find either of them. For this purpose we have divided the colleges and higher schools up into two groups, those who have continued the Duff ideals and those which have either perpetuated other methods or which have developed new ones. These two groups will be the subjects of investigation of these two chapters following. The third ideal will be, of course confined to the mission schools most of which will fall in the first group namely those who have continued the Duff ideals.

The series of tables on the following pages are inserted for they give at a glance the main facts of the modern situation as it effects or is effected by the matters of our concern. Those of such a general nature as to be pertinent to both chapters are placed here and will be referred to later.

Table I. Population of India (Census 1921)

Total British Territory	247,003,203
Total, Indian States	<u>71,939,187</u>
Grand Total, India	318,942,480
Rural Population	221,958,925 or 61% -69

" II. Colleges and Scholars.

Number of Colleges for males	215	Scholars	59,936
Number " " females	15	Scholars	1,388 - 70

" III. English and Other Colleges.

Number of English Colleges	145	Scholars	47,490
Number of Oriental Colleges	15	Scholars	680
Average number scholars in English colleges			327
Average number scholars in Oriental colleges			46

## Five year Increase in Attendance.

Males	55,020	57,936	9%
Females	600	1,388	131% -71

" IV. Expenditures in Oriental and English Education.

Amount, English.....males	96,11,227 Rs.
Amount, English.....females	2,89,176 Rs.
Total Amount.....	<u>99,00,403 Rs.</u>

Amount, Oriental Colleges, males	1,31,244
Amount Medical Colleges..males	13,65,824 Rs.
females	1,20,924 Rs.
Total . . . . .	<u>14,86,748 Rs.</u> -72

" V. Arts Students by classes.

First year	14,340
Second year	14,582
Third year	6,928
Fourth year	9,771
Fifth year	688
Sixth year	415 Post Graduate class.
Total.	<u>46,854</u> -73

" VI. Mission Colleges of Higher Education.

Bengal	4
Behar and Orissa	1
Bombay Pres.	1
Central Ind.	1
C.P. and Berar	1
Madras Pres.	13
Punjab and Kashmir	5
United Prov.	9
Ceylon	6
Total	<u>43.</u> -74

The Universities are primarily governing bodies, there being a few exceptions which will be noted later. They are, Calcutta, Madras, Bombay, Punjab, Allahabad, Benares Hindu, Mysore, Patna Asmania, Dacca, Aligarh Muslim, Rangoon, Ludknow, Delhi, and Nagpur., a total of fifteen.

A further purpose in placing these tables together is that a good deal of the study must be regarding the methods, and philosophy, and principles, rather than with these matters of a general nature.

It was in 1835 that Government took action and passed the ruling under Lord William Bentinck which forwarded the educational policy of India along definitely western lines with English as the accepted medium of instruction. The Minute of that date provided that "all funds appropriated for purposes of instruction would be best employed on English education alone." 75 Macaulay's attitude as stated in his voluminous and lofty reports depicts the future dominance of English as certain, inevitable, and right in all cases. In one place he said, "In India English is the language spoken by the ruling class. It is spoken by the high classes of the natives at the seats of government. It is likely to become the language of commerce throughout the seas of the East.....Whether we look at the intrinsic value of our literature or at the particular situation of this country we shall see the strongest reason to think that of all foreign tongues, the English tongue is that which would be the most useful to our native subjects." 76 The motives for its use varied from the mere fact that it was the language of the rulers, to the wish to share the great values which had been embalmed in western

literature primarily in English.

The distinction must be made clear that this was not an effort to suppress the vernacular of the country. It was more directly aimed to replace the use of Persian and Sanskrit. In the mind of Duff was also the thought of the ultimate supercedence of the English language. "He looked forward to the supplanting of one civilization by another, the uprooting of the Indian civilization and the substituting of the English." 77 His policy was in a very real way dictated by his conscious conflict with Hinduism and the educated agnosticism of his day.

Although "the government played a very secondary part in the dissemination of education in this country" 78 it is to be remembered that it was a decisive and determinative part. They did not think of English education as a final solution of the problem. They rather thought of it as a temporary method. Their hope was that this would tide over until the time when the vernacular would be more viril and living, and able to present the cultures of East and West in an efficient educational system. It was further hoped that English as a temporary expediant would stimulate educated men both native and English to put forth their efforts to reestablish the vernacular and rebuild it. It was really Sanskrit and Persian which was discriminated against and not any legitimate vernacular. And ther was the hope of a new and living and efficient vernacular in the future as a result of that action.

## 2- Discouragement of the Vernacularists

The results for the vernacularists have been most discouraging. Repeated efforts by them have been made to rejuvenate the vernaculars, to a place where they could transmit the world's culture. Thus far they have not been successful. "No external force can create a vernacular." 79 It has grown up from the life of

the people. It is determined by their culture and their religion and moulded, apparently unalterably thereby. The Calcutta University Commission reports that "a hundred years of English teaching have not produced a notable publication embodying the assimilation of western wisdom." 80

This fact has been a keen disappointment to those who looked for a new vernacular, and they have frequently protested. It was as late as 1911 that the Orientalists "deplored the little that had been done by the universities to extend the classical knowledge."

It was only about two years (in 1837) after this that Persian was suppressed as the Court language. Shortly after this the Press was made free. These two things greatly advanced the movement for the use of English. And it soon became evident that English had been exalted as "the classical language of the new Indian culture." 81

The use of the vernacular has suffered a great decrease in more recent years. The Calcutta University Commission urged in their report the advancement of the use of English in the schools and its retention in the colleges. About 12% supplemented the use of the vernacular, - and about  $\frac{1}{2}$  of these made the substitution a gradual process. More than 50% of all the schools do not use the vernacular except in the direct teaching of the vernaculars as a language. The report of the Commission thus reaffirms the value of English as a medium of instruction, and indicates that its value warrants its continued use.

One very illuminating fact is that revealed in Tables III and IV 82. One hundred years ago there were but a very few colleges in India, the notable one at Serampore, Duff college, and the several oriental colleges of Benares, Calcutta, and so on. Today we find that there are one hundred and forty five Arts colleges

using the English language, and only fifteen using all others. Both show a total increase in the one hundred years. A more noteworthy fact is that in the last twenty years the number of Oriental Colleges has decreased from seventeen to fifteen. It is also illuminating to note the numbers of students in each college in comparison. The size, an average of 327 in the English colleges and 46 in the oriental colleges, speaks for their relatively greater importance. 83 The tendency of the times is further illustrated by the fact that the attendance in the Oriental Colleges is falling off yearly. So while one is increasing both in number of colleges and numbers of students the other is decreasing on the same lines.

It is interesting further to see that there is an increasing number taking the degree examinations in the English colleges. The Hindoo and Mohammedans are tending in the other direction. Up until the year 1924 there is no record of any advanced degree having been given in the courses of the Oriental colleges although they are allowed.

### 3-Female Education.

The matter of female education is of minor importance in our discussion but we do well to note its rapid increase. We remember that Duff was not the first to recognize the importance of this educational move but was one of the first to inaugurate an effective system for their education. His movement and its accompaniments in India were almost parallel in time to that of Mill and Maurice in England. Bentinck and Macaulay did not see the real importance of education women in India and hence did little to further their opportunities.

There are two sides to the picture, one is very pessimistic and the other is optimistic. The former is well



illustrated by the report of a commissioner who said that "Female Education is carried on in response to a demand that does not exist."<sup>84</sup> He is pointing to that great lethargy from which it seems almost impossible to raise India's womanhood. The Quinquennial report gives figures to show that only 0.9% of the women receive any education. 1.1% of Mohammedans and 8% of Christians' women are in schools. But of these fully 40% have not reached the stage where they are able to read or write. They are removed at a very early age. This picture is all the more heavy when we realize that woman's place, while full of degrading features in actual life, is at least theoretically one of supreme honor in that she is the one who tends the sacred fire, the one whose devotion, Bhakti, is so lauded in the Poets.

The other picture is really more significant. It reports real progress and promises a better day to come. The increase in the female attendance in the last years has outrun the increase of male attendance many times. The latter increased only nine times while the former increased 131% in five years. <sup>85</sup> Only 1,388 in college after one hundred years is indeed a poor showing, but one is inclined to believe the prophet who contemplates the times and says- "The demand for education for women in India will in a few years be great beyond all human calculation." <sup>86</sup> Schools such as that of Pandita Ramabai have forever demonstrated their need and possibilities. They are of special interest to us in that they carried out to a marked degree the precise things for which Duff labored. But there is not yet any widespread movement among women in India seeking education.

#### 4- Mission Colleges

The mission colleges have invariably used English as a

medium of instruction. Duff college today stands for the principles for which it was founded. The 43 mission colleges are places where one can train in western literature and science while in intimate contact with the expressions of the Christian religion. The exact method of using the Bible that Duff worked out is not universally used in his way. It is, however universally recognized that it should have the place which he assigned to it.

The report of Jaffna College in Ceylon illustrates their ideal in these mission colleges, and may be taken as an example. Article three of their constitution reads, "The object shall be to give all peoples admitted to the college a thorough general education and daily Bible instruction." 87 And this is supplemented later with the statement, "to give such an education broad in its range and varied in its subjects, as shall fit our students readily to prepare themselves for any service they may be able or desire to obtain." 88 And Sadler commenting on the Calcutta Commission Report says, "This report proves once for all that the educational missionary has been as fine an educator as he has been a missionary." 89

What are the results of this kind of education? Are they what was expected? Mayhew in his book, the most recent and authoritative discussion of Indian education, speaks of English as the classical language of the new Indian culture. He then adds, "I am not aware of any distinguished Bengali writer who is ignorant of India." 90 This latter is easily generalized to all India.

Among the contributions of the English educational system to India, Mayhew names three as being most significant, Shakespear, The Bible, and the Vernacular translations of each,

And both of these books were introduced in English, through the English system, and they are still being transmitted through the same medium. Another recent writer comments upon the present fitness of English as follows: "No one would deny that in theory the mother tongue is the best medium for education, but many feel that when all the conditions of India are taken into consideration English should be used, since the English language and literature supplement Indian national culture at its weakest points." 91

It "gives the widest readiest access to the 'warm waters of the intellectual life'." 92

#### 5- Universal Education

Regarding the ideal of Duff to establish universal education through the medium of English, we note how near the ideal is of accomplishment. It is the only competing system, although some others still exist. We will soon see that the other schools have themselves introduced English to fill up their systems.

#### 6-Conclusion

The results of the growth and widespread use of the Duff ideals speak for his farsightedness. We are glad that he "forsook the success of the moment" for in turnign to the future he was truly building the India which is rapidly fulfilling their highest hopes. He was seeking to supplant one civilization by another. "We have learnt since his day that the problem is one of assimilation, rather than substitution." 93

The mistake was one common to the early Victorian era and shared from other points of view by the others whose names have been mentioned in the course of this paper. It was in his breadth of vision and philosophy that he lived for all time. The methods have changed much, the principles remain. The system

has vindicated itself. And we may well say with that great Indian, B.D.Bose, "The lustre of every other name connected with native education pales before that of Duff; ....His vast stores of knowledge, his splendid oratorical powers, his ready and astonishing argumentative resources, the warmth and kindliness of his manner, his happy gift in teaching of seizing the attention and inspiring the minds of the very youngest, and above all the manifest fact that his whole soul was in his work, in a very short time won him a reputation both native and European, which has gone on increasing to this day." 94.

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## SCHOOLS DEPARTING FROM THE DUFF IDEALS.

### 1- Introduction.

There are given two tables here and reference to two other Tables on another page which indicate the most important general facts in connection with the schools which have not adopted or continued the Duff ideals. There are few examples of departure from the original ideals of this educator. The most influential of the great Hindu and Mohammedan colleges had their beginnings just prior to his beginnings in India. They have merely been persistent in their maintenance of the ideals which actuated them at their founding. Our effort here, is then, to estimate the actual importance of these schools in the present order of things educational in India. This will prove another testimonial to the wisdom, permanency and continuance of the work which Duff began.

Table VII. Concerning Indigenous Education.

Total number of scholars	8,791,000.
Schools of special note:	Gurunkula, Tagore's school at Bolpur, Chandi's at Ahmedabad Monastery schools of Burmah, Mosque schools of N. India, i.e., Fathpur and Golden Mosque of Delhi.

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Table -VIII. Falling Off of Oriental Students.

Increase in 20 years in Oriental schools	1,000
" " " " "English" "	20,000.
Decrease in students 1917-22	4,700
Colleges in 1922	15
Students	700.
" " 1902	17
"	1452.
Decrease in 20 years	2
"	752. or 50%
The decrease in all oriental students in 20 years was	33%.

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Note also especially Tables III and IV on page .

The question arises, why are there are there no more important deviations from the principles of Alexander Duff? Do methods change? Do not our policies need adaptation to the present world conditions? All these questions can be answered

for the most part positively, and still we are no nearer our goal. The real reason for the permanence of the contribution of the work of Duff to the educational policies of India is to be found in his utter loyalty to great general principles. His greatest contribution was of this nature. He was loyal to his vision farsighted as it was of the future of Indian education. He is not so much remembered for his methods as for his deepseated principles which escape the bounds of time and live on from generation to generation.

But what are some instances of schools which have not adopted the principles which he used and established in the educational policies of India? These schools are mainly Mohammedan and Hindu, with a few independent schools usually the centers for the inculcation of the ideals of some national leader. In some cases there are mission schools in this group because of their intermediate policies in the language question. These latter are of minor importance as they have more and more turned to the larger use of English in classroom instruction. They have never been wholly free from the power of his ideals and the years have witnessed their steady gravitation to a more widespread use of his principles. We will confine our attention to the other schools. We will take one example each of the Mohammedan and Hindu colleges, and also one of the independent schools.

In all this we do well to remember the relative unimportance of these schools when viewed in their setting with all the schools of India today. The Tables must be ever in mind with their general facts of the relative smaller influence of these schools and the gradual decrease in the number of Oriental students.

## 2-The Muhammedan Anglo-Oriental College of Aligarh.

This school has a long history. It has been in operation for more than one hundred years and has educated prominent Indians from all parts of India. Its influence was greatest before the suppression of Persian as the language of Government, and the introduction of the free press in the year 1835-37. It is organized as a University but departs from the traditional work of a university in India in that it is also a teaching body. We chose it because of its long life, its size (it being one of the largest of its kind) its influence, and primarily because it illustrates the method, principles and work of the Mohammedan schools of Northern India.

The atmosphere of this college is an expression of Mohammedanism. It recalls in all aspects the great universities of Baghdad and Haroun-al-Raschid. It is dominated by the philosophy and religious doctrines of Mohammedanism and breathes the zeal of the proselytizing religion of Arabia.

The fact of the influence of these schools must be admitted. Even protagonists of English education have spoken in high terms of the educational influence of them. Whatever may be said of the scope of its work it has been the moulding influence of many of the men who in turn have moulded the Islamic culture of India. "It is invested with Oriental culture, and grounded in their own religious precepts....." and its students are "filled<sup>97</sup> with zeal to enlighten their communities."

The great point of departure from the ideals of Duff lies in their use of Hindustani as a medium for instruction. Together with Persian it is the language of the school. We have called attention before to the limited literature which is contained in

in these languages. This suggests to us the fact that it has been mainly directed to the preservation of a culture and a religious faith, rather than any wide search for truth wherever found. For this their purpose these languages are preeminently useful. Their result may be best seen in the statement of a great modern missionary to Moslems when he says that "Hindustani is the lingua-franca of Moslems in India."<sup>98</sup> This college and university have been the instrument of creating this condition as well as being itself maintained today by the same fact.

Arabic scholars have taught the laws, literature and practices of Mohammedanism. Persian has been used to a great degree. And "Mussulmen held greatly aloof from English education which they regarded with suspicion not unmixed with contempt as being secular not religious, technical rather than liberal." And Mayhew adds in this connection, "The feeling of the community has not modified."<sup>99</sup>

And so it remains today a school for the preservation and propagation of the religion and culture of Islam, and kept alive in part by its contempt for our "Godless" method of education. And at the same time it is the center of education in the language which is today the lingua-franca of forty million Moslems. Its cultural and literary value as an educational system is decidedly limited, religious values predominate, and all survives in the atmosphere of zeal for the faith which has ever characterized the followers of the prophet.

### 3 The Benares Sanskrit College.

This is also an old school having a long history extending through more than one hundred years. It was founded by Orientalists for the "cultivation of the laws, literature, and religion of the Hindoos in 1793."



There were political designs as well in the motives which led to its founding. It was a means of uniting the peoples and quieting a multitude of dissention by granting more education in their ancient culture. One wonders how much of an air of superiority there was in the efforts of some interested persons, who knew that this would deepen the moat between these peoples and their entrenched positions.

There were also men of the highest calibre and with most worthy motives. They were seeking in all good faith to develop a ~~sanskrit~~ vernacular which could serve as a medium for the transmission of the world's culture to Indians. They have been utterly disappointed in this effort. Their ideal has been stated thus, "the development of a language adequate to the reproduction of European thought and constructive of a scientific literature adapted to our educational purpose, by being in a form congenial to the Hindu mind, and free from barbarisms of speech." (100)

The inefficiency of the English instruction especially in the lower classes led to this effort in part, but with the growing efficiency in this line the meaning of the above has been lessened.

One major characteristic of this school has been a persistent effort to mingle the two cultures. They have tried to transfer Indian Philosophy into the English language, and they introduced English into their curriculums. (1847-48) The latter caused great dissent among the pundits and was most repugnant to the students. There was prepared an English grammar in Sanskrit. This was used in the teaching of English in that which came to be an English department in the University. These earnest scholars were sincerely seeking sympathy, understanding and appreciation.

There is good argument for the use of Sanskrit from the historical standpoint for it is the grandmother of Greek. It has had much philosophy embalmed in it. Its influence has been great upon all great Indian national leaders. The first effort to transfer the thinking of ancient Indians was the translation of the Nyaya philosophy to English and its publication with notes. Next came a translation of Gautama's Aphorisms in a synoptic form. This was quickly followed by the Sankhya Philosophy and later by Vedantism which was presented in lecture form as well as in writing.

"Hitherto next to nothing had been done to make those conversant with the language acquainted with European science." An effort was now made by lecture and through the press to inter relate western science and Eastern philosophy. An early result was the appearance of the "Mutual relations of Science, Logic, Ratiocination, and Induction". This was followed by "The Philosophy of Investigation."

The work of the school represents on the part of men concerned and especially the Hindus a persistent effort in the interests of the perpetuation of their ancient culture. On the part of interested Englishmen it represented and still represents an effort to transfer the good of one people to the other, and the amalgamation of both in a language which would be serviceable for all. Theirs was a middle-of-the-road position. It has largely, and comparatively failed due to the apparent or seeming compromise in method occasioned by its breadth. It never really took hold of the Hindus for they in most cases did not grasp the cursory presentation of Western ideals. Those who sought western ideals sought them elsewhere where they could get them in a more thoroughgoing way. And it must be said that the translated

Indian philosophies have never become very popular among occidentals. The western mind does not easily resolve itself into that state of mind which is called passivity and where all is one, a unity. And it does not take time to speculate minutely on all manner of hypothetical possibilities in the realm of metaphysics.

Even this school is not so much opposed to the use of English as it is a really compromising position with respect to the Duff Ideals, half believing but not thoroughgoing in its use.

#### 4 The Bolpur School of Rabindranath Tagore.

There are many independent schools of small size in India. This school is of an exceptionally high character, and has attracted great attention in large measure because of the world wide influence of its founder and leader. Dr. Fleming in referring to the school and its founder says, "He would say that one reason why Indian Education has been utilitarian and has resulted in imitation rather than creation, is because students were compelled to learn through the medium of English".<sup>102</sup> This is our point of greatest interest in this school. English is used but as a secondary language.

The school Shantiniketan (Abode of Peace) uses <sup>103</sup> Bengali as the medium of instruction. English is taught by the direct method and is used nearly throughout the classes. "The direct method is adopted in the lower classes, and when the boys are beginning to understand, fairy stories or adventures are told in simple english." The atmosphere of this schools is not that of the zealous Mohammedan, nor yet of the Sanskrit school, but rather the quietness of the forest begetting contemplation <sup>the development of</sup> and self perfection. "The ideals of purity of

of heart, simplicity of life, clarity of spiritual vision, harmony with the universe, and consciousness of the Infinite personality in all creation" characterize the school. It is the latter which makes its appeal to the Indian who resorts hither. It is not however a determining factor in Indian education to day.

#### 5 Other Duff Ideals.

So far we have said little of the other ideals beside the single one of the use of English as a medium of instruction. It is because this is the one over which controversy has raged. It is obvious that the above schools are not using English in so far as they do use it for the undermining of Hinduism. Their effort is rather one of preservation. Other Duff ideals are so bound up with this fundamental principle that when we come to note exceptions to his ideal we find that all hand together on this one. Duff was very thorough in wanting a masterful presentation of all truth wherever found. None of these schools have really introduced Western literature and science, even along side of eastern learning and literature with this motive. Such efforts as have been referred to have been colored by more distinct religious motives and aspirations.

#### 6 Conclusion.

There are two factors to remember in connection with this study. These schools have been influential, important, and have continued, and are vital exponents of the various groups and aspirations which they represent. But they are (1) not of great importance in a nation of more than three million people, and (2) they are decreasing in number both of schools and numbers of students in attendance. They lack the motive power which actuated the other broad ideals. They are limited in

inscope, in purpose and outlook, and one would easily conclude that their very temporal existence is limited.

These attempts only serve to set off more clearly the great abiding influence of the ideals of Alexander Duff. From the side of those who have not adopted the ideals of Duff we have come to see again the majesty and stability of his philosophy. We see that it is founded far deeper and draws its motive power from other springs. His was a clear vision, and the century has proven that God has continued to use him in a mighty way for the liberation and enlightenment of the people, physically, mentally and supremely spiritually.

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## SUMMARY

### 1- The Educational Influence of Alexander Duff.

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The educational philosophy of Alexander Duff involved several far reaching, well grounded, and broad minded principles. These principles were furthermore unified and centralized. The central unifying principle of all his philosophy was his love for truth. His great devotion and loyalty centered in the revelation of Jesus Christ, the Truth. Christ was to him not merely the fullest revelation of truth, but Truth itself. Looking upon Him he felt himself to be gazing upon the ultimate truth of the universe. "Life in all its aspects was to Duff synonymous with religion."<sup>104</sup> The most recent writer on Indian education, himself a Government official now retired, speaks in the highest terms of the work of Duff and of other missionary educators. But he also says that full acknowledgement must be made "that only religion can break the moral torpor of Hinduism and Mohammedanism. And he then adds "What one feels in ones inmost ~~being~~ heart most hopefully is that the spirit of Christ and His Spirit alone will eventually remove the cultural antagonism on which all claims to spiritual monopolies are based."<sup>105</sup> To Duff Christ was "The wisdom of God and the Power of God", and he had "determined to know nothing save Jesus Ch rist and Him crucified."

It was this which made him fearless in wanting to open and make available for all Indians the culture, science and literature of the West. What had he to fear from scattered rays of truth when he would reveal the direct rays of the Son of Righteousness! So while he would batter at the very foundations of Hinduism he would also check the freedom which resulted in intellectual ferment careless morality and licence, by a presentation of Christ in His fullness.

He chose English as the only suitable medium for his work. He then proceeded to use it and to allow the principle which he advocated to demonstrate itself. He opened his school in the face of opposition from all in authority and even the missionaries themselves. The principles in practice vindicated his philosophy. The response was sudden and enduring and he himself was overwhelmed with those who sought help from him.

He it was who demonstrated further how the experiences of a religious life of devotion and religious instruction can be incorporated in an educational procedure and become a very part of it. He was able not only to have religious and indeed Bible instruction in the classroom, but he made it the inspiring and animating life which motivated the entire system.

These are his legacy to the educational movement of India. They do not comprehend his influence., but are rather the characteristic features of his educational system and are themselves the things which are his own, and which have helped to shape the modern educational policy.

Further he had a great care for detail. A boundless patience enabled him to instruct the Hindu boys in the most rudimentary elements of the English language. His every effort pointed to his ideal of making every one an independent thinking being through the educational process.

A great college bears his name and continues his work. A large number of other schools and some colleges were founded under his inspirations and leadership. Women were drawn out from the homeland to work for the uplift of womanhood. So the work among Indian girls was forwarded. Every effort for social reform commanded his utmost zeal but ever and always he was an educator in thought and work.

## ✓ Alexander Duff as an Educator.

It is as an educator that he will be remembered. It is as such that he made his contribution to the life of the world. His absolute certainty in his philosophy, born of his own personal experience of God, led to a remarkable independence. This certainty kept him on his course at all times with singleness of purpose and issued in the desired goal. Opposition at home or abroad was powerless to divert him. A demonstration convinced those near at hand enough to see, and the others were subject to the convictions of his masterful logic and resistless eloquence. With discredit often, and discouragements, and desertion he was ever able to fire people and inspire them to support his work.

He was a theorist. He was also analytic in dealing with any situation and could visualize issues quickly. He also developed these ideals and expressed them through the school.

His method of teaching first letters, then words, then ideas was a masterful work. It not only taught all these various things but developed thinking beings as well.

As a Christian educator he illustrated how the forces of error can be dissipated. He opened a channel through which a higher power could work for the transformation of character.

In details of policy he was often a man of his generation and his day, hampered by current conceptions and circumstances, and not an innovator. In the broad basal principles his mind knew no barriers but proceeded to ultimate realities and revealed the eternal Truth for all to see, and recognize, and share.

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- (1) Smith p.110
- (2) Paton p.19
- (3) Hunter p.206
- (4) Day p.18
- (5) Hunter p.206
- (6) Day p.18-9
- (7) Paton p.16
- (8) Smith v.1.p.96
- (9) see same for further reference.
- (10) Ibid v.1.p.97
- (11) Ibid.p.98
- (12) Day p.19
- (13) T.Smith p.40
- (14) Smith v.1.p.101
- (15) Ibid p.247
- (16) Ibid p.141
- (17) see also Day p.23ff
- (18) Paton p.19
- (19) Ibid p.34
- (20) " p.60
- (21) Dennis v.3.p.832
- (22) Paton p.60
- (23) " p.61
- (24) Smith v.1.p.109
- (25) " " p.110
- (26) Paton p.5 65-66
- (27) see full details in Smith.
- (28) Paton p.34
- (29) Smith v.1.p
- (30) "
- (31) "
- (32) " v.1.p.128
- (33) "
- (34) " v.1.p.177
- (35) Paton p.97
- (36) Mayhew p.15-6
- (37) Smith v.1.p.186
- (38) Trevelyan p.13
- (39) Paton p.98
- (40) see Smith and Paton.
- (41) Mayhew p.18
- (42) Paton p.230
- (43) see Smith v.1.p.132ff
- (44) Day p.49-51.
- (45) (46) Paton p.228
- (47) (48) Paton p.229
- (49) Paton p.229
- (50) " p.230
- (51) " p.217
- (52) Day p.162-3
- (53) " p.164
- (54) " p.165
- (55) Mayhew
- (56) Mayhew
- (57) Mayhew p.41
- (58) Failed to locate this ref.
- (59) Smith v.1.p.103
- (60) " p.206 Day p.232
- (61) Dennis v.1.p.416
- (62) Mayhew p.44
- (63) " p.37
- (64) " p.37
- (65) " p.38
- (66) " p.45
- (67) Smith "Men Worth Remembering"
- (68) T Smith p.151
- (69) The Year Book.
- (70) Statistical Abstract 1924
- (71) "
- (72) "
- (73) "
- (74) Missionary Atlas p.146 Tableiv
- (75) Bentinck Council.
- (76) Macaulay in Thwing.
- (77) Andrews p.32
- (78) Basu p.146
- (79) Mayhew p.12 85
- (80) " p.82
- (81) "
- (82) see page
- (83) Table III page
- (84) Mayhew chp.Female education.
- (85) see Table III page
- (86) Andrews p.56
- (87) Jaffna College
- (88) " " p.16
- (89) Sadler E&W Oct 1922 p.293
- (90) Mayhew p.85
- (91) Fleming p.169
- (92) "
- (93) Andrews p.32
- (94) Basu p.135
- (95) Year Book.
- (96) Mayhew chp.Edn.and Culture
- (97) Can not locate.
- (98) Samuel Zwemer of "Moslem World"
- (99) Education in India.
- (100) Ballantyne i
- (101) " xxvii
- (102) Fleming p. 169
- (103) Shantineketan.
- (104) Mayhew p.38
- (105) " p.185.

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