

## CHAPTER XVI.

## EDUCATION.

PROGRESS  
OF  
EDUCA-  
TION.

A fair idea of the extent to which education is diffused may be obtained from the figures compiled during the census of 1901, at which all persons able to read and write were returned as literate. According to this test, 197 out of every 1,000 males are literate in this district—a proportion exceeded only in the districts of Howrah, Midnapore and the 24-Parganas, and in Calcutta—while the ratio in the case of females is 14 per mille, the highest returned by any district in Bengal. As regards knowledge of English, the ratio in the case of males (3.5 per mille) is the highest in the Province outside Calcutta and Howrah, where conditions are exceptional owing to the number of Europeans resident in those two cities.

The largest number of literates is found in thānas Hooghly and Serampore, where they represent 20 and 16 per cent., respectively, of the total population; out of 18,842 persons able to read and write English in the whole district, nearly half (9,276) are inhabitants of these two thānas. Balāgarh thāna is the least advanced, only 5 per cent. of its population being literate, and Goghāt thāna has the smallest proportion of persons knowing English. The reasons for these differences are obvious. The Hooghly and Serampore thānas contain all the riparian municipalities with a progressive population and large industrial works. Balāgarh and Goghāt are out-of-the-way thānas with few roads, little trade, and a population consisting mostly of low castes, such as Bāgdiā and Kaibartias. The subdivisions show little difference in the percentage of literates, the figures for Serampore being 11 per cent., Arāmbāgh 10.4 per cent., and Hooghly 8.9 per cent.

According to the returns compiled by the Educational Department, nearly two-thirds (68.5 per cent.) of the boys of school-going age attended schools of various kinds in 1893-94, but a decline then set in. In 1900-01 the lowest level was reached with 51.9 per cent., but since then the ratio has risen slowly until in 1908-09 it was 60.2 per cent. The number of educational

institutions, exclusive of colleges, also fell from 1,768 in 1893-94 to 1,319 in 1900-01, and then rose slowly to 1,536 in 1908-09. The decrease is due mainly to the Lower Primary schools, the number of which fell from 1,402 in 1893-94 to 1,001 in 1900-01. After this the decline was arrested, the number rising in 1908-09 to 1,165, including 159 girls' schools and 76 night schools; there was thus a decrease of 237 schools in a decade and a half, while the attendance fell by 2,868. On the other hand, this loss was partly compensated by the increase of Upper Primary schools from 108 to 126 and of their pupils from 4,000 to 6,110.

The decrease in the number of schools and scholars is due to a variety of causes. A number of Lower Primary schools have disappeared owing to inefficiency and their incapacity to come up to departmental standards, but the main cause must be sought elsewhere. Owing to the continued unhealthiness of the district, a considerable number of the better educated classes have migrated with their families to Calcutta and other places. At the same time, up-country people have migrated into the riparian municipalities in search of employment in the mills and elsewhere, while a body of aboriginals, Santāls, Oraons, etc., have found their way into the mofussil. The necessary consequence is that a portion of the old residents, mostly literates, have left the district, while a larger number of immigrants, mostly adults and illiterates, have come to live in it. In this way the ratio of literacy and of boys attending the schools has been reduced, necessitating the closure of a certain number of Primary and other schools.

On the other hand, progress is noticeable in the education of girls, the ratio of female literates rising from 4 per mille in 1881 to 9 in 1891 and to 14 in 1901. The educational returns also show that the number of girls at school represented 6.2 per cent. of the number of girls of school-going age in 1908-09 as against 4.4 per cent. in 1893-94. Some progress is further shown by the Muhammadans, the number of such pupils having increased from 7,509 to 8,476 in the same period.

The bulk of the secondary schools lie in the Serampore subdivision, where the population has increased, and trade and manufactures thrive. The Sadar subdivision has fewer schools of this class, probably because the interior is severely affected by malaria. The inland subdivision of Arāmbāgh is the least advanced, having only three High English schools, whereas the Serampore subdivision contains 16 such schools. These schools are naturally located in the municipalities and in villages in which the middle classes bulk largely, e.g., those lying along the banks of the

rivers and their main branches, such as the Saraswati, the Kanā Dāmodar, the Kausik, the Kanā Dwārakeswar, etc.

INSPECTOR-  
GENERAL  
STAFF.

The inspecting staff consists of one Deputy Inspector, 3 additional Deputy Inspectors, 10 Sub-Inspectors and 8 Assistant Sub-Inspectors, besides 12 Guru Instructors employed by the District Board.

COLLEGES.  
Hooghly.

There are two colleges in this district, the Hooghly College and the Uttarparā College. The former, which is located in Chinsura, was opened on 1st August 1836, according to a stone tablet in the college, but was really first established in its present building some time between March and May of the following year. This fine building, which had been built by M. Perron, the general of Scindia, about 1805, was purchased from Jagamohan Seal, who had bought it in execution of a decree against Fränkissen Haldār. The college was originally maintained from the Mohsin Fund, so called because it owed its creation to a pious Musalman named Muhammad Mohsin. The latter inherited the large property of his step-sister, the widow of Salah-ud-din, *Faujdar* of Hooghly, and being heirless executed on 30th April, 1806, a trust deed by which he appointed two trustees to manage the property and to spend the proceeds in the service of God and the maintenance of the Imāmbārā. After his death, in 1813, complaints of mismanagement and embezzlement were made against the *mudallis*; and in 1817 the Board of Revenue stepped in and took charge of the property, appointing a Muhammadan gentleman as manager of the property and the Imāmbārā. The dismissed trustees instituted a suit, which lasted till 1835. In the meantime the Government let out the Saiyadpur estate in *potni*, and eventually the amount paid as *salami* with the accumulated interest aggregated Rs. 8,61,000. The suit of the trustees, which was taken up to the Privy Council, having been finally dismissed, the college was established from this surplus and a one-ninth share of the trust income. The income made available for the maintenance of the college gradually rose to Rs. 57,000 per annum, but objections were raised to the appropriation of this fund to a college open to members of all communities. Accordingly, the Government of Bengal, by a Resolution dated 29th July 1873, set apart the fund for the exclusive promotion of education among Muhammadans in Bengal, and made the Hooghly College a Government institution to be maintained from general revenues.

The college once ranked next in importance to the Presidency College, and among its *shamsas* are men like the late Mr. Justice Dwārka Nath Mitra and Mr. Amir Ali. The Finance Committee of 1886 advocated its abolition, and in 1891 it was decided that,

if possible, the college should be handed over to local control. This step was not taken, but it was agreed that in future the staff should consist entirely of men recruited in India. This decision was carried into effect in 1896. In 1899 a memorial signed by a large number of zamindars, retired Government servants, High Court pleaders and former pupils, was submitted to Government requesting that some at least of the staff of the college might be members of the Indian Educational Service. As a result of this memorial, Sir John Woodburn, the then Lieutenant-Governor, ordered that arrangements should, if possible, be made by which the services of a member of the Indian Educational Service or a European officer with the degree of an English University should be made available for the post of Principal.

The college consists of two departments, an English and an Arabic, the former being open to all students who have passed the University Entrance Examination. Under the old regulations of the University, it provided for education up to the M. A. examination. Under the new regulations, it has arranged to teach certain specified subjects of the Intermediate examination in Arts and Science, and provision has been made for teaching English, Sanskrit, Persian, History, Mathematics and Vernacular composition up to the B. A. standard. The administration of the college is entrusted to a governing body with the Commissioner as President and the Principal as Secretary. The fees are Rs. 6 a month, but Muhammadans pay only half that sum, the balance being met from the Mohsin Fund. A collegiate school and a *madrasah* are attached to the college, the latter of which is maintained from the Mohsin Fund; there are a hostel and mess for Muhammadans, and another hostel and mess for Hindus. The college has a valuable library of old books. The number of students on its rolls on the 31st March 1909 was 117.

The Uttarparā College is the outcome of the public spirit of the late Babu Jayakrishna Mukherji and his son Rājā Piyari Mohan Mukherji. In 1846 Jayakrishna Mukherji opened a Government school at Uttarparā, which was endowed with property belonging to himself and his brother Babu Rājkrishna Mukherji, yielding an annual income of Rs. 1,200. After long continued efforts to have the school raised to the status of a college, he submitted a proposal to Government, in 1887, for the establishment of an aided college in connection with the Government school. The Government consented to this proposal, provided that the school was taken off its hands, to which he agreed. The terms of the transfer were finally settled with Rājā Piyari Mohan Mukherji

in March 1889; and the college and the collegiate school were then placed under a governing board, consisting of the Collector as President and several of the Mukherjis as representatives of the family. In 1897, the Government resumed charge of the school, after which the college was maintained by Rājā Piyari Mohan Mukherji till 1906. In the following year the latter made over an endowment of Rs. 1,200 a year to the college, the management of which was then vested in an enlarged governing body, with the Principal as Secretary. The college teaches up to the Intermediate Examination in Arts and is located in a substantial two-storied building situated on the river bank. A hostel is attached to it. There were 32 students on the rolls on the 31st March 1909.

Scam-  
pere.

No account of collegiate education in Hooghly would be complete without a reference to the late Serampore College, which owed its establishment to the three Baptist missionaries, William Carey, Joshua Marshman and William Ward. In 1817 they bought a piece of ground adjoining the mission premises, and on 15th July 1818 issued a prospectus of the proposed college. The scheme received the hearty approval and support of the Governor-General and of the Danish Governor of Serampore; and Ward was deputed to make collections in England for its support. The building, however, an Ionic structure, which cost about £15,000, was built entirely from funds contributed by the missionaries themselves. The sources from which this money came were mainly the salary that Carey received as Professor in the Government College of Fort William, the income from the school established by Dr. and Mrs. Marshman, and the profits of the press set up by Ward.

In 1827, the College was granted a charter by the then King of Denmark, Frederic VI; and when Serampore was transferred to the British in 1845, the treaty of purchase contained a clause reserving all the rights and immunities granted to the college by the Danish King.

The original design of the institution was "to promote piety and learning, particularly among the native Christian population of India." For some years Sanskrit and the vernaculars were the medium of instruction, though European science was taught and English was studied as a special subject. Serampore thus became a centre of Oriental as distinct from English education. From the outset Carey insisted that theological students, while they should above all "be imbued with a knowledge of the Scriptures and of Christian doctrine," should be "taught Sanskrit in the most efficient manner, and be made as fully acquainted

with the philosophic doctrines which form the soul of the Buddhist and Puranic systems, as are the learned in India themselves." But by 1824 English began to assert its supremacy as the medium of education and Sanskrit slowly receded into the background.

The Serampore missionaries were already old men when they established the college, and they passed away before they could realize their ideals or get sufficient endowment and support to justify their organizing it on university lines. For the next fifty years, however, the college, at first independently and then in affiliation with Calcutta University, gave a sound general and Christian education to a large body of Hindu, Eurasian and native Christian youths, and was admittedly one of the most successful institutions of the kind in India. In 1883, in consequence of a change of policy on the part of the Committee in England, the college, and practically also the school classes, were closed to non-Christians. For the past quarter of a century the college has maintained a boarding-school for Christian boys and normal and theological classes for Christian teachers and preachers, retaining its connection with the University only as a high school.

In 1900 Dr. Howells (at that time Professor in the Baptist Mission Society Theological Seminary, Cuttack) began a movement for the reorganization of the College on the lines laid down by its founders. Dr. Howells wrote a series of papers and pamphlets on theological and Christian education in India, and brought the subject up for discussion before various Indian missionary conferences, Baptist and interdenominational. His proposals were sympathetically discussed in the Calcutta, Madras, Bangalore, Poona and other interdenominational missionary conferences; and, while there was considerable difference of opinion in regard to details, practically all Indian missionaries sympathized with the main objects in view, viz., the bringing of the study of Christian theology into closer touch with general culture, and the securing of academic recognition of theological studies and effective co-operation in the production of theological and other Christian literature. The subject was further discussed at the Madras Decennial Conference of December 1902 and at important conferences of Baptists held at Serampore in July 1907 and in March 1908.

As an outcome of these discussions, a representative body of Baptists with the College Council have recently issued an appeal for £250,000 with which to transform the college into a Christian University. The main object is to reorganize the college into a



Theological University conferring its own divinity degrees, with a first grade College of Arts and Science in affiliation with the University of Calcutta and open to all students, lay and theological, Christian and non-Christian. The Trustees of the Arlington Fund have made a grant of £7,000 towards new land and buildings; and the Baptist Missionary Society has guaranteed to support one Native and four European professors.\* Collegiate classes teaching up to the Intermediate have now (1911) been opened.

SECOND-  
ARY EDU-  
CATION.

High  
English  
Schools.

In 1908-09 there were 32 High English schools, i.e., schools teaching up to the Entrance or Matriculation standard of the University; and the total number of pupils studying in them was 5,370, representing an average of 168 for each school. In no other district in the Burdwan Division are there so many schools of this class or so many pupils at this stage of education. Three are Government schools, viz., the Hooghly Collegiate school, the Hooghly Branch school with the Model school, and the Uttarpara school. The Hooghly Branch school is the oldest of all the existing High schools, having been founded in 1834 by Mr. D. C. Smyth, then Judge of Hooghly: the funds for the building and other expenses were raised by subscriptions given by the principal zamindars of the district.

No less than 17 High schools received aid from Government, the District Board or the Municipalities in 1908-09 (to the extent of Rs. 7,671 out of a total cost of Rs. 58,698), viz., Arambagh, Bāgati, Baidyabati, Belāgarh, Bhadreswar, Bhandārchāti, Bhāstārā, Chātrā, Chinsura Free Church, Dasghurā, Guptipārā, Hebbabā-Mandilāi, Janāi, Kaikalā, Konnagar, Serampore Union and Sonarā. Of these, the Chinsura Free Church Institution (situated opposite the court barracks) had the largest number of pupils (303) in that year and the largest grant (Rs. 960). Twelve schools are unaided, viz., Bihārī Lal Free, Chandernagore Garhāti, Chinsura Training Academy, Garalgāchhā, Gopālnagar Gyaṇadā Institution, Haripāl, Itāchanā, Mahānād Free Church, Sheakhālā, Sikandarpur K. P. Pāl's Institution, Singur and Serampore K. M. Shāh's Free Institution. The Chinsura Training Academy with 424 boys on the rolls has a larger attendance than any other High school; but in the Entrance Examination of 1908 the Government schools were most successful, passing 50 students with four in the first division; the aided schools of

\*The facts above stated have been taken from three pamphlets—"The Cradle of Modern Missions," "A Christian University for India" and "The Serampore Charter and other related documents and papers."

Serampore town, viz., Konnagar, Chātrā and Serampore Union, did almost as well, passing 34 students, of whom nine were placed in the first division.

In 1908-09 the Middle English schools numbered 55 and the Middle Vernacular schools 12 (as against 28 in 1893-94). The Middle Vernacular schools is not peculiar to this district, and is largely due to the general desire of parents to have their children taught English. Of the 55 Middle English schools, two were managed by the District Board, 44 were aided by the District Board and the Municipalities, and nine were unaided; of the 12 Middle Vernacular schools, all but one were aided.

For the elementary education of boys there were, in 1908-09, 126 Upper Primary schools and 930 Lower Primary schools, the number of pupils at which was 6,110 and 28,123, respectively, giving an average of 49 boys to an Upper Primary school and of 30 to a Lower Primary school. Of the Upper Primary schools, six (attached to the Guru Training schools) were maintained by Government, 119 were aided and only one was unaided. Of the Lower Primary schools, 818 received grants-in-aid and 112 were unaided. The average cost of an Upper Primary school in the same year was Rs. 188 and of a Lower Primary school Rs. 78. Seven scholarships are allotted to boys on the results of the Upper Primary Examination and 28 scholarships on the results of the Lower Primary Examination. Seventy-six night schools have been opened for the labouring classes, which were attended by 1,298 pupils; they are mostly conducted by the teachers of day schools.

In 1908-09 there were 159 female schools with 3,573 pupils (exclusive of boys, besides 959 girls reading in boys' schools and 320 reading in *makhtā*: in all, 4,853 females. Fourteen of these schools were unaided and 145 were aided, including two *manjā* agencies in Hooghly town, one under a European and the other under a Muhammadan female teacher, and two Model Primary schools at Bainchi and Shekhālā. The girls' schools are generally conducted by male teachers, except the *zanāna* agencies and some schools under missionary management; thirteen of the latter received grants-in-aid and five were unaided.

Under this head may be mentioned the Hitakari Sabha of Uttarpara, which was founded in 1863 by the late Babu Haribar Chatterji of that town, its chief objects being to educate the poor, to distribute medicines to the indigent sick, to support poor widows and orphans, to encourage female education by the award

of scholarships to girls, and to ameliorate the social, moral and intellectual condition of the inhabitants of Uttarparā and neighbouring places. The income of the Sabhā is derived from the subscriptions of the members, donations from others, Government grants, interest on Government securities and annuities from the estate of the late Bābā Piyāri Mohan Banerji. It holds annual examinations for girls in the Burdwan Division, issuing certificates to the successful candidates, and awarding prizes and scholarships.

TECHNI-  
CAL EDU-  
CATION.

An important technical institution has recently been started in the district, viz., the Government Central School of Weaving at Serampore, the object of which is to teach improved methods of weaving on hand-loom. There are to be two classes of students to receive instruction here, viz., (1) a higher class consisting of men of the Sibpur apprentices type, who will be trained to become teachers, manufacturers or assistants of manufacturers, and (2) a lower class consisting of weavers and their sons from Serampore and the neighbourhood.

In order to attract students Government has offered 20 scholarships of Rs. 15 each tenable for two years to the students of the higher class, and 20 scholarships of Rs. 6 and 20 more of Rs. 4 each tenable for four months to pupils in the lower class. The Hooghly District Board has also offered 10 scholarships of Rs. 6 each for local weavers. The school was opened in January 1909 under a European Principal, and the classes started with 6 free students, 17 students holding scholarships, and 10 teachers undergoing a course of training.

TRAINING  
SCHOOLS.

With the exception of *madrasas*, which are referred to below, the only other public educational institutions calling for mention are the training schools for teachers. There is a first-grade training school at Hooghly, which had 105 pupils on the rolls on 31st March 1909, and in the interior six Guru training schools have been started (two in each subdivision) with 69 *gurus* on the rolls.

PRIVATE  
SCHOOLS.

The private institutions include Sanskrit *tois*, Muslimān *makhtabs*, Korān schools, elementary schools not conforming to departmental standards, and schools having less than 10 pupils. In 1908-09 there were 48 private Sanskrit *tois* with 256 pupils, 29 Korān schools with 231 pupils, and 44 non-departmental schools with 914 pupils. The number of private *tois* and *makhtabs* is declining, as they are gradually accepting departmental standards, and are thus being converted into public institutions.

MUSLIM  
MADRAS  
EDUCA-  
TION.

In 1908-09 there were 8,476 Muslimān pupils at school, representing 62.5 per cent. of the number of Muhammadan boys of school-going age. In *makhtabs* they learn the Korān and the

rudiments of Persian and Arabic; a more advanced education is given in four *madrasas*, which teach Persian, Arabic and Urdu, the standard laid down for the Calcutta Madras, being followed as far as practicable. The *madrasa* attached to the Hooghly College is maintained from the Mohan Fund, while three are under private management. The Sitapur and Phurphurā *madrasas* have applied for recognition as upper grade schools.

Higher Sanskrit education is given in a number of recognized *tois*, which send up candidates for the Sanskrit First, Second and Title Examinations held annually under the supervision of managing committees with the Principal of the Calcutta Sanskrit College as Secretary. One *toi*, the Viswanāth Chatuspāthi at Chinsura, is managed by a committee, and is maintained from a fund left by its founder, the late Bābā Bhūdev Mukherji. The other *tois* in this district are private, and are mostly found in old places, such as Tribeni (including Bānsberia), Bhadrakar, Baidyābati, Uttarparā, Tārakeswar, Khānukul, Kristanagar, etc. As regards the nature of these *tois*, the following extracts are quoted from the Report of the late Pandit Mahesh Chandra Nyāyaratna, C.I.E., Principal of the Sanskrit College, who in 1891 inspected the *tois* of Bengal. "The word *toi* is a word of non-Sanskrit origin, and is in use only in Bengal, where *tois* are also called *chāspāthi* or *chāpāthi*, from Sanskrit *chatuspāthi*, a place for teaching the four Vedās. The *toi* is an institution of a peculiar character. It is a school of learning where pupils are not only taught free of charge, but are likewise lodged and boarded free. As the name *toi* is confined to Bengal, so is the practice of lodging and boarding pupils, as a rule, confined to this Province. The only departure in Bengal from this practice is to be found in the *tois* of Nadia, where pupils till lately were almost universally not fed by their teachers.

"A *toi* is generally located outside the limits of inhabited places, villages or towns. It consists of one or more long huts with mud or wicker walls and thatched roofs. Each hut is divided into compartments, the partitions, however, not reaching to the roof. These compartments, in which the students are quartered, are of small dimensions, generally about seven feet square, and raised banks of earth (*bedi*) within very often serve for bedsteads. The part of the compartment that is not occupied by the *bedi* is reserved for cooking and other purposes. All the pupils in a *toi*, however, do not cook for themselves. Some get their meals free at the house of the teacher. The pupils who cook their food receive free gifts of rice and other eatables from their teacher. Pupils not belonging to the same class of Brāhmins as the teacher always



cook for themselves. All the pupils in a *tal* are not free boarders. Some of the pupils may be local residents who attend the *tal* as day-scholars. Some pupils again who are not local residents may be freely boarded by local residents. Beginners or grammar pupils generally are the pupils who are so boarded. In addition to the huts that furnish quarters to the students, there is a hut called *saraswati-mandap*, open on one side and sheltered on the other three. It measures about 20 feet by 10 feet, and is the place where the teacher teaches his pupils. The teacher takes his seat here on a mat, and the pupils take theirs on separate mats before him, some on his right, some on his left, and some also facing him, if there is no more room on the right and the left.

"The work begins at about 7 o'clock in the morning, and continues to about noon. All the pupils being assembled together, the teacher begins with the least advanced and gradually passes on to the most advanced. The object of this arrangement is that the more advanced pupils may have the benefit of a revision by means of the lessons of the less advanced. Pupils are dismissed as they finish their lessons. If their day's work is not finished in the morning, the teacher and the pupils resume work at about 4 in the afternoon, and continue it till dusk. In the evening again pupils are allowed to bring their doubts and difficulties before the teacher for solution, and at this time the teacher also questions the beginners. There is very little of classification of students in a *tal*, each pupil, generally speaking, having his own lesson. Only in occasional instances have some two or three pupils the same lesson. Not more than one book is read by a pupil at a time, and the quantity of work done each day is but moderate. This makes it possible for a single teacher to teach each day a number of pupils, each with his separate lesson. The work done, though moderate in quantity, is done in a thorough style.

"At Tribeni, in the Hooghly district, long a famous seat of Sanskrit learning, such learning is now in decadence. Jagannāth Tarkapanchānan was a native of this place, and a long train of eminent Pundits before and after him are associated with the name of Tribeni. Its one *tal* now represents the "seven or eight" that existed in 1818, as stated by Mr. Ward (Adam's Report on Vernacular Education in Bengal and Behar, edited by Rev. J. Long, Calcutta, 1868, p. 40). This solitary *tal* is taught by a learned Pandit, Ambikā Charan Vidyaratna, fifth in descent from Jagannāth Tarkapanchānan, and with his demise the traditional reputation of Tribeni as a seat of learning will have passed away. In the rest of the Hooghly district, things are no better than at Tribeni. Khāskul-Krishnagar, long noted as one of the most

eminent seats of learning in Bengal, has but four *tal*s at present, none of them in a flourishing condition. Nor do its present Pandits enjoy the reputation that their predecessors did. Pashpur and Narit, which too had for numerous generations been places of Sanskrit learning, have now ceased to have a single *tal*. Bānsbariā with twelve or fourteen *tal*s; Bhadreswar with its ten, and Gondalparā with its ten in 1818 (all according to Mr. Ward's enumeration as quoted on pages 40 and 41 of Adam's Report, Long's edition), have almost ceased to have any *tal*, there being only one good *tal* now at Bānsbariā taught by Pandit Mahendranāth Tarkapanchānan, and another (a nominal one) at Bhadreswar."

The students mostly live with their parents or recognized guardians, and only a few whose homes are in the interior live in hostels and messes. There are two hostels in Chinsura attached to the Hooghly College, one Hindu and the other Musalman, both of which are under Government management, while there are 12 messes under private management in Hooghly town and elsewhere. In 1908-09 the total number of boarders in hostels and messes was 380.

Seven libraries are reported to be in existence in the district, of which that at Uttarparā is the most important. It is located in a double-storeyed building, situated on the river bank, and contains a large number of valuable old books on India. This library was founded, in 1859, by the late Rājā Jayakrishna Mukherji and has an endowment consisting of landed property and Government securities; the fund is managed by five trustees. Among other libraries may be mentioned the Hooghly public library founded in 1858, and the Serampore public library established in 1871.

Two Bengali weekly papers are issued at Chinsura, viz., the *Education Gazette* founded by the late Bhudev Mukherji, which deals chiefly with educational and literary topics, and the *Chinsura Vartasabā*. Baba Akshay Kumar Sarkar, a well known Bengali author, for several years edited a Bengali weekly named *Sodhārani*, which was published at Chinsura.

The Serampore missionaries were the first to cast type in the vernacular languages and to employ native compositors; and the earliest vernacular newspapers in Bengali were issued from this press at Serampore in 1818. In April of that year, John Clark Marshman, c.s.t., son of Dr. Marshman, issued the first monthly Bengali magazine, the *Dig-Darshan*, and next month issued the first weekly, the *Samachar Darpan*. The *Friend of India* was also issued by him and his father in 1818 as a monthly, then in 1820 as a quarterly magazine, and next in 1835 as a weekly paper. The

goodwill was purchased by Mr. Robert Knight in 1874, and it is now the daily paper known as the *Statesman*. "It was," writes Rájá Binaya Krishna Deb, "the Serampore missionaries who heralded the growth and development of the Vernacular Press. Not only was the first newspaper, *Samáchar Darjón*, started by them in 1818, but Bengali printing types and press were first successfully introduced. The late Rev. Lall Behary Dey writes\*—"The printing press brought from England by Mr. Ward was set up. A fount of Bengali type was cast through the assistance of a Bengali blacksmith named Panchánan, who had learnt to cut punches from Dr. Wilkins. On the 18th of March 1800, an ever-memorable day, Carey took an impression of the first page of the Gospel of St. Matthew. The last page was printed on the 10th February, 1801. Then was the New Testament printed. Christian tracts followed in rapid succession." According to Rainey,† the Bengali typography was introduced in 1778, and the first book, a grammar in Bengali characters, was printed at Hooghly; it was written by Mr. N. B. Hallhead, an eminent Orientalist, whose patron was Warren Hastings. The Bengali types were first prepared by Charles Wilkins, then a Lieutenant of the Bengal Army, from whom Panchánan learnt this art.‡"

\* The Bengal Magazine, February, 1875.

† Rainey's Topographical Sketch, etc.

‡ The Early History and Growth of Calcutta, 1905, pp. 232-4.