

BRITISH INDIA

IN ITS RELATION TO THE

DECLINE OF HINDOOISM,

AND THE

PROGRESS OF CHRISTIANITY:

CONTAINING REMARKS ON THE

Manners, Customs, & Literature of the People;

ON THE

EFFECTS WHICH IDOLATRY HAS PRODUCED;

ON THE SUPPORT WHICH THE BRITISH GOVERNMENT
HAS AFFORDED TO THEIR SUPERSTITIONS;

ON EDUCATION, AND THE MEDIUM THROUGH WHICH IT
SHOULD BE GIVEN.

BY THE

REV. WILLIAM CAMPBELL,

Missionary to India.

Second Thousand.

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TO THE
Directors of the London Missionary Society;
TO
MISSIONARY BRETHREN IN FOREIGN LANDS;
TO THE
MINISTERS AND CHURCHES AT HOME;
AND TO THE
FRIENDS OF EDUCATION;
THIS WORK IS RESPECTFULLY DEDICATED,
BY THEIR FRIEND AND SERVANT,
THE AUTHOR.

PREFACE TO THE SECOND THOUSAND.

IN publishing the Second Thousand of this Work, at a period the most momentous to all the interests of British India, and to the connection which our own Government sustains to that empire, it is impossible for the Author not to advert to the dreadful revolt in Bengal, and to the causes which have led to that disaster.

Let the impartial reader peruse the four last Chapters of this Book, and especially *the two last* on the subject of Education, and compare them with the tragical events that have transpired, and with the evidence which will now be adduced to show the working of the new, or what may be termed the English, system in Bengal, and say, whether the predictions of the Author have not been fearfully realized? and whether *this system*, in its slow but insidious operations, has not gradually led to these frightful issues? Does the Author, by saying this, wish to set himself up as a prophet? By no means. But common sense, rational argument, and all past history, were quite sufficient to predict the consequences that would arise from such measures. He would not now allude to the descriptions which are given in this Work of the awful character of heathenism,—of its cruelties, its murders, its sacrifices, and its fearful disregard to human life—though these are so much in keeping with the frightful atrocities committed upon our countrymen in this country; he would not now allude to the representations which are here given, and which were first made to the public by himself in Exeter Hall, on the support and patronage granted by the Executive Government to idolatry and to Mahomedanism; and on the efforts which were afterwards made for the abolition of the

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pilgrim tax, and for the separation of the Government from the abominations, though the success with which these exertions were accompanied might well call forth notes of gratitude and praise to our God and Saviour. But he would allude to that scheme of education which he has boldly denounced in the two last Chapters, and to that traditional policy which is still pursued, as unquestionably leading to the most fatal results.

Let us look for a moment at the Madras and Bombay Presidencies. Why have not these mutinies raged and devastated their fair provinces? As this *English system* has made comparatively small progress in the South, and as the vernaculars, so much and so long patronized by Munro and Elphinstone, have not only continue paramount in use, but have been encouraged by all classes of civil servants, both European and Native, what has been the result of such a policy in this tremendous hurricane? With trifling exceptions of sympathy, and such as might have been expected, both Presidencies have been able to boast of a faithful army, and of loyal people. But turn now to Bengal, and under this *English system*, what a spectacle does it present to our view! If France under the infidel teachings of Voltaire and Rousseau, was prepared for revolution; if France, under the Reign of Terror and the shadow of the guillotine, became the theatre of carnage and massacre, what shall be said of Bengal, amid the horrid barbarities that have been inflicted upon our people? where is the hand-writing upon the wall that is against her? Behold it! behold it! Read the superscription that are engraven upon the entrance to the Colleges; what can you decipher? "Heathenism—Mahomedanism—Popery—Infidelity. What more? "No Bible to be read here—no Christianity permitted to enter here—no Protestant works to be taught here." See for Daniel, that he may give the interpretation. "O Belshazzar thou hast praised the gods of brass, of silver, and of gold; but the God in whose hand thy breath is, hast thou not glorified: thou art weighed in the balances, and art found wanting. God hath numbered thy kingdom; and finished it."

During a quarter of a century, these forty Institutions have been exerting their unseen but pernicious powers to educate thousand upon thousands, of Bramins, and the higher classes of Hindoos, in

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order to prepare them for subordinate offices of state, for the army, for the bar, for the revenue, and for every department to which their knowledge of the English language was promised to introduce them, as better qualified to occupy, than their countrymen without it. Only think of young Bengal drinking in their atheism from Paine's "Age of Reason," from Hume's "Essays," and other infidel publications; sent in swarms over the provinces, to occupy offices of influence and importance, with ability to know and to reveal to others all the plans of the Government, and all the resources of the State. And what was to be expected from such principles in the ascendant? from men under the influence of such principles? from Natives with power, opportunities, and facilities to carry their diabolical projects into effect? Let us examine with care and impartiality a few of the consequences as they have been laid before us, in evidence, during the history of this revolution.

1st. Here is a System pursued for five-and-twenty years most calculated to neutralize all efforts made on the part of European functionaries to obtain a thorough mastery of the vernacular languages; and as their assistants could understand them in English so well, to make them satisfied with a mere smattering of Bengalee and Hindostanee—a knowledge just worse than none at all. As a proof of this effect, look at the late prosecution for treason of the Native Editor of the "Samachara" in the Supreme Court of Calcutta. Why, with evidence so plain and so palpable of the Editor's guilt and complicity, did the case completely break down? Because the incapacity of the translators to the Government was such, that not one of them was able to give a proper rendering of the Deva-nagree into English of the accusation; and the insufficiency of their native substitutes was rendered so apparent, that the case was thrown out of Court amid the jeers and ridicule of the audience. What is the testimony of Mr. Peterson, one of the first lawyers in Calcutta, as to the knowledge which is possessed of the native language by the Judges in the Company's Courts? Addressing himself at a late public meeting to present a petition to Parliament, he said:—

"I speak not idly when I tell you, as one instance, that a judge of thirty years' experience, who was put into the witness box of the Supreme Court, on being cross-examined with respect to a *Footloosery* issued by himself, actually

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admitted that he could not read the document when put into his hands although he had founded his reasons on the very document in question. This is not an exceptional case. On the contrary, it is notorious, that there is scarcely one judge in twenty who can read the records of his own Court. I will be bound there is scarcely one assistant in any Indigo factor, who does not know more in twelve months of the language, than the Judge who preside over these Courts."

2ndly. As the assistants in every department of the Government are nearly all taken from these Anglo-Indian students, here is an immense wall of separation raised between the governors and their subjects, to prevent the Europeans from sympathizing with the Natives, and to lock the superiors up in the most fatal security. Having received a first-rate English education, the subordinates have, of course, become the middle men of India—the stewards of the estate—the managers of the concern. How is it, as the Calcutta petitioners have justly shown, that while so many thousands of these assistants have been scattered over the North-western Provinces, not one has reported this conspiracy to the Government? Is it because they were unacquainted with the movement, and have deeply sympathized with their honourable employers? Not at all. But because they have encouraged the rebellion; they have been aiders and abettors in the treason; they have used their official knowledge, their Government education, and their social position, to give all kinds of information to the insurgents—to tell them of treasuries that might be looted, of arsenals and garrisons that might be secured, of the number of English troops to be fought with, and stores that were to be seized, and of the plans and measures of the Government that would require to be resisted and overcome. Take Nana Sahib as a specimen.

"This monster of iniquity," says Mr. WILLIAMS, a Baptist Missionary from Bengal, in a speech at Southampton, "was educated at one of the English Government Schools, where almost every book is studied but the Bible, and everything is taught but Christianity. The greatest enemies to the British rule, and to the spread of the gospel in India, are men like Nana Sahib and others, who have been educated in the Government Colleges, most of whom are professed Deists, but in reality Atheists." At Bithoor, and in the palace of this Nana, "an English female child was found hanging by the hair of her head, and with the flesh cut off in slices from her bones by the swords of her murderers."

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8rdly. The native press has for many years been superintended and edited by students trained up in these Institutions. Young Bengal have here had a splendid field for their ardour and exertions in their seditious career. Without any license, without a censorship, indeed without any knowledge of their proceedings on the part of the Government, they have been permitted year after year in Bengalee, or Hindoostanee, or Deysa-nagree, to publish their articles full of blasphemy and treason, replete with vilification of the Government, with speeches delivered in parliament in favour of black acts and native independence, and with matter of all kinds calculated to beget ill-will and hatred to the English name and authority; and, by the aid of postage arrangements, to circulate their papers freely and extensively throughout the army and the country, and to all classes of society. What could be expected from such a course of outrage and violence? Let us hear the Governor-General in his minute upon placing the native press under censorship.

"But there is one quarter to which I wish to point the attention of the members of the legislature—a quarter in which the evil passions, which have pervaded too large a portion of the people in different parts of the country, are sedulously fomented, and to which much of the excitement and disorder now existing, among an ordinarily harmless population, is attributable. I do not know whether it is fully understood to what an audacious extent sedition has been poured into the minds of the public by a portion of the Native press within the last few weeks. This has been done sedulously, cleverly, artfully. Facts have been grossly misrepresented; and although to educated men this would at once have been apparent, yet by Native readers, who are ill-informed as to the views of the Government, and not well acquainted with what is passing around, such false statements are readily believed. Besides the misrepresentation of facts, there is constant vilification of the Government, and constant attempts to sow distrust between the Government and its subjects. Opportunities have also been taken in this capital to disseminate copies of papers, importing to come from the mutineers in Delhi and other places, and containing exhortations to imitate their deeds. I am speaking to gentlemen who understand the native character better than I do; but it is impossible for any one not to see that all this cannot be long afoot, without leading to difficulties, to outbreak, and, I fear, to permanent alienation."

4thly. The authors of this new system promised us, twenty-five years ago, that it would bind this Anglo-Indian party to our English authority and government; that it would give to the country a

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Native and Christian literature, which no other system would ever supply; that it would raise up a Native ministry to meet the wants and necessities of India—in a word, that it would be a panacea for all the ills and all the miseries that afflicted the empire. Where, the Author would ask, are these fruits? Where shall we find these promises fulfilled? Let us hear what the Rev. Mr. HAY, an American Missionary from Allahabad, has to say on this subject:—

“The British Government should have declared itself a christian Government. It should not have persecuted the Natives in order to make them Christians; but it should have set its face against *Caste* as much as against widow burning. The Government relied upon keeping alive the ignorant prejudices of the Hindoos and the Mahomedans, and preserving its authority by balancing race against race, and religion against religion; and this mutiny shows that its scheme has signally failed. The Missionary Schools are twice as crowded as the Government Schools. In the former, the Bible and Catechism are taught, and the schools commence and end with prayer. In the latter, until very recently, the Bible was excluded. The Koran and the Bhaster were in the Government Schools; but no Professor was ever allowed, even if requested, to explain anything with reference to the Bible—not even as an historical book. Nearly all the Native professors and graduates of the Government Universities are Atheists. Their education caused them to disbelieve Paganism, and they were not encouraged to believe in Christianity. Many of them are implicated in the present revolt. Some extraordinary disclosures have yet to be made public on this matter. Names are mentioned in Calcutta of persons who, it is expected, will yet be compromised.”

Should it be replied, that these effects are merely incidental, and may yet be overruled, look to Ireland, to Wales, and to Canada; and as sure as effects will follow their causes, as sure as sin will produce disorder, misery, and death, so sure will this system, if continued, be the bane of India, and the overthrow of British rule.

“What they say,” writes a gentleman from Bombay, “about the people of this country not being against us, is all absurdity. Not only does the army, but the Natives hate us. I can give you a very striking instance of this feeling in this very place. There is an English school here supported by the Government. The young men and adults meet once a week for discussion, and for the purpose of improving themselves. I gave them a lecture a few weeks ago on the Advantages of Railways to India. This last week the discussion was on Patriotism, the master having, no doubt, selected the subject as an appropriate one at the present time, and thinking a great deal would be said in favour of the Government that supported them. To my surprise, if not to his, they

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dilated on the disgrace of their having foreign rulers; the cowardice of permitting others to govern them; and, in short, there was a general feeling against us—*this*, too, from Hindoos, the mildest part of the people. Those engaged were educated persons, and were those who ought to have upheld us; more particularly as the great prize to them is looking forward to being employed in various capacities in our offices and our public works."

Let this system, then, prevail in Bombay and in Madras as it has prevailed in Bengal; let the Government pursue its traditional policy, and ignore Christianity as it has done; let it continue to reject from the army and from office, as it did the other day, the offer of 300 or 400 Native Christians from Krisnaghur, to assist them even as Coolies, on the ground that they were Christians, and the Author will venture to predict, that in another generation, there will be a mutiny which will not fail in expelling the British from India, whatever may be the prosperity and usefulness of our rule. No: Christianity must consolidate our empire; and when our blessed religion has given to that people open Bibles, and open sanctuaries—a Protestant press, and a zealous native ministry; a christian literature, science, and philosophy; godly rulers and subordinates to dispense justice and law, and watch over civil and religious liberty, then will India be happy and free, and long remain under British control, to be our crown of rejoicing.

The Author cannot conclude without expressing his delight at the proposal of the Evangelical Alliance to establish Native Schools and Normal Seminaries; to give the children a christian education in their vernacular tongues, and to raise up Native teachers in the same manner to proclaim salvation to their countrymen. Not only does he praise God for this movement, because it accords with his own views, and with the sentiments contended for in this volume, but because it is the only system that will be found, in the long run, to accomplish these good and blessed results.

WILLIAM CAMPBELL.

4, Wellington Street, Islington.
December 3, 1857.

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