

To

THE HONORABLE THE COURT OF DIRECTORS
OF THE EAST INDIA COMPANY;

*The Memorial of the undersigned
Hindu Inhabitants of the Presi-
dency of Fort St. George,*

RESPECTFULLY SHEWETH,

THAT

1.—A large body of the Hindu Community having deemed it incumbent upon them to address Your Honorable Court, on what they could not but consider the certain and alarming indication of a fixed plan of the Local Government to subvert the religion of the country, by the official encouragement it gives to Protestant Missionaries—adopted a Memorial against its proceedings, at a Sheriff's Meeting on the 7th October last; which was sent in to Government on the 26th of the same month, for transmission to Your Honorable Court: of which an acknowledgment was received by an *Extract from the Minutes of Consultation* dated the 22d January in the present year: copy of which, No. 1, is appended for Your Honorable Court's information.

2.—In this *Extract* the Hindu Community are informed that, they are "wholly in error in all essential points in their statements, both as regards the proceedings of the Government and of its functionaries"—they are made acquainted with "the propriety, on all future occasions, of withholding their judgment, and refraining from representations touching the proceedings of Government whilst the facts and the official documents which alone contain the true record of these facts are unknown to them"—and they are informed that, the Government always has preserved and always will "preserve inviolate the great principles of neutrality and toleration which characterize the British Government"—which can only be done when "all sects have full liberty of conscience, and are equally protected in their persons and property."

3.—As the said *Extract* points out no individual error, it is not possible for Your Memorialists to do more than to repeat what was contained in the 27th Paragraph of the former Memorial

—that the facts therein stated are capable of ample demonstration: that the Hindu Community regard the conduct of the Government in the same light as they did before the *Extract* was received; and are firmly persuaded that the desire and intention of the Marquis of TWEEDDALE is to subvert their religion, in order to plant a system of Christianity on its ruins: as will be incontestibly shewn to Your Honorable Court in the course of this Memorial.

4.—Your Memorialists, relying on the justice of their cause, and trusting to the good faith of Your Honorable Court, as well as to the known and declared intentions of the British Legislature—while they avail themselves of the privilege of appealing from the Local to the Supreme Authorities, have no desire to act otherwise than as becomes the subjects of the British Crown; of which desire they proceed to offer two proofs that cannot be mistaken: the one, the earnest desire of Your Memorialists to prevent any probable breach of the peace, by assembling in large multitudes: the other, by strictly attending to the Government admonition, of seeking official information before addressing Your Honorable Court.

5.—When the last Memorial was to be adopted, the Hindu Community, acting under the idea that it was the regular method and least obvious to censure, to call a Sheriff's meeting, adopted that measure by public requisition: but as the numbers assembling on the occasion seemed calculated to disturb the public peace; a large body of Police peons being in attendance to prevent disturbance, and a part of the Military in the Garrison having been held in readiness to act, if necessary:—Your Memorialists on the present occasion have preferred accomplishing their object without any public notice, and thus foregoing a general appeal to their countrymen and fellow religionists. Your Memorialists had been for several months aware, that, the Council of Education at this Presidency had recommended the introduction of the Christian Scriptures, into the National Schools, about to be established in the Provinces: as also that the Marquis of TWEEDDALE had seconded the recommendation to Your Honorable Court; and having lately obtained more certain confirmation of the fact, they determined upon remonstrating against a step so appalling to Your Memorialists, so contradictory to the professions of the Marquis of TWEEDDALE, and the wishes and uniform injunctions of Your Honorable Court: and in order, while so doing, to shew all proper respect to the Local Authorities, by acting on the admonition of Government—they addressed the letter which they have appended, No. 2: and were favored with the reply which forms No. 3 in the Appendix of the present Memorial.

6.—The letter requested distinct information as to the pre.

sent and ulterior views of the Government, in desiring to introduce the Christian Scriptures as an integral part of the study of the Hindu Children, in the National Schools : and also whether it was intended that these Schools should be, in part, maintained from the funds in the hands of the Government, expressly collected for the religious purposes of their Community. On the last point, the letter of the Chief Secretary does not deign to give the least intimation ; while in regard to the former, it denies both *present and ulterior* views : yet, at the same time, refers Your Memorialists for information, as to *these views of which it denies the existence*, to the *Extract of Consultations* on the former Memorial, and to a reply from the Supreme Government to a Memorial which had not the most distant connection, either with the introduction of the Christian Scriptures into the National Schools, or with the appropriation of the money of the Hindu Temples to the support of Schools in which Christianity is contemplated to be made a study. It also evades the question which it cannot deny ; and censures the applicants for information, for having acted in accordance with the admonition given in the above quoted *Extract of Consultations*.

7.—That the Marquis of TWEEDDALE can have no object or design, present or ulterior, in placing the Christian Scriptures in the hands of the children of the Hindu community, is perfectly incomprehensible. His Lordship has presided at the conversion school of Mr. Missionary ANDERSON ; he has given Ten Thousand Rupees for aiding in the establishment of a College, purposely intended for the dissemination of Christianity ; he has chosen for the high office of Chief Secretary to Government, Mr. THOMAS, who has been for *twenty years* a most zealous member of a Missionary Committee ; and it is his Lordship who, in his Order to the Sudr Court of the 19th May 1846, drew the official distinction between Christians and Heathens, as complainants and accused in a criminal prosecution :—these acts evince, in the eyes of Your Memorialists, both a present and ulterior desire to propagate the tenets of his own religion ; while the application of the invidious epithet of “ Heathens ” towards the Hindus, considering the special occasion and manner of the discriminating epithet, marks his Lordship’s sympathy with converts to his own creed, and his contempt and hatred of the Hindu Community, as professors of a different one. It is therefore but a just inference, that the Marquis of TWEEDDALE’S object in introducing the Bible, is the conversion of the children attending the National Schools, from the faith of their fathers to Christianity : for his Lordship must be aware, and Your Memorialists are sure he is aware, that the inculcation of the Christian Scriptures is the primary mode by which the present system of proselytism is actually carried on, in the Mission-

ary Schools. The Marquis of TWEEDDALE, by adopting the practice of the Missionaries, becomes himself a *missionary agent*; and involves Your Honorable Court, whose representative he is in the same predicament.

8.—But Your Memorialists will proceed to produce still more tangible proof that the Marquis of TWEEDDALE has this object, in causing the Christian Scriptures to become a class study with the youth of the Hindu Community: viz. his Lordship's own observations on the recommendation of the Council of Education for their introduction; remarking, by the way, that in his selection of the Members of this Council, it was so constituted that, the number of convertizing or missionary advocates should have an overwhelming preponderance, so as to be able to carry any and every proposition they chose to recommend.

9.—The better to exhibit to Your Honorable Court how diametrically at variance with the wishes of the people, and how flagrant a violation of the British principles of neutrality and toleration is the object of the Marquis of TWEEDDALE—Your Memorialists will go back to the year 1839; when, under the administration of Lord ELPHINSTONE, the Madras University, the first of the National Schools, was called into existence. On the 11th November in that year, Seventy Thousand Native Inhabitants of this Presidency, in the Provinces as well as at Madras, presented an Address to his Lordship, hailing the benefits that would follow from a system of popular education; in which were these expressive and unmistakeable expressions—

“But we can never be persuaded that no instruction whatever for these objects can be imparted, except through an interference with our religion. We pray that your Lordship will not impose as a condition for any measure of National Education, that the people should act as if they renounced the religious faith in which they have been brought up. It is not toleration of the religion of a people to visit it with the pains of ignorance.”

Thus Your Honorable Court will perceive, that from the earliest acceptance of the boon of education by the people, they protested against the interference of Government with their religion, in the persons of their children; in the same manner that Your Memorialists protest now: and of this protest the Marquis of TWEEDDALE cannot be ignorant.

10.—His Lordship must be further acquainted with the general feeling that has been more recently aroused by the conduct of the missionaries, supported by *your servants under his government*; as testified in the “*Native Herald*”; a publication printed by Mr. Missionary ANDERSON, at whose School the Marquis has presided. In pages 554 and 555 of this periodical, for the month of December 1846, it is recorded—

“There is no house where Christianity is not exposed—the disgust

with which all classes of the community look upon Christianity is very strong and prevalent at present—we have all heard of the late meeting—under what feeling did the great men of the Hindus, the men who could speak English and had come much in contact with the Europeans and were supposed not to have the same prejudices and narrow views as the common people—what were the feelings which they shewed in that place? every one of them, the most educated of them to the least educated, from the highest caste man to the lowest Palle, manifested a bitter spirit of enmity against Christianity. Though people of all castes were brought together at that time, there were no fightings about caste. Though Brahmins and all the lower castes were mixed together, there was a living sympathy among all the people that were there, the same spirit filled all their hearts, and out of the fulness of their hearts their mouths poured out curses and blasphemies against Christianity—from a single family up to the whole nation the prevailing spirit in the Hindus at present is enmity against Christianity. There is an enmity in each family, and there is a national enmity and a universal enmity filling the breast of every man and woman of every rank and caste among the Hindus:—yes, the whole nation is moved from its very bottom and filled with implacable hatred, and bent upon the utter destruction of Christianity".

11.—Your Honorable Court must be informed, that the above quoted confessions do not come from the Hindus, but from Christians; and Mr. ANDERSON, who has thus given them to the world, attributes the hostile feeling, now universal, to his own acts, in the conversion of certain Hindu children: by means of teaching them the Christian Scriptures in his schools: but these conversions, as stated in the former Memorial, have been patronized and operated through the influence he possesses with the Company's Servants at this Presidency, which affords him the means of giving pecuniary advantages to his converts, by making them Catechists, and holding out the hope of their eventual employment in the Public Offices: such conversions are a mere matter of money and worldly profit; and the indignation thence arising is from the evils introduced, by abducting children from their parents, and throwing whole families into strife and misery, to gratify the proselyting propensities of the ruling authorities. Your Memorialists would further draw Your Honorable Court's attention to the above, from another circumstance; they know that Your Honorable Court's notice has been especially drawn to a letter from Mr. MOREHEAD, in which that Gentleman states that the former Memorial was signed chiefly by persons who never saw the document, and who consequently must have been ignorant of its contents; but the above quotation will convince Your Honorable Court that the feeling of disgust against Missionaryism is universal. Mr. MOREHEAD has been deceived himself; he has deceived the Government; and the Government, but for this irresistible proof of Native Feeling, would have deceived Your Honorable Court.

12.—This state of universal excitement, caused, as Mr.

ANDERSON admits, by forcing the study of the Christian Scriptures on his pupils,—though latterly more violent and open in its progress, was not the work of a moment: it was in being in the month of July, when the Council of Education proposed the extension of the study from the Missionary, to the National, Schools: by recommending “that for the English classes the Bible be included, attendance on the Bible Class, being left perfectly optional.”

13.—The Marquis of TWEEDDALE received this proposal with the greatest satisfaction—remarking that the system of education in the Provinces should be upon “sound and enlightened principles”—the meaning of which, as the proselyters acknowledge nothing “sound or enlightened” except their peculiar system of Christianity, must be, as it really is, that the Hindu youth ought to be converted to that system, through the instrumentality of this Government: and his Lordship observes in the sixth paragraph of this Minute, dated the 24th August 1846—

“I observe there is a proposition of the Council to introduce the Bible into the English classes as a Class book; and from the mixed character of that Body I conclude that the Council are fully satisfied from their knowledge of Native Society at this Presidency, that this measure will not interfere with the general usefulness of the schools to the Native community at large: and I understand that experience has already shewn that to be the case.”

14.—Your Memorialists cannot but draw Your Honorable Court's attention to this most extraordinary paragraph. As quoted in the 9th paragraph of this Memorial—it is upon record and was put in print by this Government itself, that Seventy Thousand persons had protested against interference with their religion, in the persons of their children, at the foundation of the Madras University—“the whole nation,” as admitted by Mr. ANDERSON, is in deadly hostility to the Missionaries, for abducting their youth by means of the Bible a Class book in *their* schools—yet the Marquis of TWEEDDALE understands that the making the Christian Scriptures a study in the National Schools, would not interfere with their general usefulness. Of course Your Memorialists cannot say what his Lordship considers the general usefulness of Native Schools: but Your Memorialists can affirm that, from the first rumour of the Governor's intention, the Native Community has been filled with terror and alarm at so glaring a violation of the neutrality and toleration professed by his Lordship: they can see nothing in the measure but a covert plan, and a fixed present and ulterior design to ensnare their children; and thus by the Government authority and influence to subvert the religion of the country.

15.—His lordship places confidence in the mixed character of the Council composed of 15 Europeans and 2 Natives—Your Memorialists see nothing in this mixed character but a blind to deceive the people, and to enable his Lordship to work out his own plans by the assistance of that Council; while he affects to bring forward the measure, not on *his own* responsibility, but on *theirs*: he merely supports what the Council recommends; being “fully satisfied of their knowledge of the Native Society”—Your Memorialists will not here point out how very little of such knowledge can be possessed by most of the Members of the Council; but they will affirm that, its mixed nature does not prevent it from being governed *solely by one man*, Mr. THOMAS, the Chief Secretary to Government, twenty years a Member of a Missionary Committee; and whose missionaries caused the late disturbance in Tinnevely. This single fact is sufficient to shew the missionary tendency of the recommendation; and that the object of Mr. THOMAS and the MARQUIS is to force Christianity upon the people, by the overwhelming influence of Government.

16.—Your Memorialists do not overlook that the Council recommends that the attendance on the Bible Class shall be optional; nor that his Lordship, in the seventh paragraph of his Minute, lays great stress on this recommendation, most probably suggested by himself, to the Chief Secretary,—

“I consider that a very important proviso has been added by the Council; viz. ‘that attendance on the Bible Class’ be left ‘entirely optional.’” but Your Memorialists consider this proviso as the climax of the deception practised against the Hindus; with all the places in Public Offices at the disposal of a Missionary Government, and its Missionary Subordinates; and every recommendation to them in the hands of a Missionary Council of Education—the mention of an “option,” whether to parents or children is a mere farce: there is no such thing as option left: the only alternative is conversion or exclusion. The “option,” so much praised by the Marquis of TWEEDDALE, is happily exemplified in the case of the Principal Sudr Ameen of Chingleput; whom the alternative, under the influence of Mr. MOREHEAD, has induced to send his children to Mr. ANDERSON’S school, and to contribute ten Rupees a month to its support: the poor man, a Hindu of caste, has been apparently forced into this “option,” in order to retain his situation. It is optional merely in name: in reality it is compulsory—this, Mr. THOMAS and the MARQUIS know well. The important proviso is a stalking horse, introduced the better to effect the scheme of proselytism and spiritual and political oppression.

17.—That the important proviso is a proviso of straw, is

apparent from the 9th paragraph of the Minute ; where, after thickening the delusion, by the proposition that there shall be two English Classes ; and that—"those *inclined* should have the advantage of attending both classes"—his Lordship concludes—"in a very short time I have no doubt all would belong to the Bible Class." With the facts before him that the Hindus are universally opposed to Christianity ; and that, at the first establishment of the University, Seventy Thousand, desirous of education, protested against its being made the vehicle of undermining their national religion—it is clear to Your Memorialists that, Lord TWEEDDALE must contemplate some powerful means hitherto unpractised, either by the Musselman or the British Government, in order to work a change on a sudden, which centuries have been unable to effect : and let this power be what it may ; rejection from office of the recusants, or promotion to office of the renegades, it can bear no other name than compulsion ; and compulsion of the most shameful and tyrannic kind, as employed by the Government which owes its rise and strength to Hindu aid and loyalty, and which has bound itself by voluntary and reiterated pledges to protect the religions of the Country in their integrity.

18.—Your Memorialists most earnestly press this declaration of Lord TWEEDDALE to Your Honorable Court's notice, as a proof that his Lordship's profession of preserving the principles of neutrality and toleration as recorded in the *Extract from the Minutes of Consultation* relative to the Hindu Memorial of the 7th October, is wholly inconsistent and at variance therewith. In the reply to the Letter (No. 2 in the Appendix) the same inconsistency and contradiction are observable : Your Memorialists applied for distinct information as to the views, present and ulterior, of the Government : in answer, they are rebuked for daring to ask a question on a subject deeply affecting the religious interests of the whole community. The MARQUIS has been engaged in secret to effect the destruction of their religion by the powerful something, which is to make all their children in the national schools take to the study of a religion which their parents hold in detestation : and although contemplating the entire subversion of the Hindu faith, he will give them no intimation of his intentions, till, with Your Honorable Court's sanction, he can publish it as law : when respectfully requested to intimate his intentions, he tells them he has no intentions at all, and that too 9 months after he had put it into writing, that he had no doubt his plan of making their children Bible students would be successful.

19.—The eleventh paragraph of the Minute states—
 "the value of a religious and practical education to fit our own countrymen for

the various duties of life has been established beyond all doubt—I should infer that the ignorance and degradation of a great bulk of the inhabitants of this country require a remedy as active to be applied by a process as simple.”

Here is additional proof that Lord TWEEDDALE contemplates religious conversion, as the actual object to be attained by the introduction of the Bible; and that the principle of neutrality, which he parades before the eyes of the public, is neither more nor less than the subversion of Hinduism, for the purpose of establishing Christianity in its room: and that it is his own creed which his Lordship deems a panacea for the degradation of the Natives: a notion that is still more openly expressed in the twelfth paragraph, where he remarks—

“ it requires a more solid foundation than is to be found in the Hindu or the Mahomedan Faith to bear the change which learning operates on the mind of those who emerge out of a state of ignorance and attain those mental acquirements which enlarged education gives, or who are placed by their superior ability in responsible situations in the employ of Government”:

Here not only the object of conversion is plainly declared, but the hidden power by which it is to be effected is explained—the “employ of Government”: this is the wonderful engine which in a very short time he has no doubt will force all the pupils into the Bible class, and supplant the *faiths* of the country by the *faith* of Christianity.

20.—Thus, in spite of his Lordship’s denial, that he has no object in making his creed book a class study for the Hindu children—in spite of his Lordship’s profession of neutrality—it is undeniably revealed, that his Lordship is imbued with a proselyting fervour, and that he is desirous of placing this Government at the top of the list of Missionary Agents.

21.—The thirteenth paragraph of the Minute runs thus—

“ The reports and complaints so constantly made to Government against the integrity of the Native Servants, are sufficient evidence that something is wanting to insure a faithful service from them. There is no doubt that they entertain the greatest respect and confidence in the word and integrity of an Englishman: they admire his character, his probity, and his sense of justice; they acknowledge his superiority over themselves and they are grateful for the protection their property and persons receive at his hands.”

Your Memorialists cannot refrain from pointing out to your Honorable Court, how utterly incompetent is Lord TWEEDDALE to pass such reflections. He knows nothing of the Natives except by hearsay, and the reports of his interested Missionary favorites. He has been four years in India, but has acquired not the slightest personal knowledge of the Hindu character: having never been among the people, except at occasional school examinations; and living at all other times as secluded from them as the ascetic, RUSHI SINGH. He is entirely mistaken as to the true source of the respect and gratitude the Hindus feel towards

the English nation :—that is undeniably derived from the protection of their religion, which, *hitherto*, the British Government has protected ; Lord TWEEDDALE being the first Governor that has violated that protection, and sought its overthrow—the gratitude and confidence of the Hindus are not his Lordship's ; he has no claim to them : they cannot be given to a Governor who has drawn the invidious distinction—between them and the converts to a foreign creed—of Heathens and Christians : they cannot be given to a Governor who has effected the dismissal of an upright Judge, because he asked for “justice” on their behalf : they cannot be given to a Governor who, while professing neutrality and toleration, practices partiality and intolerance ; who secretly plans schemes inimical to the whole people, and yet declares he has no object in doing so : they do not admire his character, his probity, and his sense of justice ; nor do they in any way acknowledge his superiority over themselves, nor of the morality of his religion over theirs.

22.—Your Honorable Court cannot but remember that there was a time when Your Covenanted Servants did not bear a very high character for probity and integrity : as also that though this defect is now in some degree remedied, it has not been by religious instruction, in any manner, but by an increase of salary—the same cause, an insufficient salary, has the same effect, upon such of your Native Servants as are subject to it : and the application of the same remedy would produce a similar cure : at present the Native gets a hundred Rupees, where the Covenanted Servant gets a thousand, and sometimes twice and thrice as much : it is therefore not to be wondered at, if the Hindu should be supposed to act now as the European did before.

23.—Your Memorialists might easily institute a parallel between the morality of Christians and Hindus ; and prove, from English and Christian writers, that for crime, immorality, and vice, the European character is far more notorious than the Hindu : but they prefer shewing that, without the advantages of the foreign creed, which the Marquis of TWEEDDALE esteems a remedy for their degradation—they hold as fair a character as the European, on the attestation of Public Servants, whose personal acquaintance with it enabled them to form a far better estimate than the Marquis of TWEEDDALE, who is now as ignorant as he was the day he left England, to rule over a people whom he hates and despises, for no other reason than that they are not of his Creed.

24.—Your Memorialists will quote, in reference to general character and fitness for public employ—
Sir THOMAS MUNRO—who said in his evidence before the House of Commons in 1813—

" If civilization is to become an article of trade between the Countries, I am convinced that this country will gain by the import cargo."

THOMAS SYDENHAM, Esq.—

" The general character of the Hindus is submissive, docile, sober, inoffensive as long as his religious prejudices and habits are not violated; capable of great attachment and loyalty as long as they are well treated by their Governors and Masters; quick in apprehension, intelligent, active, generally honest, and performing the duties of charity, benevolence, and filial affection, with as much sincerity and regularity as any nation with which I am acquainted."

Sir JOHN MALCOLM—

" The veracity of the subjects has depended very much upon the Government under which they were placed: where that was tyrannical the oppressive subjects have had recourse to falsehood. In such situations and conditions of life, falsehood almost became a virtue."

A. D. CAMPBELL, Esq.—

" The servants employed under the Madras Presidency in the higher situations of our Government are well paid; and in general have evinced great integrity. I should say that corruption is not more prevalent with the Natives than it was with the Europeans before their salaries were raised to the present standard."

Captain HENRY HARKNESS—

" I think the Hindu is as correct in his notions of the duties of civilized life as the Christian. With respect to trust, if distinction is held out to them as well as pecuniary reward, I think they are fully trustworthy"—

These testimonies from men whose intercourse with the Natives enabled them to form a judgment, Your Memorialists presume, infinitely outweigh the opinions of Lord TWEEDDALE; which indeed are not his Lordship's own, but are the echo of the Missionary patronizers by whom he is surrounded.

25.—The still later testimony of Sir THOMAS MUNRO is thus given in his Minute dated 30th December 1824—

" The Natives possess, in as high a degree at least as Europeans, all those qualifications which are requisite for the discharge of the inferior duties in which they are employed. They are in general better accountants, more patient and laborious, more intimately acquainted with the state of the country and the manners and customs of the inhabitants, and are altogether more efficient men of business. Unless we suppose that they are inferior to us in natural talent, which there is no reason to believe, it is much more likely that they will be duly qualified for their employments than Europeans for theirs, because the field of selection is so much greater in the one case than in the other. We have a whole nation from which to make our choice of natives, but in order to make choice of Europeans, we have only the small body of the Company's covenanted servants. If it be admitted that the natives often act wrong, it is no reason for not employing them; we shall be oftener wrong ourselves. What we do wrong is not noticed, or but seldom and slightly: what they do wrong meets with no indulgence."

" Let Britain be subjugated by a foreign power tomorrow; let the

people be excluded from all share in the Government, from public honors, from every office of high trust or emolument, and let them in every situation be considered unworthy of trust; and all their knowledge and all their literature, *sacred and profane* would not save them from becoming in another generation or two a *low minded, deceitful, and dishonest race*."

Your Memorialists therefore infer, that political circumstances, and not creeds, form the chief happiness and welfare of a people.

26.—In the sixteenth paragraph of the Minute, his Lordship observes—"I can see no sufficient reason for "objecting to the Bible as a Class book in the public schools"—immediately adding, in the seventeenth paragraph—

"It is the only means I know of giving to the natives a practical knowledge of the Sciences, from whence arise all those high qualities which they admire so much in the character of those whom Providence has placed to rule over them."

Your Memorialists submit that these passages also prove his Lordship's disingenuousness, in saying that he has no object in introducing the Bible,—as if, he intends the Bible to impart the high qualities he speaks of, it can only be by the Hindu embracing its doctrines, and becoming subject to conversion: but his Lordship is most egregiously mistaken when he affirms that, the Bible can impart the knowledge of the Sciences that elevate the European character—Chemistry, Medicine, Military and Political Science, Mechanics, &c. &c. are not taught in that book; and least of all in the New Testament:—these arts and sciences are not derived from the European creeds, but from better forms of Government: and it is and always has been remarkable, that the more perfect the system of Government, the more noble and the more ingenious are the people. And that the present religion of the country does not disqualify the Hindu from arriving at eminence, either in Commerce or Politics, is easily proveable from the historical fact that the highest political posts, under the Mahomedan Government, were held by those very people whom the Madras Government has so lately stigmatized as Heathens: as well as from the testimony of J. Z. HOLLWELL Esq. who was Governor of Bengal in 1760—who observes in the preface to his "Historical Events," inscribed to the Right Honorable CHARLES TOWNSEND—

"I am sorry to say, that in general the accounts published of the manners and religious principles of the *East and West Indies*, have been in the light and superficial way before objected to; but as my knowledge extends only to the former, I shall confine my remarks to them; and endeavour to extricate them in some degree from the gross absurdities we have conceived of them: confessing myself amazed that we should so readily believe the people of *Indostan* a race of stupid *Idolators*; when, to our cost, in a political and commercial view, we have found them superior to us."

The idea of Lord TWEEDDALE is a fallacy, contradicted by all

history, and by all experience; and his Lordship is wholly mistaken in supposing, that, no measure or system, short of the Bible a Class book, will secure the general support and co-operation of the natives: and Your Memorialists implore Your Honorable Court, as you really intend their benefit, and as you value the supremacy of British rule in India, not to accede to a proposal that must alienate from Your Government the hearts and minds of the entire nation, and lay a sure foundation for the fears and hatred, the resistance and the detestation, of a people, by whom, and over whom, you now hold an empire far larger and richer, if its resources were properly cultivated, than any nation in the world, with the exception of China.

27.—Your Memorialists are aware that it is doubtful if the word “sciences” in the extract last quoted from the minute is correct; and that the correcter reading would be—“a practical knowledge of the *sources* whence arise,” &c.—a reading which demonstrates more clearly the views of Lord TWEEDDALE: since if from class instruction in the Bible, the pupils are to derive a *practical knowledge* of the teachings of that Book, it is evident that they must be made to embrace the doctrines which they are expected to reduce to practice. Lord TWEEDDALE, therefore, must have made up his mind to the employment of coercive means, either physical or moral, on which he relies for the working out his unscrupulous intentions; and the Hindus have every thing to dread from a Governor, who, having in the month of August 1846 exposed to Your Honorable Court the end he has in view, in undertaking the religious instruction of the native youth—could, in the month of March 1847, officially declare to Your Memorialists that he has neither present views nor ulterior intentions in so doing. His lordship must have had strong reasons for keeping his plan a secret from those it chiefly concerned; and his explicit *denial* of “motives,” after it had been discovered, is very weak proof of the morality of the creed he wishes to impose upon their children.

28.—Your Memorialists do not desire to conceal from Your Honorable Court, that the conduct of Lord TWEEDDALE, in this single particular, had the Hindus no other causes of complaint against him, must, during the rest of his administration render him most unacceptable, and an object of distrust, to all classes of the Native community. When the Legislative Council proposed an innovation in their customs and religion, they openly and honestly published the draft of their intentions, in the *Lex Loci*; but when the Marquis of TWEEDDALE contemplated a step as fully offensive to the native feelings, and as broadly innovative on their prejudices and civil rights, he has worked in darkness and concealment; a sure proof that he

is conscious that it *cannot* be acceptable to the people; though in the same spirit of disingenuousness he insinuates in his Minute, that his most alarming and irritating measure will secure the general support and co-operation. If His Lordship really believed what he would wish your Honorable Court to believe, he would not have been unwilling to inform the people of his intentions, on a scheme which, if successful, must totally overturn the religion and ancient customs of so many millions of people; and, if the contrary, must render British rule precarious or something worse; bequeathing to Indian posterity, from age to age, the legacy of eternal hatred to the British name and nation.

29.—Your Memorialists feel certain that Lord TWEEDDALE was conscious that he was acting in opposition to the public feeling; and that if he had expected any co-operation on their part, as his Minute would insinuate, he would not for a moment have hesitated to lay it before them; and to request their free opinion of the measure; but he was well aware of the contrary; for he had referred your Memorialists to the reply of the Supreme Government to the Memorial against the *Lex Loci*; the Draft of which he knew had been withdrawn in consequence of their remonstrances against it, as subversive of their religious rights, and as favoring the promulgation of Christianity; by offering a premium to Missionary converts. Had Lord TWEEDDALE's scheme been any thing but a design of forcing his peculiar creed upon the Hindus, he would have consulted the public records in reference to the Educational measures, pursued by former Governments of India; and before sanctioning the proposal of the Council of Education, he would have enquired into the acts of its predecessor, the Committee of Public Instruction.

30.—In the Circular Letter of that body, dated the 24th June 1826, to the Collectors in the interior—the Secretary says—

“ In reviewing the causes of the present low state of Education, obstacles to their removal present themselves, to which the Committee are strongly impressed with the necessity of attending. What system soever may be formed by this Government to facilitate the education and mental improvement of the population under them, success in its operation must in a great measure depend as much on a coincidence of feeling on the part of the people as on the munificence of the Government itself; and, with reference to the arrangements now to be adopted, the Committee wish it invariably to be kept in mind, that no measures can be pursued, whatever other advantages they may offer, which are at variance with the customs and prejudices of the people. Such obstacles must be carefully avoided. Every measure must as much as possible be divested of the odium of innovation, and be such as to induce the people to go along with the Government in the undertaking.”

And again—

* If the proposed schools be in the first instance called into action,

and if the principal measures relative to them be adopted through the medium and with the concurrence of the chief native heads of the society, this must raise in them a sense of personal importance which few know better how to estimate, and which will it is hoped soon give rise amongst them to that feeling of personal interest in these establishments which to the Committee it appears so desirable to inspire."

What a contrast does this conduct exhibit to that of Lord **TWEEDDALE**, 20 years later : between the Company's representatives in 1826, and 1846 : while the cause of religious freedom, during the interval, has been progressing with the rapidity of a steam-train, in every part of Europe ; and while even the empire of China has partaken of the liberal spirit of the times—the Marquis of **TWEEDDALE** and his intolerant and proselytizing advisers are found in a state of retrogression.

31.—In all past ages it is found, that, wherever a nation aspired to predominance by extensive conquests, it invariably allowed the subjugated states the integrity of their religion : the dominion of the Honorable Company is built upon this principle ; and it subsists by the maintenance of it. The Marquis of **TWEEDDALE**, yielding to Missionary Counsel, has unwisely and wantonly been the first of your Governors to meditate the infringement of that freedom—which every former administration has deemed it of the first consequence to preserve entire—by the most insidious and destructive policy. Instead of being desirous that the people should go along with the Government, he would force upon them a system at variance with all their national and ancestral feelings and prejudices : instead of carefully avoiding obstacles, he spontaneously raises the most invincible ; instead of offering the people a personal interest in the work of education, he raises an effectual barrier against their co-operation ; and instead of presenting the religion to which he would convert them, in an amiable and attractive light,—making it the instrument of political oppression in its agency as the sole qualifier for Government employ,—he has caused it to become an object of disgust and terror, and made it stink in the nostrils of those whom he vainly expects to fall down and adore the new idol of his creation.

32.—Your Honorable Court also evinced your desire that the plan of non-interference should be adhered to, in your despatch to the Supreme Government on the subject of Education at a still earlier period, in 1814 ; where it is observed—

" the peculiar circumstances of our political relation with India, which, having necessarily transferred all power and pre-eminence from Native to European Agency, have rendered it incumbent upon us from motives of feeling as well as from a principle of justice to consult the feelings, and even to yield to the prejudices of the natives whenever it can be done with safety to our dominions."

While nine years later the Honorable **MOUNTSTUART ELPHIN-**

STONE, Governor of Bombay, in reference to Education, remarks in a Minute dated the 15th December—

“ It would however be requisite when so much was entrusted by Government to the Society (the Education Society in Bengal) that all the material proceedings of that body should be made known to Government, and that it should be clearly understood that, neither religion nor any topic likely to excite discontent among the natives, should ever be touched on in its Schools or publications.”

Thus have Your Honorable Court and your most enlightened Governors in India, at all times, sought to maintain the utmost toleration towards your subjects; and to abstain from any, the least, appearance of interference with their religion; and from even the remotest shadow of a design to subvert the faith of the Country.—“ from motives of policy as well as from a sense of justice;” for the strictest administration of justice must ever be the surest basis of sound policy, which the insidious, and to the eyes of Your Memorialists dangerous and hateful, minute of the Marquis of TWEEEDALE is calculated to overturn; as if his Lordship could be blind to the fact, that the more extensive your dominions, and the larger the Military body of Natives required for their protection—the greater is the necessity for conciliating the good will of the people; and the more imperative the duty and the policy of Your Honorable Court’s Governors to retain and strengthen the ties of allegiance and submission of your subjects; by whose aid those dominions have mainly been acquired.

33.—As indicative of the popular disturbances which would be the certain consequence of the study of the Bible in the National Schools, Your Memorialists will bring to the notice of Your Honorable Court the latest instance of the kind which has taken place from the pursuance of that system in the Missionary School of Mr. ANDERSON, the same person referred to in the Memorial of the 7th October last as having caused a serious breach of the peace by the abduction of a Hindu boy named RAGAVOOLOO. On Tuesday the 19th April last, this Missionary was summoned, under a writ of Habeas Corpus, to produce in the Supreme Court a Hindu girl called MOONEATHA whom he had kept in the Mission premises with the intention of making her a convert to his religion; of which circumstance the following notice appeared in the *Atlas* Newspaper for that morning,

“ In anticipation of the riotous conduct which disgraced the Hindoos on the former occasion, Sir WILLIAM BARTON was told on granting the writ requested the Sheriff to see that due preparations be made to secure peace and good order. The Superintendent of Police has been required to send a strong force to the Court House and to place himself in communication with the officer commanding the Garrison for the purpose of obtaining a military force in case it should be needed.

“ We are sorry to hear that the mother and brother of the female convert have found it difficult to obtain the assistance of Counsel. That Mr. SMYTH who moved for and obtained the writ, has since decided upon not acting for his clients—a retainer was offered to Mr. SMYTH by his first clients, and he declined notwithstanding; and we hear that Mr. Smyth will appear this day for the Reverend Mr. Anderson. Retainers were offered to the Advocate General on both sides, but the learned gentleman declined to appear on either side. We understand the Brief was offered to Mr. BLUNT, but that gentleman also declined it; and the case is now in the hands of Mr. BARN who has hardly had time to do justice to it.”

34.—At the time appointed the Superintendent of Police repaired to his Office, having deemed it a necessary preliminary to swear in a posse of special constables, chiefly Europeans; several of whom on horseback accompanied the Missionaries as lifeguards to and from the Court House, carrying with them the Hindu Girl as the eventual property of Mr. ANDERSON; the case being ordered to stand over till the 3d May. Your Honorable Court will be happy to find that the precautions of the Judge and the Superintendent of Police were sufficient to preserve the peace of this large City, without the more dangerous resort to the interference of a military force; but it will at the same time be manifest to Your Honorable Court, that the state of public irritation produced by the use of the Bible as a Class book, which requires such uncommon and extreme measures, is of the most ominous character. In Madras, European Constables and European troops can be easily obtained on the spur of the occasion; but in the provinces, especially where European aid cannot so readily be had, the consequences of the abduction of Hindu Children after the same fashion in the Government or National Schools, must be productive of incalculable evil; and one of its certain accompaniments must be the transference of the public indignation from the Missionaries to the Christian Instructors in the National Schools; to the local Government; and finally to the Honorable Company, as the controlling authority which forced the system upon the people.

35.—The wisdom of the defensive preparations against the populace cannot be doubted; they were indispensably necessary: for the native agitation which had not subsided since the abduction of RAGAVOOLOO, was greatly increased by the knowledge that the case of MOONEATHA was to be tried by the same Judge who delivered the boy to Mr. ANDERSON, on the grounds that he was of age to chuse because he had chosen: and also by the knowledge that Mr. SMYTH who first took up the girl's case against Mr. ANDERSON had deemed it prudent to forsake her and to act in Mr. ANDERSON's behalf; as likewise the refusal of the other Barristers to meddle with the case: which Your Memorialists cannot attribute to any other cause than the fear of offending the Marquis of TWEEDDALE, whose proselyting inclination is so generally well known and understood.

36.—Your Memorialists cannot on this occasion refrain from bringing to the consideration of Your Honorable Court the following Affidavit, filed in Court; under the cover of which Mr. ANDERSON claimed to possess the person of MOONEATHA his pretended convert.

“ *The Supreme Court, Madras Crown Side.*

“ *The Queen.*

“ *Versus*

“ *The Reverend John Anderson.*

“ WE, ALEXANDER LORIMER, Esq., and JAMES SAUNDERSON, Esq., respectively Assistant Surgeons in the Service of the East India Company on their Madras Establishment, I the said ALEXANDER LORIMER, being the superintendent of the Government Dispensary at Madras and residing on the Mount Road, and I the said JAMES SAUNDERSON, being the Port and Marine Surgeon at Madras and residing at Nungumbakum, upon our oaths say that we did at the request of and in the presence of the Reverend JOHN ANDERSON, on the 19th of April 1847, examine and inspect the person of MOONEATHA a Native Girl at present residing at the institution of the General Assembly of the Free Church of Scotland on the Esplanade at Madras; and that we are of opinion that the said MOONEATHA is of the age of 12 years or thereabouts: that from her appearance we consider it highly improbable that she should be less than eleven years of age.”

Your Honorable Court must be aware of the extreme sensitiveness of the Hindu community on all subjects connected with the female part of their families; and cannot fail to perceive that a greater insult could not have been put upon them than that offered by Mr. Missionary ANDERSON, in taking upon himself to procure the inspection and examination of the person of a Hindu female, of marriageable age, as would appear from the affidavit of two medical officers in your service; and under his own immediate supervision: one of the officers, Surgeon SAUNDERSON, being the family medical attendant of the Marquis of TWEEDDALE, besides holding three different medical appointments. Such an extraordinary proceeding does not surprise Your Memorialists on the part of the Missionary whose conduct was brought to Your Honorable Court's notice in the Memorial of the 7th October,—but the consent and presence of the Governor's physician at such an unusual transaction, ought to surprise Your Memorialists, if they did not know how strongly the Marquis of TWEEDDALE interests himself in missionary operations; and they would respectfully submit to Your Honorable Court—if, the Bible being made a Class-Book, is productive of such consequences on a smaller scale by a single missionary—its carrying out, on a larger scale, by the MARQUIS, *can* be calculated to remove, what his Lordship is pleased to term the degradation of our community; or if such reprehensible conduct *can* make us respect the European character, or induce a rever-

ence for, and a desire to adopt, the Christian religion; can create any other than feelings of ill-will towards the Governot who has presided at Mr. ANDERSON'S School Examinations; or can create confidence towards the Queen's Judge Sir WILLIAM BURTON; who, after this extraordinary Affidavit had been filed, returned the poor Hindu girl to the keeping and custody of such a Missionary. Your Memorialists will merely add that on the 3d May the girl was finally declared to be the convert and religious property of Mr. ANDERSON by her Majesty's Supreme Court of Judicature. Your Memorialists have not language wherewith to express their deep abhorrence and indignation at the conduct manifested on this occasion; and they assure Your Honorable Court, that its remembrance will not soon fade from the minds of the insulted and degraded, and justly irritated Hindu Community.

37. The Hindu Community have lost all hope of obtaining justice where their religion is concerned, in any instance whenever the quirks and quibbles of the law can be strained into a sentence against them, even in Her Majesty's Courts; and in the provinces their case is still more desperate. They have seen themselves marked out for judicial severity under the invidious appellation of *Heathen*, and a most honorable and upright Judge removed from his seat on the Sudr Bench, the highest Court of Justice in the country, for advocating their cause against the oppression and injustice of his colleague, backed and supported by the Marquis of TWEEDDALE; and what inferior judicial officer will henceforward dare to render them impartial law, when he sees upon their foreheads the brand of Government displeasure, and has before his eyes the fearful proof that the immediate punishment for opposing the will of the MARQUIS will be his ruin and dismissal? Where, in such frightful circumstances, can the Hindu Community expect redress, and protection for their religion and their children, except from Your Honorable Court? The Government is not their friend, nor the Government law: they are placed beyond the pale of British justice; they are outlawed in the matter of their dearest interests, by the unlimited power and aversion of a single man:—Your servants who might be inclined to pity their trodden down condition, their helplessness, and their misery, dare not—on the peril of their own destruction: while such of them as coincide with the views of the Marquis of TWEEDDALE, are emboldened by the certainty of his approbation, to behave towards them with all the wantonness of unbridled influence and authority, and all the recklessness and contumely of religious fanaticism.

38.—Hitherto this state of invasion on the one side, and irritation and resentment on the other, has been confined to the City of Madras and the district of Tinnevely; but

the distraction of society cannot stop there : it will and must increase with the dissemination and continuance of the cause. And where it will stop ; or how it will end ; God only knows. The confidence of the natives in Your Honorable Court's Government has been rudely shaken under the administration of the Marquis of TWEEDDALE ; and every month and every week increases the amount of dissatisfaction and distrust ; the wider his conduct and intentions are known, the greater is the number of those of whose dislike and dread he is the object ; and the first moment of pleasure they will enjoy, since he came to India, will be when he shall lay down his Government and quit their shores for ever.

39.—Your Memorialists conclude with beseeching Your Honorable Court to cause faith to be observed, and justice to be done to your Hindu subjects ; not only by forbidding the Government to interfere with the religion of their children, by introducing the Bible into the national schools—but by prohibiting all your servants, who are the servants of the people, and are paid from the revenues of the country, from using their official patronage and influence in furtherance of the views and objects of the protestant missionaries ; who would be powerless and harmless, but for the support and countenance they receive from them : for it is not the missionaries, so much as your own servants, who are the cause of the distracted state of this Presidency ; and are busily converting the former trust and fidelity of the people towards the British name and Government, into suspicion, jealousy, and disaffection. Your Memorialists seek no other boon from Your Honorable Court than what can be easily and consistently granted ; and which will tend not more to their relief and welfare, than to the best and truest interest of the Honorable Company. Your Honorable Court and the Home Legislature are pledged not to interfere with the religions of the country : and Your Memorialists ask the redemption of that pledge ; long violated by the missionary proceedings of Your Servants, and now clandestinely sought to be broken down and utterly destroyed, by the Most Noble, the Marquis of TWEEDDALE.

And Your Memorialists

As in duty bound

SHALL EVER PRAY.

Madras, 12th May 1847.

APPENDIX.

(No. 1)

PUBLIC DEPARTMENT.

No. 79

Extract from the Minutes of Consultation, Dated 22d January 1847.

Read again letter from Lutchmunarsoo Chetty Chairman of a Meeting of the Hindoo Community of Madras dated 24th October 1846.

Para. 1. The Most Noble the Governor in Council, in forwarding the foregoing Memorial to the Honorable the Court of Directors, resolves to place on record the following observations.

2. The records of the Government will clearly manifest to the Honorable Court, that the parties who have drawn up the Memorial, and those who have, it is probable in great ignorance, attached their signatures to it, have been grossly misled by the publications of the day.

3. The Memorialists are wholly in error in all essential points in their statements both as regards the proceedings of the Government and of its functionaries.

4. In the instances to which they have especially drawn attention, vizt., the views of Government in reference to Education, and in the appointment of the Council of Education—and more particularly in the late removal of the 2d Judge of the Court of Sudr and Fojdaree Udalut from his office—the Memorialists have neither been rightly informed, nor have they correctly stated the origin—nor any one step in the proceedings of the Government. Their Memorial on these and other points, so far as it relates to the Government, proceeds on an entire misapprehension, and is consequently throughout a misrepresentation of the views and measures of Government.

5. His Lordship in Council is fully satisfied that this has not been intentional or arisen from any desire wilfully to misrepresent the Government: or to traduce those entrusted with its highest duties—and he is not surprised, that, the Memorialists should have been led into error. For so long as the proceedings of Government are inaccessible to the public, they can of necessity have no more correct or certain sources of information than the public press, and may at any time therefore be, as they have been in this instance, readily misled.

6. He will only now express his regret that they should have placed any reliance on information derived from such imperfect sources; and he takes this opportunity, to point out to the Native Community of Madras, the propriety, on all future occasions, of withholding their judgment, and refraining from representations touching the proceedings of Government whilst the facts, and the official documents which alone contain a true record of those facts and proceedings, are unknown to them—except perhaps by a few partial extracts surreptitiously published.

7. His Lordship in Council is at all times desirous of paying every attention to representations from the Native Inhabitants of Madras, and they may rest assured, that it ever has been and always will be a prominent object and the first duty of his Government, to preserve inviolate the great principles of neutrality and toleration which characterize the British Government. But these principles are only carried out, when all classes of the Community, whether Hindoo, Christian or Mahomedan, of all sects, have full liberty of conscience, and are equally protected in their persons and their property.

8. His Lordship in Council will add, there is nothing he more deprecates and will more immediately put down than any departure from these principles, however slight the degree on the part of any of the Officers of Government—European or Native.

(A true extract)

J. F. THOMAS,

Chief Secretary.

To

LUTCHMOONARASOO CHETTY.

(22)

(No. 2)

TO THE CHIEF SECRETARY TO GOVERNMENT.

Fort Saint George.

SIR,—We, the undersigned Hindu Inhabitants of Madras, have the honor to request you will bring to the notice of the Most Noble the Governor in Council, our wish to be informed, if practicable, of the present and ulterior views of Government regarding the introduction of the Bible as a Class book into the National Schools, it is proposed to establish in the Provinces; as the question is one which very deeply affects our religious interests, and upon which we are naturally desirous of correct information from Authority.

Our wish is to obtain from Government a distinct avowal of its motives and intentions in the introduction of a measure having apparently for its object the conversion of our children to Christianity.

As the proposed number of Provincial Schools is at present limited to six, at an annual expenditure of 9,600 Rs. each, making in the aggregate a sum of 87,000 Rs., which added to the expense of the Madras University will form an outlay much beyond the 50,000 Rs. allowed by the Honorable Court to this Presidency for Educational purposes, and as the local Government has already determined, that a part of the surplus Pagoda Funds now in its charge, shall be appropriated to Education, we beg to know if any and what part of those Funds is intended for that purpose.

As the matter of this letter is a subject of vital importance to the entire Hindu Community under this Presidency, we earnestly request to be favored with a reply as early as may be practicable.

We have the honor to be,

Sir,

Your most obedient Servants,

(Signed) By Twenty-nine, Hindu Inhabitants.

Madras, 12th March 1847.

(No. 3)

Fort St. George, 23d March 1847.

No. 298.

Public Department.

SIR,—I am directed by the Most Noble the Governor in Council to acknowledge the receipt of the letter dated the 12th instant, bearing your signature and that of other individuals, of whom several are apparently ignorant of the English language.

2. His Lordship in Council passing by on this occasion the manifest irregularity of your address to the Government, on a subject which could not have come legitimately under your cognizance in any form, has directed me to state, that this Government has no present intention nor the power of issuing orders on the matters to which your letter relates,—those questions having been referred for the consideration—and orders of the controlling authorities

3. I am directed further to observe, in advertence to passages in

* "We the undersigned Hindu Inhabitants of Madras have the honor to request you will bring to the notice of the Most Noble the Governor in Council, our wish to be informed, if practicable, of the present and ulterior views of Government.

"Our wish is to obtain from Government a distinct avowal of its motives and intentions."

** It has been and always will be a prominent object and the first duty of Government to preserve inviolate the great principles of neutrality and toleration which characterize

the British Government, and that there is nothing the Governor in Council more deprecates and will move immediately put down than any departure from these principles, however slight the degree on the part of any of the officers of Government, European or Native."

I have the honor to be, Sir,

Your most obedient Servant,

J. F. THOMAS,
Chief Secretary.

To LUTCHOMANARASOO CHETTY.

PRINTERS :

PRINTED FOR THE USE OF, AND CIRCULATION AMONG, THE SUBSCRIBERS ONLY :

BY SAMUEL BOWIE,

AT THE HINDU PRESS, NO. 13, ARMENIAN STREET.