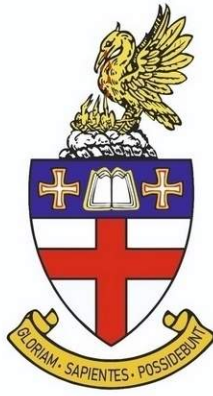


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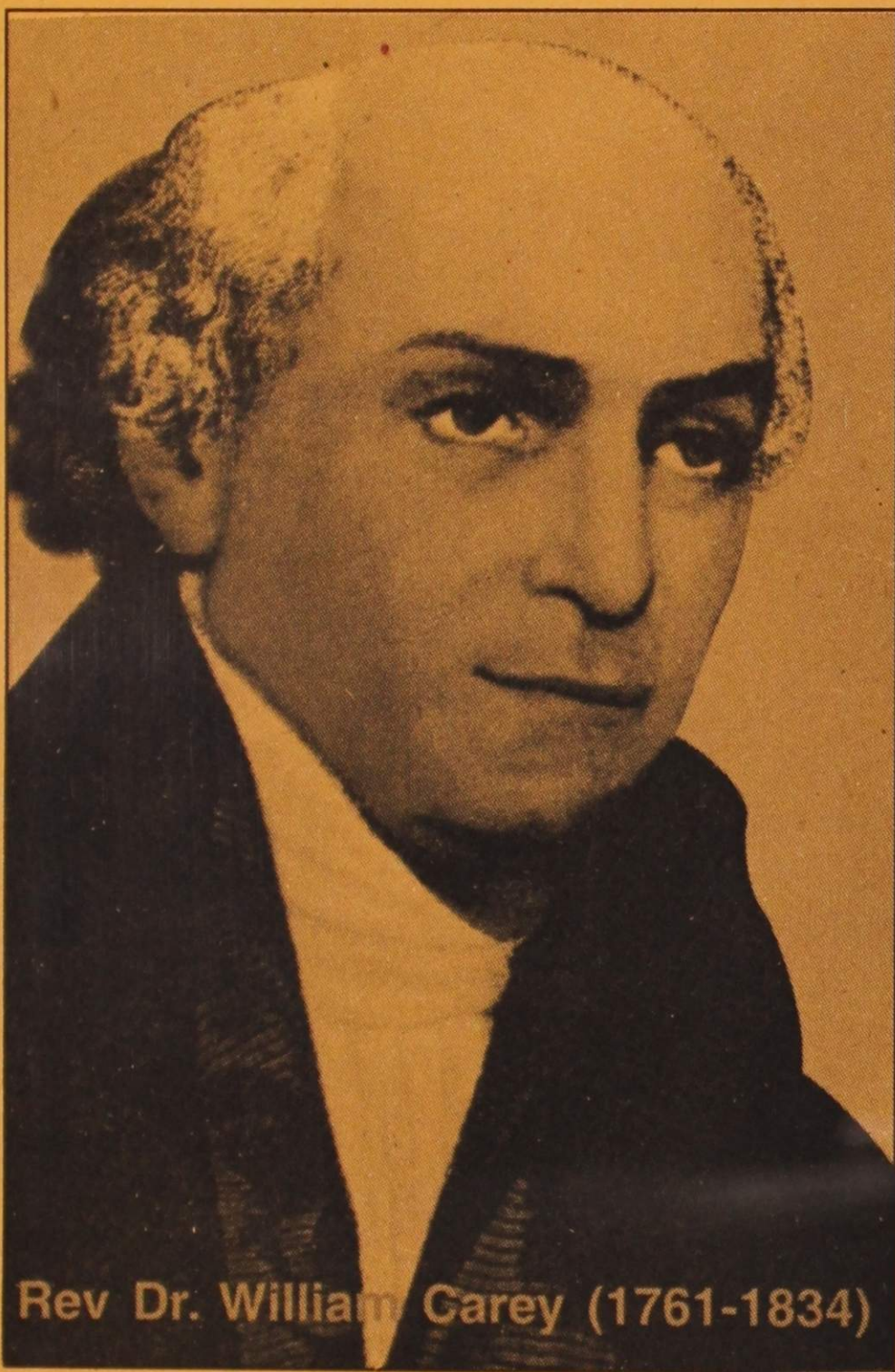


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William Carey was born on August 17, 1761 in a small thatched cottage in Paulerspury, an obscure village in Northamptonshire, England. William's parents, Edmund and Elizabeth were poor weavers. They used to earn 17s-2d per week and had to maintain a family consisting of themselves, old mother and four children. But with simple food and plain living Edmund's family lived happily and doctor's bills were unknown to them. This simple environment left a deep impression on William and that did not fade away in future. Edmund was then appointed a teacher in the village charity school. A change came in the family circumstances as they were shifted to a house adjoining to the school. William's impressionable spirit responded to the new environment. He was unusually a diligent scholar and intent in the pursuit of knowledge. Difficulties never seemed to discourage his mind and as he grew up, his thirst for knowledge grew up. The boy William displayed, from his early years, a passionate interest in the surroundings, particularly in plants and animals. He conceived of building up a museum of his own after hearing about the British Museum from his father. He collected, with school boy zeal, all kinds of insects, birds, eggs, nests of birds etc. anything and everything that could be regarded as specimen. Collected specimens were preserved in his room. He was characterised by firm determination to carry through the thing he put his heart upon. This dominating trait of his character was witnessed on many an occasion in his after

life. At that time his uncle Peter Carey trained him in agriculture and infused in him a passionate love for natural objects. Northampton Mercury, a weekly newspaper, formed the most important link Paulerspury had with outer world. William, at the age of eleven, gathered information about American colonies, slavery etc. from it. Mercury was the first telescope through which young Carey looked upon the world problems. His school education was progressing and at the age of twelve he began to learn Latin.

At the age of fourteen William had to start work to earn his living. At first he became an agricultural labourer. But exposure to heat of the sun distressed him very much. His parents, unable to do much for him, apprenticed him to Clark Nichols, a shoe maker of Piddington. In 1779 William passed through a crisis regarding his loyalty to the Church of England. He joined the Baptists of Hackleton. At the death of Nichols, William joined the farm of Mr. Old of Hackleton. In July, 1781 he married Dorothy Placket. After two and half years of his marriage, William was called to face difficulties again. Mr. Old died and he was obliged to continue the business by himself. In 1782, he came in contact with Sutcliff, Ryland and Fuller from whom he derived inspiration. He had, by that time, started preaching and learning Greek and Hebrew. Later on he learnt French and Dutch also. He was then passing through very hard days by sustaining serious losses in the business. For a change he came to Piddington but the situation did not improve very much. In 1785 he came to Moulton and started slowly to lead a more settled life. The village shoemaker was then fully recognised as a Baptist Minister. The four years of his stay at Moulton was memorable for something of more far reaching

importance. In that secluded village William heard the missionary call. The idea took possession of him that he should dedicate himself to remove human sufferings. In a meeting at Olney in 1786, he first uttered the proposal for missions in other countries. It was to those poor ministers an absurd dream. William was disappointed at their cold reaction but not discouraged. Between 1786 and 1790 Mission was the chief topic of his conversation. In order to reach a wider public he resolved to write a book. Thus he presented an amazing appeal in his book 'Enquiry', but could not publish it. William then moved to Leicester from Moulton. His modest stipend was slightly higher, but still he had to maintain struggle with poverty. In 1791 Carey and Fuller tried their best to convince their group to organise a missionary society. But the response was poor and most members counselled delay. One friend of Carey arranged publication of his book Enquiry, which proved to be the most convincing missionary appeal that had ever been written. Carey then proceeded to press home the message of his book and urged immediate action on the line suggested therein. His untiring efforts and long persuasion at last met with success when on the 30th May, 1792, the Baptist Ministers resolved to form a Missionary Society. Carey's task then entered upon a new and entirely different stage. No time was lost in getting to work. The most anxious question of selection of the country was solved at the appearance of John Thomas at that time. Carey's attention was turned from Tahiti to India with which Thomas had previous acquaintance. After carefully examining the statement of Thomas about Bengal, the Baptist Missionary Society agreed to send Carey and Thomas as missionaries in Bengal. Carey and Thomas had to cross stiff hurdles before they were on board Korn

Princess Maria, on the 13th June, 1793 to start their journey towards Bengal.

Carey started to learn Bengali from Thomas in the ship. On the 11th November, 1793 they landed in Calcutta to begin what they knew to be their life work. They met Ram Ram Basu, the munshi of Thomas and Carey immediately engaged him as his munshi. But Carey had to face a very stern situation for settlement and for two months he had seen nothing but continual to and fro movement. The climate, unaccustomed food and tiring unsettled condition told severely upon the nerves of each member of his family. At last with the help of his munshi he came to settle at Dehatta, a village in the midst of thick forest of Sunderbans, near the Bay of Bengal. Securing a plot of land there Carey began cultivation. But just then he received an invitation from George Udney, an indigoplanter of Maldah, to superintendent one of his factories. Carey was highly relieved of his worries and anxieties and started a settled life at Mudnabatti, 30 miles north of Maldah, after eight months of his arrival in Bengal. With right earnestness he started his missionary work, language learning and translation of the Bible into Bengali.

Gradually Carey made steady progress in realising the work for which he dedicated his life. But he found dark shadows gathering round him. His poor wife was in distressing state, lost his dear son, Peter, sustained not a little pain at the unkind criticism of Home Committee and at last he became unemployed when George Udney sold out his indigo factory. But by that time young and enthusiastic Fountain had joined him. Carey purchased a small factory by himself at Khideerpur, a near by village. Translation of the New Testament into Bengali was then

completed. A press and types were secured but printing could not be started for want of a printer. Just then, at the end of the 18th century, four other missionaries, Marshman, Ward, Bransdon and Grant arrived in Bengal to join with him. But they were compelled to take shelter in the Danish colony Serampore due to East India Company's prohibition on the missionaries. The Danish Government gladly sheltered them with assurance of protection. Carey, for safety, decided to instal missionary center at Serampore where he arrived on January, 10, 1800. On that day Serampore Mission was founded. Within a short time Serampore became the greatest centre for propagating Christianity in the East and Carey undertook the responsibilities of Bible translation, finance, and the medical chest. Work of the press, school, preaching etc. started without any delay. In August 1800, St. Mathew, portion of the New Testament was printed, bound separately and distributed along with two other Bengali tracts written by Munshi Ram Ram Basu. This is the first printed Bengali book. In the closing month of 1800, the first conversion to Christianity was conducted by Carey under a very exciting environment. In 1801 Carey was requested to be the professor of Bengali of the Fort William Collage of Calcutta established to educate the young civilians. Later on, he was appointed the professor of Sanskrit and Marathi also. Carey worked devotedly in this Collage. In the public disputation of the College he delivered lecture in Sanskrit. He is the first European to deliver lecture in Sanskrit. The press was expanded and translation of the Bible along with other books began to come out from March 1801. Programme of extending Bible translation into different oriental languages was undertaken with right earnestness. Carey's private life was

not happy in this period as his wife Dorothy could not recover from her mental affliction and passed away after suffering for a pretty long period. In 1808,, Carey married Miss Charloti Ruhmer, a Danish lady. After that Carey's life was fruitfully utilised in various activities. But a painful chapter of his life started in 1806, with the beginning of difference between the Home Committee and the Serampore Missionaries. Though it could not resist him from implementing his plans and working out his ideas, but he had to pass through sorrowful hours throughout his life due to persistence and increase of the difference. In March 1807, the Brown University of America conferred upon him the Degree of Doctor of Divinity, an academic distinction which gave him more authority to his position at the Fort William College. In 1807 Carey had to face a very grave situation due to publication of a tract in the Persian language criticising Islam and Muhamet by mistake. The very existence of the press and the Mission was at a stake. However, through the intervention of the Danish Governor and Carey's appeal to Lord Minto, enabled him to tide over the situation.

From 1808 Carey started the most eventful period of his life and the golden period of Serampore Mission also started from that time. Bible was, by that time, wholly or partly translated by Carey in Sanskrit, Bengali, Marathi, Oriya, Hindusthani, Gujrati, Panjabi, Telugu, Kurnata, Burmese and Persian. Printing of them had also started. In 1809 Carey was seriously ill and his life was spared by the kind grace of God and devoted nursing of his wife Charloti Carey. But after that he was death with a heavy blow in 1812 when an accidental press fire consumed most of the fruits of his long labours in the linguistic and literary fields. The Missionaries showed undaunted spirit

and determined zeal in rebuilding the press and restoring its reputation as world's largest printing industry in the Oriental languages. This unfortunate incident helped Carey to have his name and fame spread far and wide.

Many held the view that Carey's uncommon genius was best manifested in his linguistic works. If he could concentrate his labours in this field only, undoubtedly he would have been regarded as one of the greatest linguistic scholars of the world. He learn Sanskrit and 34 other Indian Languages and this knowledge was mainly used for translation of scriptures and preparation of grammars, dictionaries, vocabularies etc. As a translator of Bible he is considered as an outstanding figure of his age. Between 1800 and 1832 Serampore press printed books in 48 languages of which 45 were Bible translation. Of Serampore's 37 translations, Carey did himself in 35 languages. The list of the languages given below : A Complete Bible: Assamese, Bengali, Hindee, Marathi, Oriya, Punjabi, and Sanskrit and Parts of Bible : Baloochi, Bhatenari Bhugelkhand, Bikaniri, Brajbhasa, Dogri, Gujrathi, Haroti, Kanarese, Kasmeri, Khasi, Konkani, Koshal, Magdhi, Mooltani, Marwari, Mewari, Nepali, Poosthu, Telugu, Uijaini Garowali, Hindusthani, Jaypure, Kumayuni, Manipuri, Palpa, Persian . After 1826 Carey stopped new translations and devoted the remainder part of his life to revise and correct the already translated versions. Carey was convinced that the ability of vernacular literature would lay the foundation of the future prosperity of Church in India. In doing so he paved the path of progress of Indian languages. Carey had tremendous flair for languages as well as will power and strength to spend long hours in the drudgery of translation. A good number of Indian pundits helped him

considerably in the translation work and it would have been fair to include their names as co-translators. Carey's translations met both adverse and supporting criticisms.

Carey's private life during 1808-1815 was to some extent happy and peaceful. Charlotti Carey was indeed a true match with him. She notched him in spirituality and in intellect and was able to understand and discuss with him the problems of his translation work. Carey's sons were also settled in life. Felix, Jabej and William were ordained in missionary work and settled in Burma, Amboyana and Katwa. Jonathan was settled in Calcutta doing some secular work.

1813 was a remarkable year for the missionaries when prohibition against them was lifted by the Government. After 19 years stay in India Carey found the principal obstruction removed. Besides Bible translation, Carey compiled grammars Bengali, Sanskrit, Telugu, Punjabi, Kurnata, Marathi and Bhotani languages and dictionaries in Bengali, Marathi, Sanskrit and Bhotani. His massive Sanskrit dictionary in 6 vols. and two polyglot vocabularies, one in 13 languages (major portion of it burnt in 1812 press fire) and other in four languages could not be printed. They are still preserved, as unpublished manuscripts. Carey's grammars were mainly prepared for the foreigners who were eager to learn the languages of the country. They were written in English with illustrations in the vernaculars. These were popular among the natives also who were inspired to improve their languages. His Bengali dictionary included 80,000 words and was too heavy for common use. A popular abridged edition of the dictionary was published in 1826.

In 1814 Carey was strained very much due to a number of happenings round him. Jabez was baptised and

Jonathon was not. The second wife of Felix was drowned in the river Irawabati near Rangoon. Felix was saved but his Burmese dictionary was lost, a shocking news to Carey. A junior missionary, Johns returning to England lodged a strong complain against the administration at Serampore. It made a powerful impact on the Baptists. The conflict between the Serampore missionaries and BMS started. It was very painful to Carey to be involved in such a conflict. Felix resigned from missionary work and came to Calcutta as the ambassador of the king of Ava. He spent heavily to be in indebt. Due to some confusion, he was recalled to Ava in disgrace and with the fear of being arrested he fled away across the border of Assam. Carey had to draw on his savings to quieten the creditors of Felix and strain on his finace was considerable.

Carey's best friend in England, Andrew Fuller died on the 7th May, 1815. Carey's loss was irreparable and Fuller's absence was felt during the strained hours of controversy with the Home Committee. New and young missionaries began to come to Serampore. With their arrival conflicts, specially on private affairs, were agravated. Carey was very much wounded when Committee demanded that all property of Serampore Mission held in trust with TRIO, should be transferred to the care of the trust to be appointed by the Committee. Carey wrote a long letter begging the Committee not to exercise power over them and in conclusion he wrote, 'We are your brethren and not servants'. When Pearce came from England in 1817, the difference between the salaried juniors and the self supported seniors extended. Carey's grief was further enhanced when the juniors Yates, Lawson, Pearce, Eustace left Serampore and established a separate station at Calcutta. At that time Carey was

requested by Lord Hastings to open new schools in Rajasthan. New stations and schools were opened in Rajasthan and Jabez was sent to look after them. Carey hoped that the difference could be settled in a Christian way. But it was allowed to continue through the indulgence of the Home Committee. Carey himself spent from his own earnings more than Rs. 40,000 for the work of the Mission and with addition of the earnings of Marshman and Ward the amount of their contributions were so impressively large that it can be said to be a unique feature in the history of Missions in the world. That amount was a part from their lifelong dedicated labours they had undertaken in propagating Christianity in India. So they required to be trusted and co-operated instead of treating them with humiliation. But that did not happen. Undoubtedly Carey and his colleagues laboured hard for the glorious years (1818-1832) of Serampore Mission in the face of painful conflict with the Home Committee. To bring about an amicable settlement with the Committee Ward (1819) and Joshua Marshman (1826) went to England where they made series of meetings with the BMS leaders, but all in vain.

Apart from their evangelical work, the Serampore Missionaries actively participated in promoting native education and Vernacular journalism for which they are considered pioneers in the country. In organising Institutions and formulating educational principles for the natives of India nobody displayed so profound knowledge, farsightedness and love for learning as Carey and his Associates did. "Their educational exertions were such as no preceding gentlemen had made not have we any hope that men equal in knowledge and benevolence will again be born and impart such benefit to us" (Asiatic Janl. 1838).

In 1815, they conducted a thorough survey to the condition of indigenous education and relying on their prepared plan as expressed in the 'Hints relative to native education', introduced a system of elementary education which were acceptable to all specially to the poor villagers. Their plan didn't discard traditional system but envisaged synthesis of western ideas with oriental system. The outstanding features of their educational policy were a —

- i. It was based on prudent economy.
- ii. It suggested sound knowledge in elementary History, Geography, Science, Mathematics in addition to three R's. It designed to Blend local and foreign elements in education.
- iv. It sought to introduce monitorial system with proper superintendence.
- v. It arranged to provide teachers training, printed text books, copy books and other useful materials.

This bold and well thought plan was of unique character and first of the kind in India.

Cary kept careful attention in making their system of education easily acceptable to the poor. A committee was formed and a fund was created to collect donations, though major burden of the expenditures was borne by themselves. Implementing the plan, schools were established in Serampore area and far off villages. In 1815-18, 100 schools with 10,000 students started to function. It was an amazing success and far beyond their expectations. It is also rare in the history of education that an individual society, unaided by any sponsoring authority could venture to educate 10000 students providing them trained teachers, printed books and other amenities. A great enthusiasm was marked in the villages and the villagers came forward to co-operate with them for opening schools in their areas. People of all categories contributed liberally in their school fund. This most surprising success of the

Serampore missionaries pleased Lord Hastings so much that he ordered liberal grants to them for establishing schools in Rajputana.

Encouraged by the grand success of school education the missionaries boldly stepped forward to establish a college, a highly cherished dream of Carey. By that time the wealthy people of Calcutta had established a college whose admission was restricted to high caste Hindoos only. But Carey planned to open the door of his college to all without any restriction. The Home Committee was not satisfied as they thought it would not help their missionary work. Carey's liberal policy of educating the natives did not receive encouraging response from many persons of that time. But Carey had firm belief in equality of opportunity in education and provided clearly in the Statutes of the college that 'No caste, colour or country shall bar anybody for admission into Serampore College.' With this unique feature, the college started to function from the 15th August, 1818. Its building with ionic pillars and grand portico was completed at the cost of Rs. 150,000 (entirely borne by Carey and other missionaries themselves) in 1821. The Danish Governor of Serampore and the Governor General of British India extended very warm and generous support to this noble endeavour. In the Curricula of studies there were three groups of Asian languages, a. Sanskrit, b. Chinese and c. Arabic and Persian. It also included European languages like Greek, Hebrew, Latin etc. other than English. Both Western and Oriental sciences, history, philosophy, literature were included in the course of studies. Above all Carey boldly introduced mother tongue as the medium of instruction at all levels of learning. Unfortunately the college did not receive support of either the Home Committee or from

the wealthy natives of India.

1818 saw the birth of Indian Journalism at Serampore under the leadership of Carey. To facilitate their work, the missionaries attempted to publish periodicals from the very beginning of their mission at Serampore, but due to the hostilities of the British Company they could not do so, except circulating their private journals and had to wait for Lord Hastings's liberal policy of self-censorship of the press. The Serampore Missionaries were the first to show the boldness of publishing vernacular periodical (*Digdarshan* April, 1818) and newspaper (*Samachar Darpan*, May 1818) and paved the path of Indian journals to come out one by one. *Digdarshan* was primarily educational in character and not religious. It also expected to instill in older Bengali a love of reading. *Samachar Darpan* appeared with the notice that it would always avoid political and religious controversy and the paper maintained that strictly throughout its long career of 24 years. English Periodicals, *Friend of India* (monthly and quarterly). Persian newspaper *Akhabare Serampore* and Hindi periodicals *Digdarshan* were also published between 1818 & 1827. Undoubtedly it is a unique feature for an institution who desired no pecuniary gain, but fervently expected their papers to be the means of aiding piety and benevolence.

On the 30th May 1821, Mrs. Charlotti Carey died. She was a great source of energy and inspiration in Carey's busy and anxious life and provided peace and happiness which were essential. Probably in those thirteen years of their married life Carey tested real peace and contentment in family life. But in 1822-25 Carey had to sustain more painful losses. In August 1822 Krishna Pal, the first native convert died of cholera and then towards the end of the

year his beloved eldest son Felix died of lever complain at the age of thirty seven only. His sad demise deprived Carey not only his dearest son but also a much needed translator who was acknowledged to be the most competent Bengali scholar among the Europeans. In 1823, William Ward, the most faithful friend and colleague of Carey died of cholera. Ward was the builder of the world's largest printing establishment in oriental languages at Serampore. At last in 1825 news arrived that John Ryland, the last of all Carey's ropeholders in England died. Carey realised that he was becoming more and more helpless. On the 8th May 1823, Carey injured his thigh very seriously while alighting from the boat at Serampore. He was unable to walk for several months and then started walking on crutches for some months. By that time Carey married for the third time. His wife, Grace Hughes, was a widow of fortyfive. Carey was then sixty two.

Carey's lifelong sincere devotion to science received due recognition in 1823, when he was made the fellow of the Linean Society, member of the Geological Society and corresponding member of the Horticultural Society of England. His devotion to science was sincere and genuine. Due to his varied interests in different branches of knowledge, he could not concentrate his whole attention to this branch and achieved no remarkable success, still in the history of Indian science his pioneerig contributions in introducing western science in India are of paramount importance. His interests in Natural History were deep rooted. Vivid accounts of Indian Natural objects covered a considerable portion of his diaries, journals and letters. These documents are still valuable for scientific researches. The Botanical Garden he established at Serampore was an important centre of researches during his lifetime.

According to a renowned Botanist, 'Many plants to be found in Bengal to-day came of seeds first bridborne or wind shown from Carey's garden.' Regular researches on plant nutrition and development used to be carried out in his garden. He also extended help and inspiration to others to follow his instances. The superintendents of Sibpore Botanical Garden, Dr. Roxberg and Dr. Wallich received all sorts help and co-operation from him to maintain and develop Company's Garden. For a short time Carey himself acted as its superintendent. Dr. Roxberg had a very high regard for his botanical talent and one kind of Saul tree was named by Roxberg as CAREYA SAULA. But Carey felt very uneasy and the name was changed. But his name found a permanent place in Indian Botany through a kind of shrub CAREYA. This kind of shrub is medicinal plant and available in India only. Carey's name has been included in the famous Botanical books of the world. In the Asiatic Society, Carey presented learned paper on Agriculture and Botany and wrote some valuable observations in different journals. His deep feelings and sincere love for the poor millions of India led him to carry on silently a strong movement to improve the condition of agriculture and horticulture of the country. His determined efforts succeeded when he was able to establish in 1820, the Agri-horticultural Society of India at Calcutta. As a Botanist, he also advised the Govt. for preservation of forests of India. Carey published Dr. Roxberg's *Flora Indica* and Dr. Voigt published the catalogue of Carey's Botanical Garden.

Besides Botany and Agriculture Carey showed marked interest in other branches of Natural History. He developed a Natural History Museum of his own and that included rich collection of shells, corals, minerals etc. This

museum was given to the College by his last will.

Carey's contributions in organising modern Science education in India are also very remarkable. His firm belief was that modern science should be taught through mother tongue and in Serampore College Bengali was made the medium of instruction at all levels of education. Display, demonstration and experiment were also introduced as method of teaching science.

Carey's missionary zeal had its root in his deep feelings for the suffering souls. He had realisation that service to man is really service to God. In India he found majority of Indians were deprived of the bare necessities of life. Moreover, helpless innocent people were made victims of various inhuman practices. Throughout his life in India not for a single moment he detached himself from the thinking of those poor victims. To his great satisfaction he found at the end of his life that all the cruel practices (for which he attempted) were abolished.

Carey dedicated himself for the service of the sufferers and made the Serampore Baptists consider it their duty to take an active interest in every measure to relieve the wretchedness of the people and to promote their temporal well-being. To aid to the sick was one of the primary duties of the Serampore Missionaries, Carey himself took the charge of the medicinal chest of the Mission and Dr. Thomas, Felix Carey and Dr. Johns acted as the professional physicians of the Mission, but their help was not available throughout the period due to their removal by death or departure. Carey wanted to establish a hospital at Serampore, but that request to the Danish Government did not receive favourable response until 1836, i.e. after the death of Carey. In 1821 he planned to attach a medical department in Serampore College. The plan was approved

by the British Government who offered help. Due to non availability of a suitable person to take the charge of the department, the plan could not be implemented. But in spite of such failures Carey and his Serampore Brethren extended very widely their helping hands for the removal of the sufferings of the people of Serampore area, specially during epidemics, natural calamities etc.

Carey knew very well that by charity only it would not be possible to remove alarmingly great poverty and suffering of the people. So he planned, with his limited mite, to improve the economic condition of the poor natives. The main points of his plan were : a. To remove their ignorance on socioeconomic problems. b. To teach them to improve their agriculture. c. To encourage them to be involved in improving indigenous industries. d. To infuse in them the habit of saving for fighting against bad seasons.

To train the people in cultivation and preserving seeds Carey founded Agri-horticultural Society of India, Calcutta in 1820 and rendered very useful service to improve agriculture of the country through its help. To protect the innocent poor people from the hands of the greedy and cruel money lenders Carey established a Savings Bank at Serampore in 1819. It was non profiteering and was conducted very creditably for a number of years but was discontinued due to various internal difficulties of the Mission. The bank was first of its kind in India. Carey was very much disappointed in finding disinterestedness of the wealthy natives in this highly beneficial bank system. Only the Governor General William Bentinck, in a decade later, established a Government Saving Bank upon the same principle. In preserving the forest resources of India Carey showed great

interest and persuaded the Government to pay adequate attention in this field. In all these philanthropic activities Carey's best efforts were directed to create interest and eagerness of the country to protect the poor from utter sufferings and oppressions.

The period 1815-25 was gloriously eventful for Carey and Serampore Mission, but also too trying and strainous due to various losses, calamities and conflicts. Carey and Marshman were very much depressed thinking about the future of Serampore College. The circumstances made them anxiously worried as, a. The Home Committee was indifferent in supporting them. b. financial support was not increasing satisfactorily and c. Serampore Mission's field of activities became too large to be controlled by singular efforts. So they decided to seek support of the king of Denmark. Marshman went to Denmark for that purpose. The generous king granted the Royal Charter with pleasure, by virtue of which the Serampore Missionaries received the full authority of the property on which the College was established and also of maintaining the Institution independently. The College received the status of the Western University having the power of granting degrees to its students (The first of its kind in Asia). The Charter also granted the Missionaries independence to select courses of study suitable for India. The main features of the Charter were : 1. It granted authority to the college to promote piety and learning among the native Christians and other youth. 2. It declared that No Caste, Colour or Country shall bar anybody from admission into Serampore College. According to the statutes, Carey became the Master (the chairman of the council) and Joshua Marshman, the Principal and the secretary of the first Council of the College.

Unfortunately, before the College could start to confer degrees according to the Charter, Carey and Marshman died in 1834 and 1837 and the College had to struggle hard for mere existence for a long time before it could start to confer degrees upon its students.

Widespread missionary enterprises which developed in later years owed largely for its origin to Carey's dedicated endeavours in the early struggling years of 19th century. Carey from the very beginning, maintained that forms of Christianity must not mar co-operation of the Christians in a large non Christian environment. He realised that all sections should have one object to pursue ie, diffusion of Christian truth among the non Christians and also that union among the handful of Christians in India was important enough to reconsider the practice which divided them. Carey was highly indebted to Brown, Buchanan and other Anglican chaplains for the protection of Serampore Baptist Mission. He also showed much interest and eagerness about activities of CMS, LMS, Scottish Mission, American Mission and other groups. He was not indifferent in showing tolerance to them in the face of controversies. In 1806 Carey made a startling proposal of an international meeting of all Protestant Missionary Organisations to form a general Association for propagating Christianity in the non-Christian countries. He proposed Cape of Good Hope of Africa as the place of meeting and wanted to hold it in 1810 to 1812. Unfortunately his plan was not realised in that century. Such conference was first held in 1910.

Carey had to face problems due to his co-operation with other Missions in Bengal. For this, his stand, some time had been misunderstood in England. The British and Foreign Bible Society from the very beginning helped

Carey a good deal in translations, still he had to overcome a long drawn conflicts with that society over the authority of conducting translation work. But it did not affect good relation of Serampore Missionaries with others. In 1820s and 30s larger number of missionaries arrived in India and interdenominational disputes increased but in Calcutta, due to Carey's influence, great harmony prevailed among all the groups.

Apparently it may seem Carey's success in his evangelical pursuits has not been remarkable. Many factors made the situation complicated during his lifetime and afterwards. The factors are : a Carey's principle of liberal education and equality of opportunity in education could not satisfy many powerful sections of the society. b. Introduction of vernacular as medium of instructions at all level of education was not appreciated by the contemporary educationists. c. Economisation of cost of education, teaching through monitors for rapid expansion of elementary education etc. could not create any interest among the educationists. d. Due to native society's natural conservative reactions, rigid social cohesion of a family, caste or village group, etc. the new ideas of the missionaries could not penetrate deep into the society. e. The manners, customs dress, foodhabits etc. were not liked by many Indians who found in the missionaries British Imperialism more than the spirit of Christ f. The people gratefully appreciated the devoted contributions of the missionaries in the fields of social reform. education, agriculture, science, journalism etc. but very few directly followed their ideals or examples.

After Carey, Marshman and Ward, support for Serampore Mission reduced to such an extent that it became very difficult for them to maintain its mere

existence. Separation from the Home Committee left the missionaries entirely dependent upon their own earnings. This difficulty started from 1830 when Carey retired from Fort William College and pensioned off from the professorship. Moreover, the failure of the great Calcutta Business House brought about nearly complete ruin of Serampore College and Serampore Mission. Thus during his closing years Carey was not relieved of anxieties and worries for the Mission and the College.

After retirement Carey reconciled to the settled life at Serampore. By 1832 he completed revision of his Bengali Bible and by 1833 prepared the statutes of the College.

The shadows of the evening were then gathering. The incessant labour and the strain of so many trials had affected Carey's health and repeated attacks of fever weakened him. In the summer of 1833 he was so weak that the end seemed to be approaching and when the last sheet of his revision of Bengali New Testament was finished he remarked that his work was done and he had nothing more to do but wait with the will of his Lord. To Marshman he said, 'I have not a single desire ungratified.' The cooler weather of autumn and winter revived him. Many friends came to see him. Lady Bentinck was a frequent visitor. Bishop Wilson knelt at his bed side to receive his blessings.

In spite of his large earnings he had nothing to bequeath to his sons and surviving wife. He had to sell his personal library to make small provisions for them. His shells and mineral collections were given to the college. His three surviving sons William, Jabez and Jonathan came to be with him. On Sunday, 8th June, 1834, Carey was seen to be sinking. During the night his condition became worse and as the day of 9th June broke his gentle spirit fled to

join the Lord he had served so faithfully. He was buried at Serampore alongside the tomb of his beloved Charlotte. At his request a simple tablet marked his grave bearing the words.

‘A wretched poor and helpless worm
On Thy kind arms I fall’

The sentiment of 19th century may approve of such an epitaph, but we prefer to remember him by his own great words : ‘Attempt Great Things for God

Expect Great Things from God’

The noble foreigners who dedicated themselves for the welfare of India are still revered with the Sanskrit verse :

‘Hare Colvin Palmarscha Carey Marsmanasthata
Pancha gora smare nittyang Mahapatkanasakam’

which means by remembering daily the names of these five Europeans great sinners will get salvation. In this way Carey is still, occupying a revered place in the hearts of the Indians, though it may sound incredible that the Indians should thus celebrate a Feringhee in the sacred tounge of their ancestors.

