can scarcely recognize the change which that battle has produced in the destiny of Bengal and of India.

Females are doubtless found every morning walking unmolested for baths in the rivers. They travel by Rail, and frequent holy places and shrines as pilgrims. And there have been a few yet nobler instances of the effects of the existing rule in the appearance of Indian ladies in vice-regal parties*, Convocations of the University, and other similar gatherings. Still on the whole, Hindu female society in Bengal exhibits to this day a badge of the late Muhammadan supremacy which it is the duty of every true patriot to remove to the best of his ability. Those whom the influence of a more beneficent power has raised to a high position in society, and actually introduced to the path which leads to governorships, not excepting the vice-royalty itself, are called upon by their very success to blot out from their domestic circles the last traces of a corrupt dynasty long superseded. Otherwise it must, in a short time indeed, become a sorry sight to behold men who have risen to be commissioners, judges and magistrates under the British policy of the second half of the 19th century, exhibiting in their households living badges of Muhammadan ascendancy of a byegone age.

THE PRESIDENCY COLLEGE.

BY

The Late Babu Kissory Chand Mittra.

The foundation stone of the Presidency College was laid by His Excellency the Viceroy with great eclât on the 27th February. There were present the Lieutenant Governor of this Province, the Right Reverend the Lord Bishop, the representatives of the Hindu and Muhammadan communities, the chiefs of the instructive staff and the students who had distinguished

* The appearance of a Hindu lady, wife of a Native Civil Servant, at a party in Government House during the administration of Sir John Lawrence is still fresh in our recollection.

th·mselves in the College. The Viceroy made an impressive and interesting speech. His Excellency justly traced the commencement of the College to the independent exertions of a few members of the Hindu community. He said, those who first originated the College with a self-sacrifice which did them justice —did them great honor and credit, abandoned partial and narrow views which they at one time might have entertained, and gave the full weight of their support together with the funds which stood at their credit, for the encouragement and development of the larger, wider and more intellectual system of high English education in Calcutta, and which found its proper representation in the Presidency College. The history of the Hindu College, the precursor of the Presidency College, affords a signal illustration of the truth of His Excellency's remarks.

The state of education in the metropolis stood in the lowest estimation. In Calcutta Mr. Sherburn established a School, which claims for its children some of our distinguished men, among whom the late Babu Dwarkanath Tagore and his amiable brother the Hon'ble Rajah Romanath Tagore may be mentioned. It was now evident that the Hindus had commenced shaking off their *quasi* religious prejudice against English education, and manifested an eagerness to receive its benefits, when communicated in accordance with those principles of reason, discretion and good faith, which the Government uniformly promulgated. Availing himself of this altered state of feeling, David Hare, a retired watch-maker, urged on the leading members of the Native community to consider the necessity and importance of establishing a great seat of learning in the metropolis. They listened to this proposal with unfeigned interest and promised it their hearty support. They willingly accepted an invitation from Sir Edward Hyde East, the then Chief Justice of the Supreme Court, to meet at his residence for the purpose of adopting measures for carrying it into effect.

The preliminary meeting was held in May 1816, in the same house (Old Post Office Street) which was lately occupied by Chief Justice Colville, and which is now tenanted by the High Court. Among those who did not attend this preliminary meeting, was one who nevertheless shared with David Hare, the credit of originating the idea of the institution of the Hindu College, almost from its inception, and whose name will be therefore inseparably associated with its foundation. As a moral and religious reformer, Ram Mohun Roy had, from a very early period, felt the imperative necessity of imparting a superior English education to his countrymen as the best and most efficacious means of achieving his end. He had established an English School at his own expence. He had heartily entered into the plans of David Hare, and zealously aided in their development. But as an uncompromising enemy of Hindu idolatry, he had incurred the hostility of his orthodox countrymen, and he apprehended that his presence at the preliminary meeting might embarrass its deliberations, and probably defeat its objects. And he was not mistaken. Some of the native gentlemen, the representatives of Hinduism, actually told Sir Hyde East, that they would gladly accord their support to the proposed College if Ram Mohun Roy were not connected with it, but they would have nothing to do with that apostate! Ram Mohun Roy willingly allowed himself to be laid aside lest his active co-operation should mar the accomplishments of the project, saying.—"If my connection with the proposed College should injure its interests I would resign all connection." The arrangements for the establishment of the MAHAVIDYALYA or great seat of learning, as the Hindu College was originally called, having been completed, it was inaugurated in 1816. The house on the Upper Chitpore Road, known as Gora Chand Bysack's house and now occupied by the Oriental Seminary, was its first local habitation. It was afterwards removed to Feringhi Komul Bose's house at Jarasanko.

The object of the institution as described in the printed

rules published in 1822 was to "instruct the sons of the Hindus in the European and Asiatic languages and sciences." Though it was proposed to teach English, Persian and Sanskrit and Bengali, yet the first place in importance was assigned to English. In truth the College was founded for the purpose of supplying the growing demand for English education. Sanskrit was discontinued at an early period. The Persian class was abolished in 1841. The only languages which have since been taught are English and Bengali.

Ample provision was made in the infancy of the institution for efficient supervision. At first a provisional committee consisting of ten Europeans and twenty Native gentlemen, was formed to organize a plan of operation. Subsequently the Europeans withdrew, and a body of Directors was appointed consisting entirely of Natives with two Governors and two Secretaries. The Rajah Tej Chandra Bahadur, and Babu Chunder Coomar Tagore were elected the first Governors, in consideration of their having contributed most liberally for the support of the institution. Among the native directors may be mentioned Babus Gopee Mohan Deb, Joykissen Singh and Gunganaraian Das. Babu Buddinath Mukerjee was appointed the first Native Secretary. The European Secretary was Major Irving. He was appointed for the special purpose of superintending the English department of the College.

The Committee of Management consisted for some years of four members elected annually by the Directors. Their duties were to see that the rules of the institution were observed; to alter and make new rules, to consult the requirements of the institution, to appoint and dismiss the teachers, and to check and regulate the expenditure. When the opinions of the members were equally balanced, the question was referred to one of the governors whose decision was final.

At the commencement, the sum of 1,13,179 Rupees was contributed for the support of the institution. For several years after its establishment, the college was strictly a private institu-

tion and received no aid whatever from Government. But in 1823, the fund being at a low ebb, the managers applied to Government for pecuniary aid and also for a suitable building. They ventured to suggest that the college should be removed to the vicinity of the Sanskrit College about to be founded, and that the more expensive paraphernalia of instruction, such as philosophical apparatus, lectures &c., should be common to both institutions by which means they would be mutually benefitted. In the following year, the managers made a similar representation to the General Committee of Public Instruction. They adverted to the inadequacy of the income to the wider objects of the institution, and requested to be allowed to occupy part of the building designed for the Sanskrit College.

They begged that such further pecuniary aid might be afforded as would enable them to employ a person to give instruction to the senior students. They also desired that the General Committee would be pleased to permit their own Secretary, and the Secretary of the contemplated Sanskrit College, to join them in the management of the affairs of the college. Those representations were attended with the desired effect. Government resolved to aid the Hindu College by endowing at the public charge a Professorship of experimental philosophy, and by supplying the cost of school accomodation in the vicinity of the Sanskrit College. The General Committee were desired to report on the expediency of assuming "a certain degree of authoritative control over the concerns of that institution in return for the pecuniary aid now proposed to be afforded."

In conformity with this resolution, the General Committee opened a communication with the Managers in regard to the question of attaining a share in the control of a College. The subjoined is an extract from the General Committee's letter. "With reference to the extent of the aid already given to the funds of the Hindu College and other arrangements in contemplation for its improvement, such as the grant of a library, endowment of scholarships and a liberal provision

for the most effective superintendence that can be obtained, the expense of which will probably be fully three-times the amount now derived from the funds of the College, Government conceive that a proportional share of authority over that establishment should be vested in the General Committee of Public Instruction."

The managers, in replying to this letter, and with reference to the share of the management they were willing to surrender, desired to be informed what arrangements the General Committee themselves would consider most advisable. They then added the following observations :—"With deference to what may be the decision of the General Commitee, we beg to suggest that probably the best mode of apportioning the management, would be the appointment of a joint Committee, to consist of an equal number of the present Native Managers and the Members of the General Committee, to which arrangement we shall be very happy to agree. It is scarcely to be apprehended that any questions would arise in which the opinions of the Native and European Managers would be exactly balanced, but should such an event occur, we hope it will not be considered unreasonable in us to propose that a negative voice may be allowed to the Native Managers, that is to say, that any measure to which the Native Managers express an unanimous objection, shall not be carried into effect."

The following reply which closed the correspondence, was returned by the General Committee :—

"The General Committee, in professing to exercise any authority over the Hindu College, have only had in view the due administration of those funds which the Government may from time to time be disposed to supply in aid of the objects of the institution, and the erection of the Hindu College into a seminary of the highest possible description for the cultivation of the English language. Beyond these objects, it is not their intention to interfere, and as long as they are satisfied that the best interests of the establishment are fully attended to by the

Native Management, they will not fail to take a warm interest in the prosperity of the College, and to recommend it to Government as meriting the countenance of its patronage. At present they have no reason to doubt the efficiency nor the intention of the Native Committee, and they do not therefore think it advisable to assume any share in the direction of the details of the College. At the same time confiding in the disposition evinced by the Native Management to accept their assistance and advice, the General Committee will be ready to exercise a regular inspection and supervising control as visitors of the college. In order to render the general supervision as practicable as possible, they propose to exercise it through the medium of such of their members as they may from time to time appoint, and on the present occasion, they avail themselves of the services of their Secretary Mr. Wilson, whom they request the Managers to regard as the organ and representative of the General Committee. It is expected that any recommendation proceeding from the General Committee relative to the conduct of the institution as expressed through the acting visitor, will meet with the concurrence of the Managers of the College, unless sufficient reason be submitted in writing for declining such concurrence." The Managers expressed their readiness to conform to these arrangements for the management of the College. Subsequently Dr. Wilson was elected Vice-President of the Committee of Management. Dr. Wilson entered on his duties as the Visitor of the College in a proper spirit. He brought to their performance a tact, a judgment and zeal, which soon worked a marked improvement in the institution. In his first annual Report, he represented the low state of the funds, threatening to "cripple" the College, and urged on the Government to devise some means by which the calamity might be averted. He also lamented the want of sufficient control and the "neglect into which for the last two years the institution had fallen." He however expressed his earnest hope that, now that the attention of the Government

was drawn to the proceedings of the Managers of the College, and that "as long as they continue to merit they may hope for its patronage," they would be anxious to promote any measures that may have the advantage of the College in view. There was therefore every prospect in his opinion that the College, controlled by the General Committee and patronized by the Government, will become the "main channel by which knowledge may be transferred from its European source into the intellect of Hindustan." That this prospect has since been realized, will be generally admitted.

Dr. Wilson's Report raised the question of the establishment of a distinct College open to Natives of every denomination. Mr. Holt Mackenzie advocated an independent institution. Mr. Harington, the President of the General Committee, considered it was highly desirable to give every possible encouragement to the Hindu College, so as to render it as efficient as possible. Dr. Wilson was not for establishing a seperate institution, and thought it would be more advisable to improve the existing Hindu College by raising the character of the institution, providing a superior class of teachers, and bringing it within the supervision of the General Committee. The majority of the Committee being in favour of separate institution, a report recommending its establishment, was forwarded to Government. But their views, though acquiesced in by the Government, were not carried into effect.

It must be now observed that the reduced subscribed capital was about this time still further reduced to little more than 20,000 Rs. by the failure of J. Baretto, in whose firm it had been deposited. After a delay of two years, the Managers received 21,000 Rs. out of the wreck of the estate. In 1824, the monthly income of the College amounted to 840 Rs., made up of the following items :

Interest of the College Fund	Rs	300
Tuition Fees	,,	305

School Society's Scholars. .... Rs 150
Godown Rent. .... " 40

At that time the state of the College resembled that of our Government before Mr. Laing had balanced its income and expenditure. The Managers went up to Government for assistance which they obtained in the first instance to the extent of 300 Rs. a month. In 1827, the Government aid was raised to 900 Rs. a month, which had again risen in 1830 to 1,250 Rs. a month. Besides these regular monthly contributions, Government in 1829 made a large grant for the publication of English class-books, and gave a further sum of 5,000 Rs. to purchase books for the library.

The library was always largely and eagerly resorted to by the boys. The books borrowed by them show a great love of desultory reading, which after all is, according to Dr. Johnson, not so unprofitable as is generally supposed.

In the mean time, the amount realized from tuition fees had also progressively increased. In January 1827, the monthly income of the College amounted to 2,240 Rs., of which 1,000 Rs. came under the head of tuition fees. In 1830 the total monthly income had risen to 3,272 Rs. of which about 15,00 Rs. were raised from tuition fees. After that time there was a gradual falling off in the receipts from this source for several years, but the deficit was made up by Government.

The College began with a small number of pupils. Though the original rules of the institution provided for the payment of schooling fees by students, yet the system of demanding their payment did not at first answer; the Committee of Management accordingly resolved that from the first January 1819, the College should be a free institution. It was not till the end of 1823, that twenty five pay scholars had been admitted, paying altogether 225 Rs. monthly. In June 1825 the number of paying scholars had risen to 70, and the monthly receipts from this source was 350 Rs. At the end of the year the number of pupils was 115, and at the end of the following

year it was 223. The number of paying scholars continued to increase during the next two years. At the end of 1827 the number was about 300, and in December 1828 it had increased to 336. It was remarked that now the readiness to pay schooling fees was strikingly contrasted with the reluctance formerly displayed, and which had rendered it necessary to abrogate the provision which originally existed for the admission of pay scholars.

At the end of 1826, the monthly receipts from tuition fees, amounted to 1,115 Rs. and two years later to 1,700 Rs. After this there was a falling off, occasioned partly by a temporary panic and partly by the commercial distress which existed at that time. At the end of 1833, the tuition fees had fallen off to 300 Rs. a month. Since then there was a gradual increase until the sum annually raised from tuition fees alone amounted to 30,000 Rs.

The rate of charge continued for many years to be the same for all the classes both senior and junior.

A fixed sum of 5 rupees a month was levied from all. A few years ago, it was determined to enhance the fees in the higher classes. Since then, the rate was raised to 8 Rs. a month in the college department, 6 Rs. in the senior school, and 5 Rs. in the junior school. It is to be observed, however, that a large proportion of the students of the college department were scholarship-holders, who paid nothing.

In 1840 the contribution of Government to the College amounted to Rs. 30,000. It also commenced from this time taking a more active interest in the affairs of the College through the Committee of Public Instruction. Macaulay, Sir Edward Ryan and Mr. Charles Hay Cameron who were successively Presidents of the Committee, took an active part in its administration. They visited the College, laid down its curriculum, conducted the annual examinations and effected several organic changes. Their exertions for the improvement of the College are beyond all praise. The interference of the Com-

mittee of Public Instruction, afterwards metamorphosed into the Council of Education, went further than was perhaps warranted by their constitution.

They assumed the functions of the Native Managers of the College which had rightfully belonged to them. This collision of authority raised the general question of the reorganization of the management of the College. In 1844 a conference consisting of the leading members of the two bodies met for deciding this question. At this meeting, the native members agreed to withdraw their connection with the college in consideration of the Government undertaking to enlarge and improve it. In consequence of the decision thus come to, the Hindu College as such was abolished but only in name. The junior department exists in the shape of the Hindu School, and the senior department is represented by the Presidency College of which it formed the nucleus.

An account of the Hindu College would be incomplete if we were to omit noticing in connection with it the Calcutta School Society, and its schools. Both the institutions acted and reacted on each other most beneficially. The Society was instituted on the 1st September 1818, for the purpose of "assisting and improving existing institutions, and preparing select pupils of distinguished talents by superior instruction before becoming teachers and instructors.

The Calcutta School Society was placed under the control of a managing committee composed of 24 members of whom 16 were Europeans and 8 Natives. The following gentlemen were its first office-bearers.

Sir Anthony Buller, President, J. H. Harington, J. P. Larkins, Vice Presidents, J. Baretto, Treasurer, S. Lagrundye, Collector, David Hare, European Secretary and Babu (afterwards Rajah) Radhakant Deb, Native Secretary, were appointed a committee. To assure the due fulfilment of the object of the Society the committee divided themselves into three sub-committees for the distinct prosecution of the three principal plans, one for

the establishments and support of a limited number of regular schools, another for the aiding and improving the indigenous schools or patsalas of the country, and the third for the education of a select number of pupils in English and in some higher branches of tuition. At the end of the first year, the donations amounted to about ten thousand. The resources thus munificently supplied, enabled the Society to commence its operations in right earnest. It established two regular, or as they were termed, "nominal schools rather to improve by serving as models than to supersede the existing institutions of the country. They were designed to educate children of parents unable to pay for their instruction. At that time education was not so much appreciated as now, and the Society was perfectly right in giving gratuitious instruction. Though we readily admit that as a rule education must be paid for, because it would be otherwise but little prized, yet where there is no demand for it, demand must be created. This consummation was brought about by the School Society's schools. Both the Tuntuneah and the Champatollah Schools were attended with remarkable success. The former was situated in Cornwallis Street nearly opposite the temple of Kali and consisted of a Bengali and English department. The latter was held in the house lately occupied by Babu Bhoobun Mohun Mitter's school, and which was entirely an English School. The two schools were amalgamated at the end of 1834. The amalgamated school was known as David Hare's School. It has always served as an intermediate link between the independent schools fostered by the Calcutta School Society, and the Hindu College. The most promising pupils from it were sent to the Hindu College to be educated at the Society's expense. The number always amounted to thirty. Those pupils invariably proved the most distinguished and took the shine out of their fellow collegians. They carried almost all the honours and shed greater lustre on the college than what was reflected by its "pay" students. This fact is easily account-

ed for by their comparative poverty, their habits of industry acquired in the preparatory school, and the stimulus held out to them in the shape of prizes and scholarships. They were the picked boys of a well conducted High School. They had already risen above their compeers in that school and acquired a love for study. Whereas the majority of the foundation and "pay" scholars of the College, were the sons of wealthy men who had been cradled in the lap of luxury. No wonder, therefore, that these Sybarites were unable to rub shoulders with the sturdy "Boreahs" (as Hare's boys were derisively called,) who had been taught to look to collegiate proficiency as the only passport to wealth and distinction.

Thus fostered and recruited, the Hindu College became a mighty instrument for improving and elevating the Hindus. It was, as has been said, inaugurated in a small building on the Upper Chitpore Road, and commenced with a small number of scholars, but it soon grew into importance and usefulness. The College was divided into two departments, the senior and junior. These were suited in different apartments, but were under the controlling authority of one Head Master. Mr. Dancellem was the first Head Master and served long and well in that capacity. He evinced considerable tact and judgment in the management of boys. In 1827, Mr. Henry Vivian Derozio was appointed Assistant Master in the Senior Department. We thus prominently notice his appointment because it opened up, so to speak, a new era in the annals of the College. His career as an educator was marked by singular success. His appreciation of duties of a teacher was higher and truer than that of the herd of professors and school masters. He felt it his duty as such to teach not only words but things, to touch not only the head but the heart. He sought not to cram the mind but to inoculate it with large and liberal ideas. Acting on this principle, he opened the eyes of his pupils' understandings. He taught them to think, and to throw off the fetters of that antiquated bigotry which still clung to their countrymen. He

-ossessed a profound knowledge of mental and moral philosophy nd imparted it to them. Gifted with great penetration, he led nem through the pages of Locke and Reid, Stewart and Brown. He brought to bear on his lectures great and original powers of reasoning and observation which would not have disgraced the lamented Sir William Hamilton. But it was not only in the class room that he laboured for the interests of his pupils. He delighted to meet them in his own house in debating clubs and other places, and to pour out to them the treasures of his cultivated mind. He was not a fluent but an impressive speaker, what he said was suggestive and contained bone and sinew. The native managers of the College, cradled in superstition, were alarmed at the progress which Derozio's pupils were making by actually "cutting their way," as one of the newspapers of the day not inaptly expressed it, "through ham and beef and wading to liberalism though tumblers of beer." Like many other enlightened men of other enlightened times, the managers could not rise above the prejudices of the nursery and see, in the innovating spirit of the Collegians, aught but an element of danger to their country. They were, therefore, naturally scandalized at their heterodoxy and attempted to put it down by dismissing Mr. Derozio. But the seed which had been sown had germinated and developed into a stately tree and was to bear goodly fruit. "The Jesuits," says Pascal in one of his unparalleled letters, "have obtained a papal decree condemning Galileo's doctrine about the motion of the earth. It is all in vain. If the world is really turning round, all mankind together will not be able to keep it from turning or keep themselves from turning with it." The order of the College Committee for the dismissal of Mr. Derozio, was as effectual to stay the great moral revolution as the decree of the Vatican to stay the motion of our globe. Onward shall it roll through the country like the advancing flood of the Ganges bearing truth and religion in its resistless course. Progress is the law of God and cannot be arrested by the puny efforts of man. As

knowledge is acquired, facts accumulate and generalization is practised, scepticism arises and engenders a spirit of enquiry. Faint glimpses of the truth begin to appear and illuminate into the midday. The youthful band of reformers who had been educated at the Hindu College, like the tops of the Kanchunchanga, were the first to catch and reflect the dawn. But the light which had first illuminated the tops of mountains, has since descended on the plains, and the pioneers rebelled against their spiritual guides and summon Hinduism to the bar of their reason. They were the first to go into the breach and carry the ramparts. They felt and they asserted in their lives that what is morally wrong, cannot be theologically right. The foundations of the fabric thus opened and examined and its out-works thus sapped, seemed to be tottering to their fall. India, which had been buried so long under the ashes of prejudices, seemed to be overtaken by a new resurrection and to be casting about to rise on her feet.

In this state of excitement and change, a few of the Hindu reformers gave some unmistakeable signs of their renunciation of Hinduism which enlisted against them the rancorous hostility of their orthodox brethren. But when have the reformers and improvers of their country been suffered to enjoy ease and comfort by the Patrons of Errors? When has an opposition to popular prejudices, been disassociated with difficulty and trouble? But the difficulty and trouble were happily considered by our reformers neither very formidable nor very intolerable. To excommunication and its concomitant evils, our friends were subjected, but they easily managed to survive them and their example ought to be imitated by the rising generation. Conformity to idolatrous practices and customs evince a weak desertion of principle. Non-conformity to them on the other hand is a moral obligation which reformers owe to their consciences. We therefore call on all educated natives to recollect that all religions must be reformed from within, and that the great changes which at intervals have been carried out in the religious

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belief of the people of this country have all arisen from among the people themselves. We call on them to exalt themselves to the dignity of reformers and regenerators of their country by combating false opinions and corrupt customs.

For the progress which this moral revolution made, we are chiefly indebted to the tact and judgment, prudence and discretion of David Hare. It was not in the sense of direct teaching or class lecturing that he was useful. He was nevertheless an educator and reformer in the truest signification of the words. He closely watched and directed the exertions of the masters, and identified himself with the progress of the boys. He mixed freely and daily with the latter. He sympathized with their joys and sorrows. He participated in their amusements, listened to their complaints, gave them advice, and assisted them in obtaining situations, or chalking out independent lines of business. He tempered their zeal with discretion, and dissuaded them from undertaking rash innovations. He taught them to proceed in the work of reform with judgment and prudence. Though not a man of extensive learning, yet he was generally well informed. His simplicity and sincerity were remarkable, and enabled him to exercise unlimited influence over the Collegians.

The Education Despatch of 1854 marks a momentous era in the annals of Native education. It affirms and recognizes, in clear, emphatic, and unmistakable language, the paramount duty of the Government to renovate and educate the people of this country. It constitutes a department of education and provides for its efficient and energetic supervision. It lays down the principle of voluntary action in the part of the people in the promotion of educational institutions and proposes to encourage and stimulate it by grants-in-aid. It further provides for the diffusion and elevation of education by the establishment of universities.

In accordance with these provisions a member of the civil service was appointed Director of education in Bengal, and

vested with controlling authority over the officers of the educational department. Grants-in-aid were freely and liberally accorded to several educational institutions. In 1855 the Hindu College was recognized and transformed into the Presidency College, in accordance with the spirit of the despatch of Sir Charles Wood, and the decided opinion of Lord Dalhousie, who deprecated its constitution as the unseemly association of a collegiate institute with a dame's school.

Chairs for moral and mental philosophy, logic, natural history, astronomy, natural philosophy, and geology were established. A separate department for the study of jurisprudence and law was also organized, and has proved most popular. A department of civil engineering has also recently been established on the abolition of the Civil Engineering College.

In 1857 the Calcutta University was established on the model of the University of London, and was incorporated by Act II of that year. It provides for the grant of the following Degrees of licenses :—

Arts	Bachelor of Arts (B.A.) Master of Arts (M. A.)
Law	Licentiate of Law (L. L.) Bachelor in Law (B. L.) Doctor in Law (D. L.)
Medicine	Licentiate in Medicine and Surgery (L. M. S.) Bachelor in Medicine (M. B.) Doctor in Medicine (M. D.)
Civil Engineering	Licentiate in Civil Engineering (L. C. E.) Bachelor in Civil Engineering (B. C. E.) Master in Civil Engineering (M. C. E.)

In 1864 the vernacular languages were excluded from the subjects of examination for the First Examination in Arts and the B. A. examination, and the classical languages (Latin, Greek, Hebrew, Sanskrit, and Arabic) were substituted for them. Physical science was also excluded and replaced by

geometry and optics, chemistry and electricity, zoology and comparative physiology, geology and physical geography. No organic changes have been made in the constitution of the university or the standard of examination since 1864. The principal colleges which are affiliated with the Calcutta University and monopolize its degrees, are the Presidency College, the Dacca College, the Krishnaghur College, Dr. Duff's College and the Doveton College. The Presidency College clearly stands foremost in respect to the number and attainments of the graduates and members of the university. The following brief account of the institution is taken from the Bengal Education Report of 1863-64 :—

"The Presidency College (General Department) is conducted by a principal and six professors, aided by five assistant professors.

"The course of study for undergraduate students extends over four years, and a fifth-year class is also maintained, consisting of graduates who are preparing to present themselves at the examination for university honors or for the M. A. degree. The college possesses an endowment fund, partly derived from subscriptions raised to commemorate the services rendered to education by Babu Dwarka Nath Tagore, Sir Edward Ryan, and Mr. Bird, and partly from sums contributed by the Native community for the maintenance of the Hindu College. These funds yield a yearly income of Rs. 4,132, which is devoted to the establishment of 10 gradute scholarships, tenable for one year. The holders, who must be Bachelors of Arts, are required to attend the college regularly, and prepare themselves for the examination for university honors in any branch they may select.

"The large attendance (monthly average 301) at the college, the high fee rate (Rs. 10 per mensem, about to be increased to Rs. 12) yielding an income of Rs. 32,000 per annum, and the great pre-eminence which the institution has in all the university lists, indicate the position which

geometry and optics, chemistry and electricity, zoology and comparative physiology, geology and physical geography. No organic changes have been made in the constitution of the university or the standard of examination since 1864. The principal colleges which are affiliated with the Calcutta University and monopolize its degrees, are the Presidency College, the Dacca College, the Krishnaghur College, Dr. Duff's College and the Doveton College. The Presidency College clearly stands foremost in respect to the number and attainments of the graduates and members of the university. The following brief account of the institution is taken from the Bengal Education Report of 1863-64 :—

"The Presidency College (General Department) is conducted by a principal and six professors, aided by five assistant professors.

"The course of study for undergraduate students extends over four years, and a fifth-year class is also maintained, consisting of graduates who are preparing to present themselves at the examination for university honors or for the M. A. degree. The college possesses an endowment fund, partly derived from subscriptions raised to commemorate the services rendered to education by Babu Dwarka Nath Tagore, Sir Edward Ryan, and Mr. Bird, and partly from sums contributed by the Native community for the maintenance of the Hindu College. These funds yield a yearly income of Rs. 4,132, which is devoted to the establishment of 10 gradute scholarships, tenable for one year. The holders, who must be Bachelors of Arts, are required to attend the college regularly, and prepare themselves for the examination for university honors in any branch they may select.

"The large attendance (monthly average 301) at the college, the high fee rate (Rs. 10 per mensem, about to be increased to Rs. 12) yielding an income of Rs. 32,000 per annum, and the great pre-eminence which the institution has in all the university lists, indicate the position which

it has attained, and mark it out as a most encouraging proof of the stimulus which of late years has been given to education in the metropolis. It is true that since 1864 the number of pupils has decreased from 367 and 310, but this is due to the large extension of the means of college education which has recently taken place in various other colleges both in Calcutta and in the Mofussil, and it is no subject therefore, for regret. The classes are now stated to be as full as is consistent with a proper attention on the part of the professors to the studies of their pupil."

One word more and we have done. We fully admit with the Lieutenant Governor that the charge preferred against the system pursued in the Hindu College by certain parties that it takes no account of the spiritual element in man, is unjust. We emphatically deny that it is calculated to make only secularists. It has brought to those who have come within the charge of its influence inestimable moral and religious benefits. It has taught them great truths not only respecting men, their histories, their politics, their inventions, and their discoveries, but respecting God, His attributes and His moral Government. It has revealed to them the laws which the Almighty Mechanician has impressed on the world of mind as well as on the world of matter. Let us not be told therefore that the expansion of the mind and thought which is going on around us is not accompanied by an expansion of the heart, the development of the moral and religious feelings. Nothing can be more unfair than to characterize the Government system of education, as it is characterized by certain parties as an irreligious system. No system can be such which leads us through nature up to nature's God. The elements of morality and religion may be conveyed independently of any system of dogmatic theology. It is impossible to study Shakespeare and Milton, Bacon, and Newton, Johnson and Addison, without being inoculated with the present moral precepts and the most elevated ideas pervading their pages.

[Though the above article is for the most part a *rifaccimento* of what the lamented deceased had previously published, we have not hesitated to insert it in this Magazine, as it contains something new, and as Babu Kissory Chand had himself prepared it for the press.—Ed. B. M.]

CRITICAL NOTICES.

Babu Beni Madhava Ghosha,* of 32 Jhamapukar Street, Calcutta, deserves the thanks of the community for his project of reprinting Malone's edition of Shakespeare which, though it does not come up to the age—a great many excellent critiques on the immortal poet having appeared since the days of the laborious annotator—is a most valuable work. It is to appear in sixty monthly parts of seventy-two pages, the price of each part being eight annas; so that the price of the whole will be only thirty Rupees. The first part, containing the first Act of the *Tempest* and a portion of the first scene of the second Act, is before us; and its get-up certainly does great credit to Bentinck Press, Mangoe Lane. The paper and the typography are both excellent. We could have wished greater attention had been paid to correcting the errors of the press. We are aware of the tremendous difficulties which those Indian editors labour under who have to do with Native compositors and readers—and our own pages are an illustration of the remark;—still more than ordinary care ought to be bestowed on the reprint of a work like Malone's Shakespeare. As it is, Part First, which is before us, contains several typographical errors. We marked one typographical error in page 14, one in page 15, one in page 16, one in page 19, one in page 22, two in page 24, one in page