

change lest we should endanger our own power, this is a doctrine of which I cannot think without indignation. Governments, like men, may buy existence too dear. "Propter vitam vivendi perdere causas," ["To lose the reason for living, for the sake of staying alive"] is a despicable policy both in individuals and in states. In the present case, such a policy would be not only despicable, but absurd. The mere extent of empire is not necessarily an advantage. To many governments it has been cumbersome; to some it has been fatal. It will be allowed by every statesman of our time that the prosperity of a community is made up of the prosperity of those who compose the community, and that it is the most childish ambition to covet dominion which adds to no man's comfort or security. To the great trading nation, to the great manufacturing nation, no progress which any portion of the human race can make in knowledge, in taste for the conveniences of life, or in the wealth by which those conveniences are produced, can be matter of indifference. It is scarcely possible to calculate the benefits which we might derive from the diffusion of European civilisation among the vast population of the East. It would be, on the most selfish view of the case, far better for us that the people of India were well governed and independent of us, than ill governed and subject to us; that they were ruled by their own kings, but wearing our broadcloth, and working with our cutlery, than that they were performing their salams to English collectors and English magistrates, but were too ignorant to value, or too poor to buy, English manufactures. To trade with civilised men is infinitely more profitable than to govern savages. That would, indeed, be a doting wisdom, which, in order that India might remain a dependency, would make it an useless and costly dependency, which would keep a hundred millions of men from being our customers in order that they might continue to be our slaves.

Are we to keep the people of India ignorant in order that we may keep them submissive? Or do we think that we can give them knowledge without awakening ambition? Or do we mean to awaken ambition and to provide it with no legitimate vent? Who will answer any of these questions in the affirmative? Yet one of them must be answered in the affirmative, by every person who maintains that we ought permanently to exclude the natives from high office. I have no fears. The path of duty is plain before us: and it is also the path of wisdom, of national prosperity, of national honor.

[Thomas Babington Macaulay, "Speech in Parliament on the Government of India Bill, 10 July 1833," in *Prose and Poetry*, by Macaulay, selected by G. M. Young (Cambridge, MA: Harvard University Press, 1967), 716–717, 718.]

THE MINUTE ON EDUCATION

In the following "Minute," Macaulay argues that the learned languages of India are not up to the task of education in modern subjects and have little to offer even in literature and philosophy. That he knew little of these languages did not stop him from deriding

them and declaring that English was the most important modern language and would be best for higher studies in India. Colleges receiving government funds would use English, if Macaulay's plans were followed. In fact, both government colleges and others started by European missionaries and English-speaking natives also began to use English. His "Minute" also touches on several broader issues, including the relation of Western and Asian cultures and the ways in which a small number of Europeans were to rule in a vast alien land peopled by millions of Asians. His decision for English was accepted—English education was formally institutionalized, with a comprehensive scheme for its implementation, with Wood's Education Despatch of 1854—and Indians have lived with the consequences for generations since.

We now come to the gist of the matter. We have a fund to be employed as government shall direct for the intellectual improvement of the people of this country. The simple question is, what is the most useful way of employing it?

All parties seem to be agreed on one point, that the dialects commonly spoken among the natives of this part of India contain neither literary nor scientific information, and are, moreover, so poor and rude that, until they are enriched from some other quarter, it will not be easy to translate any valuable work into them. It seems to be admitted on all sides that the intellectual improvement of those classes of the people who have the means of pursuing higher studies can at present be effected only by means of some language not vernacular amongst them.

What then shall that language be? One-half of the committee maintain that it should be the English. The other half strongly recommend the Arabic and Sanscrit. The whole question seems to me to be, which language is the best worth knowing?

I have no knowledge of either Sanscrit or Arabic. But I have done what I could to form a correct estimate of their value. I have read translations of the most celebrated Arabic and Sanscrit works. I have conversed both here and at home with men distinguished by their proficiency in the Eastern tongues. I am quite ready to take the Oriental learning at the valuation of the Orientalists themselves. I have never found one among them who could deny that a single shelf of a good European library was worth the whole native literature of India and Arabia. The intrinsic superiority of the Western literature is, indeed, fully admitted by those members of the committee who support the Oriental plan of education.

It will hardly be disputed, I suppose, that the department of literature in which the Eastern writers stand highest is poetry. And I certainly never met with any Orientalist who ventured to maintain that the Arabic and Sanscrit poetry could be compared to that of the great European nations. But when we pass from works of imagination to works in which facts are recorded, and general principles investigated, the superiority of the Europeans becomes absolutely immeasurable. It is, I believe, no exaggeration to say, that all the historical informa-

tion which has been collected from all the books written in the Sanscrit language is less valuable than what may be found in the most paltry abridgments used at preparatory schools in England. In every branch of physical or moral philosophy, the relative position of the two nations is nearly the same. . . .

The question now before us is simply whether, when it is in our power to teach this language, we shall teach languages in which, by universal confession, there are no books on any subject which deserve to be compared to our own; whether, when we can teach European science, we shall teach systems which, by universal confession, whenever they differ from those of Europe, differ for the worse; and whether, when we can patronize sound philosophy and true history, we shall countenance, at the public expense, medical doctrines which would disgrace an English farrier, astronomy which would move laughter in girls at an English boarding school, history abounding with kings thirty feet high and reigns thirty thousand years long, and geography, made up of seas of treacle and seas of butter. . . .

[*Answering the claims of the Orientalists, he asserted:*] But there is yet another argument which seems even more untenable. It is said that the Sanscrit and Arabic are the languages in which the sacred books of a hundred millions of people are written, and that they are, on that account, entitled to peculiar encouragement. Assuredly it is the duty of the British government in India to be not only tolerant, but neutral on all religious questions. But to encourage the study of a literature admitted to be of small intrinsic value, only because that literature inculcates the most serious errors on the most important subjects, is a course hardly reconcilable with reason, with morality, or even with that very neutrality which ought, as we all agree, to be sacredly preserved. It is confessed that a language is barren of useful knowledge. We are to teach it because it is fruitful of monstrous superstitions. We are to teach false history, false astronomy, false medicine, because we find them in company with a false religion. We abstain, and I trust shall always abstain, from giving any public encouragement to those who are engaged in the work of converting natives to Christianity. And while we act thus, can we reasonably and decently bribe men out of the revenues of the state to waste their youth in learning how they are to purify themselves after touching an ass, or what text of the Vedas they are to repeat to expiate the crime of killing a goat?

It is taken for granted by the advocates of Oriental learning that no native of this country can possibly attain more than a mere smattering of English. They do not attempt to prove this; but they perpetually insinuate it. They designate the education which their opponents recommend as a mere spelling book education. They assume it as undeniable, that the question is between a profound knowledge of Hindoo and Arabian literature and science on the one side, and a superficial knowledge of the rudiments of English on the other. This is not merely an assumption, but an assumption contrary to all reason and experience. We know that foreigners of all nations do learn our language sufficiently to