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A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

advocates of this sect ask men and women to believe. No wonder they are few in numbers, in spite of great efforts for over seventy years ; no wonder they are constantly losing members ; no wonder there are innumerable splits ;¹ no wonder they are narrow, bigotted, assertive, unattractive, soulless, unless they (as some do) rise above the confines of their profession, and breathe the purer and freer air of the breadth and length, and depth and height, of the love of God. From such a "latter day heresy" may our people be delivered !

F. MELLOWS.

¹ In Birmingham, there are three bodies which have no fellowship one with another, in addition to some who now meet alone with their own family for the "Breaking of Bread."



MEMORIES OF CANON CHRISTOPHER.

BY THE REV. W. H. GRIFFITH THOMAS, D.D.

(Continued from THE CHURCHMAN of May, p. 258.)

III. INDIA, 1844-1848

MR. and Mrs. Christopher sailed from Spithead on August 2, 1844, and after a three months' voyage reached Calcutta. By the same boat, Mr. Christopher's younger brother, Lieutenant Leonard Raisbeck Christopher, returned after sick leave to India, where he subsequently did good service during the war of the Mutiny in 1857. As Colonel Christopher, the Chief Commissariat officer at Cawnpore, he was responsible for the food supply of Lord Clyde's army at the time of the relief of the residency and the occupation of Lucknow. It was a saying at the time that "you could walk from Cawnpore to Lucknow on Christopher's carts." He received the thanks of the Government for his services, and later became a Major-General. Another passenger on this boat was Henry Brougham Loch, a Cavalry Cadet, who was afterwards Lord Loch and Governor of Cape Colony. In after years Lord Loch was Governor of the Isle of Man, and there Mr. Christopher resumed acquaintance with him.

At this point it is necessary to understand something of the Institution to which Mr. Christopher had been appointed. Claude

Martin, the founder of three great schools at Calcutta, Lucknow, and Lyons, each called after his name "La Martinière," was a Frenchman born at Lyons in 1735, a Roman Catholic by birth and profession. He arrived in South India as a private in the French Army, but after some time, he joined the English Army, and rose to the rank of Major-General. Retiring from the service, he became a successful money-lender at Lucknow, where he amassed a great fortune, and left a large portion of it in his will to the care of "the Government or the Supreme Court" at Calcutta, that they might "devise an Institution the most necessary for the public good of the town of Calcutta or establish a school." Although General Martin died at Lucknow in 1800, nothing was done in the matter for thirty-two years, and in the meantime the large bequest had trebled itself with interest. In 1832 the Supreme Court issued a decree establishing a school to be called by the name of "La Martinière," and a building was directed to be erected in Calcutta at a cost of £17,000, to be completed on or before January 1, 1835. The decree declared that the *ex-officio* Governors of the said school should be the Governor-General, the Members of Council, the Judges of the Supreme Court, the Bishop of Calcutta, and the Advocate-General. These were required each year to elect four additional Governors, who, for the year for which they were elected, should have equal power and authority with the *ex-officio* Governors in the management and direction of the school.

La Martinière is one of the finest buildings in Calcutta, being 300 feet long. In 1840 the Supreme Court decreed that this should be used as a school for boys only, and that a large house on the other side of the road should be purchased at a cost of £10,000 to be "La Martinière for Girls." Thus the two buildings together cost £27,000. After this great expenditure, there still remained £157,000, which, when invested, yielded an annual income of £6,280 for the support of the two schools. To this was added a further sum of £1,860 a year by the paying scholars.

There is a large class in India engaged in business of various kinds, whose children receive a good education so long as the father lives and has health to earn an income, but if the father should die, there is no pension and perhaps no savings for the widow and children. It was from this needy class that the Foundation Scholars were drawn, and there were sometimes seventy applications for

seven vacancies. Those were generally chosen who would have received a good education if their fathers had lived. There were no natives in the Institution ; a minority were Europeans and the majority Eurasians.

Mr. Christopher was the first Head Master sent out from an English University, and at first he was quite alone in his task. The " College Department " was simply the First Class of the School, and the education was in Latin, Greek and Mathematics as in an English school. There were about a hundred boys who were Foundation scholars and another hundred who were paying scholars. Nine of Mr. Christopher's pupils went in at the age of sixteen for assistantships in the Trigonometrical Survey of India. The Surveyor-General of that time, Colonel Thuillier (afterwards General Sir Henry Thuillier), said of three of these boys that " there was no one within sight of them." The Head Master worked up one pupil, A. Wilson Steel, until he became the first boy in the school, and as such, received the gold medal from the Governor-General on Founders' Day, September 13, 1848. But Mr. Christopher's successor, Henry Woodrow, Fellow of Caius College, Cambridge, did still more for this very promising scholar by carrying on his education and persuading Steel's uncle to send him to Cambridge. There, as a member of Caius College, he was bracketed Second Wrangler, Canon Wilson of Worcester, formerly Head Master of Clifton College, and Archdeacon of Manchester, being the Senior Wrangler that year. Steel died as Senior Tutor of Caius College, having long been one of the chief leaders in Church missionary and other Christian work in the University, besides Vicar of St. Sepulchre's Church. Mr. Christopher often spoke of him as the friend of many men in several generations of undergraduates, and referred to the great pleasure it gave him to be the guest of his old pupil when on a visit to Cambridge.

During the first two years there were special difficulties at times in the discipline of the school, but the Principal was enabled to overcome them and at length all went well. Mr. Christopher had a Bible Class on Sunday afternoons at La Martinière at which attendance was not compulsory, though it is interesting to know that all the boys attended. In later years it was a favourite and frequent topic with the Canon that in trying to do his best for his boys he was brought to feel his own spiritual weakness. He found that although

he could give his pupils knowledge, he could not convert their hearts. He could ensure their knowing what was right and what was wrong, but to do what was right and to resist and overcome the temptation to do what was wrong necessitated Divine power. Nothing, he used to say, did so much to bring him to Christ as the feeling that without Divine grace he could not prevent the boys from being overcome by temptations to evil. He was of opinion that boys should be lovingly made to understand what Jesus Christ would do for them if they would trust Him and give themselves up to Him, and that when this was done, it might be that more would learn to live for Him. He is not the only schoolmaster who has emphasized in the case of boys the need of grace and not merely an ideal of life. Some years ago Canon Lyttleton, then at Eton, expressed similar convictions.

It was in the year 1846 that Mr. Christopher's deafness came on. He had had fever, and during the recovery therefrom took, as usual, frequent doses of quinine, which often causes deafness. Then, too, the lecture room, the great hall of the Institution, was cylindrical in form and had an echo, and as it was difficult to hear the boys construe even before he was deaf, he often thought that straining to hear helped to bring on his deafness. The affliction lasted all his life, and his ear-trumpet became one of the most familiar sights at Evangelical meetings. Many a man would have succumbed under such trying circumstances, but not so our friend, for it seemed only to spur him to undertake tasks and face difficulties which might have daunted other men. Moreover, his remarkable brightness and humorous references to his deafness were most noteworthy. Whenever a strange preacher came to his Church, he would say, referring to his own practice of standing up near the pulpit, "Now, brother, you must make the deaf hear." In going over cobblestones, or when travelling by rail, or whenever else he was amidst great noise, his hearing became improved, and he would say, "Now mind, no secrets now." He often remarked that his deafness gave him one advantage—it prevented him from hearing disagreeable things. As an illustration of this, he would say: "If a beggar goes away without getting what he wants, he murmurs out something. I put my hand to my ear and say to him, 'What did you say?' But he never says it again."

In 1846 Mr. Christopher as Principal of La Martinière was re-

quested by the Government Council of Education to be the Examiner in Mathematics and Natural Philosophy of the candidates from all the Government Colleges of North India for Senior Scholarships. The best man in Mr. Christopher's opinion "would have been a high Wrangler if he had gone to Cambridge."

It was a great satisfaction to the Head Master that he was so well supported by the acting Governors. One of them was Archdeacon Dealtry, afterwards Bishop of Madras. Others were members of the Supreme Council and the Legislative Council, a Church of England Chaplain, and the Scottish Chaplain.

In 1847 Mr. Christopher gave a course of Experimental Lectures in Electricity, and threw them open freely to Senior Students of the native Colleges in Calcutta. Many attended, and it is interesting to know that sometimes among those present were men like the Bishop (Daniel Wilson), his Chaplain, Archdeacon Pratt, Third Wrangler of his year at Cambridge, and Mr. Drinkwater Bethune, a member of the Legislative Council at Calcutta, who had been Fourth Wrangler of his year at Cambridge. But Mr. Christopher's life was not free from anxiety, for his wife had several attacks of illness, especially of cholera, and was more than once at death's door.

After Mrs. Christopher sailed in June, 1848, Mr. Christopher used the following September vacation in visiting the C.M.S. Mission at Benares and the Christmas vacation in going round all the Missions of the Krishnaghur District. He always said that if he had not done this, he would probably not have been invited to become an Association Secretary of the C.M.S. in 1855 or Rector of St. Aldate's, Oxford, in 1859.

Mr. Christopher's successor was the Rev. Henry Woodrow, M.A., Fellow of Caius College, Cambridge. Woodrow had been a pupil of Dr. Arnold at Rugby, and was in the sixth form with T. Valpy French, afterwards Bishop of Lahore. Mr. Woodrow proved an admirable head of La Martinière, and after working most heartily and usefully at La Martinière for some years, was appointed a Government Inspector of Schools, and after a time became Director of Public Institutions, the highest educational officer in India. He came home to England some time after the Sepoy Mutiny had been suppressed.

The Governors of La Martinière, besides sending Mr. Christopher

a very handsome written testimonial, testified their generous appreciation of his services to the Institution by paying his passage home overland.

Mr. Christopher's life in India may fitly close with the testimony borne to him by the Bishop of Calcutta, Dr. Daniel Wilson, who, when Mr. Christopher was leaving, wrote that he had "raised the Martinière to the highest pitch of reputation, and had conciliated all the Governors in a remarkable manner." This is how the Bishop introduced him to the Bishop of London :

BISHOP'S PALACE,
November 1st, 1848.

My dearest Lord, I have great pleasure in introducing to you Mr. Alfred Christopher, who is leaving India partly on account of his wife's health, and partly because he is desirous of being a candidate for Holy Orders in our church. He has been four years the excellent Principal of our Martinière College, one of the rules of which is that no Clergyman or Minister of Religion should hold that office. The foundation of that Institution I failed in attempting to place on the basis of our church ; but all the grand doctrines of the Gospel are acknowledged as the source of the education.

To this gentleman, as a layman, I cannot give letters Testimonial ; but I am most happy to afford your Lordship the assurance that he is in my judgment a learned, amiable, engaging, pious person, particularly attaching in his disposition and conduct, and a thorough Churchman in principle. He was educated at Cambridge. I cannot, of course, speak of his Theology, as not being in orders ; but I know and believe he is really spiritually minded and sound in the Faith—to what extent, I cannot say.

But all this your Lordship will take care to fully inform yourself of, if you should be disposed to admit him to become a candidate and to appoint him to a Curacy in your Diocese.

With best regards and begging the continued benefit of your prayers,

I am,
My dear Lord,
Your most affectionate,
D. CALCUTTA.

Bishop's Palace, Calcutta,
November 3rd, 1848.

I not only testify that the three Clergymen who have signed these testimonials are of my Diocese and deserving of credit, but I also willingly beg to assure the Lord Bishop of London that I personally know Mr. Christopher and only wish I could give him a title in my own Diocese. I believe him to be a most excellent, pious, learned, sober-minded person and likely to be a blessing to any Diocese where he may be stationed and an ornament also.

D. CALCUTTA,

To the Rt. Rev.
and Rt. Hon. The Lord
Bishop of London.

W. H. GRIFFITH THOMAS.
(To be continued.)