THE GROWTH OF THE LIBRARY
IN MODERN INDIA : 1498-1836
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PREFACE

In the year 1836 the Calcutta Public Library was established. For the first time in this country the name of a library not tied to the apron-strings of any other body, bore the epithet 'public'. And the epithet was not ornamental; it was avowedly functional, the organization of the Library having been based on the principle of non-exclusion and non-distinction of race, nationality, caste and creed. This was a phenomenon behind which had worked for more than three centuries, since 1498, a number of cultural forces caused by the European activities in this country. The most important of these forces were the printing press and printed books, the new or western education and the idea that the library was a social organism. In the following pages an attempt has been made to give an account of the working of these forces and the concomitant growth of the library.

The account is presented by piecing together excerpts from scattered records many of which are contemporary of the events narrated. The appendices provide a much fuller glimpse of original documents.

I acknowledge my indebtedness to:

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A. K. Ohdedar
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THE GROWTH OF THE LIBRARY
IN MODERN INDIA: 1498-1836
CHAPTER I

The Jesuits

1

A study of the growth of the library in modern India takes us back to the year 1498 when Vasco da Gama’s three little ships cast anchor off Calicut. That year marked the beginning of modern India. The sea route to India became now an established fact, and India was brought into contact with the Western civilization. The Portuguese cut a path which was followed by other European nations, viz., the Dutch, the Danes, the English and the French. It was the fabulous wealth of India that had drawn these people to this country, and having once discovered it, they all started their commercial career and comfortably settled themselves in the most accessible sea-ports during the regime of the Great Mughal. With the growth of their trade, a big competition arose among them and there were clashes of arms for supremacy. Soon their tiny factories developed into mighty settlements, kingdoms, and eventually into an empire.

There were degrees of difference in the motives and tactics lying behind the activities of these merchant companies. For example, the Dutch had a strictly commercial policy; they had little desire for territorial domination (although they taught the English the need of fortified settlements), while the French were ambitious for an empire in India.

But all of them acted alike with regard to one thing; they encouraged the missionaries. The missionaries in their zeal to spread Christianity in this country, mixed with the people, felt the need for their education, built schools and colleges, installed printing presses, introduced the use of printed books and established libraries.

It may be pointed out that it was religious motive that worked behind the actual discovery of the sea route to India. In May 1487 the enterprising king of Portugal, John II dispatched two ambassadors to the East with instructions to reach India by land and to obtain information with regard to a possible sea-route.
to it. One of these ambassadors, Pedro de Covilhas, took
ship from Arabia to Malabar, and soon sent back valuable
information for the King, his master. Acting upon this, Vasco
da Gama sailed for India in 1497 at the head of a Portuguese
fleet, and landed at Calicut on May 9th, 1498. At the instance of
King Emanuel I and his successor, John III, the planting of
Christianity was the most sacred duty of the Portuguese. As
the Governor of Goa said in 1545, "they came to India with a
crucifix in one hand and a sword in the other," and the real spirit
of their rule may be said to have been typified by a figure
sculptured on the Viceroy's arch at Goa—that of a saint whose
foot was on the neck of a prostrate Indian and whose hand held
a drawn sword pointing towards India.¹ The two missionary
orders, the Dominicans and the Franciscans, composed for
purposes of this kind an imposing army of combatants, and
many secular clergy joined their ranks. Even on board the
second Portuguese fleet for India, which sailed under Cabral in
1500, hosts of monks destined for missionary service were
dispatched and by nearly every ship bound thither after that
their numbers were augmented. Goa became at once the centre
of an ecclesiastical hierarchy and a great colonial empire. In
1534 it was raised to the dignity of a bishopric.²

Roman Catholic missionaries established, in course of time,
the following types of institutions:

(a) Parochial schools for elementary education attached to
churches and missionary stations;

(b) Orphanages for Indian children providing not only
elementary education but also agricultural and industrial
training;

(c) Jesuit colleges for higher studies;

(d) Seminaries for theological instruction and for training
priests for their profession.

The Jesuits, among the Roman Catholic missionaries, were the
most enterprising. Through them the ardent proselytism of the
Portuguese became highly effective. They were members of
the Society of Jesus, which was established in Europe in 1539 by
S. Ignatius of Loyola. The Jesuits gained their hold on India
with the arrival of S. Francis Xavier in 1542. Their zeal, ability,
youthful energy, and wonderful organisation helped them to
penetrate into the Mogor, that is, the land governed by the
Mughals. (To the ordinary European of the period 'India' meant the seaboard tract where Portuguese influence prevailed). They had the reputation of being the most advanced in secular learning. They took special care for the education of the young and themselves underwent a severe course of theological and general training in the Colleges of the Society.

The influence of the Jesuits on Akbar is well known. At one time the Emperor got inclined to embrace Christianity. The Jesuits participated in Akbar's religious discussions and established a College and a church at Agra.

The earliest mission of the Jesuits to Akbar was in 1580. At that time what they first presented to the Emperor was a huge and sumptuous copy of the Bible in four languages (Hebrew, Chaldee, Latin and Greek), well bound and gilt, in seven volumes. This was the Royal Polyglot, then recently published, which was edited by Montanus and printed at Antwerp by Plantyn in 1569-1572 for King Philip II. This work was subsequently returned by Akbar to the Fathers and it had a curious history, being said to have been in the hands of Catholics in Lucknow until the time of the uprising of 1857.

Akbar's library—the royal library so to say—chanced to acquire quite a number of European books. In this connection Sir Edward Maclagan has said:—

In one way or another a fair number of European books came into Akbar's possession, and in 1595 he not only showed them all to the members of the Third Mission, but also handed over to them for their own use such of these books as they desired. The books thus taken over included the Royal Bible above mentioned, together with other Bibles and Concordances, the Summa and other works of S. Thomas Aquinas, the works of the scholastic writer Domingo de Soto, of S. Antonino of Forcigione, of Pope Sylvester (d. 1003) and Cardinal Cajetan (1470-1534), the Chronica of S. Francis, the History of the Popes, the Laws of Portugal, the Commentaries of Alfonso Albuquerque, the writings of the Brazil missionary Juan Espeleta of Navarre (a relative of Jerome Xavier, who died in 1555), the Exercitia Spiritualia of S. Ignatius, the Constitutions of the Society, and a Latin
Grammar written by the Jesuit Emmanuel Alvarez (1526-1582). Of several of these Akbar had duplicates.³

The Jesuits possessed in course of time a handsome library at Agra. They were looked upon as the natural repository of the books left by Europeans dying in this country. Thus a Milanese gunner who died in Lahore in 1597 left all his books to the Fathers. The collection included some works on the founding of cannon and on siege operations. Books were regarded by the Jesuits as precious objects. We learn that they exhibited their books to the Governor of Lahore in 1604 or 1605. And when Sir Thomas Roe, in 1616, wished to give an acceptable memento to Father Corsi, he thought it well to present copies of the works of the Spanish Jesuit Azor (1532-1603) and of the celebrated Italian Cardinal Bellarmine (1542-1621).⁵

Besides European books, the library of the Jesuits in Mogor had a number of books written in Oriental languages by the Fathers themselves. There must have been a library at Delhi also, for Tieffenthaler in his Beschreibung von Hindustan mentions that in 1759 the Afghans of Ahmad Shah Abdali looted the Fathers' property with the exception of the books.⁶ The Jesuits took every opportunity to acquire Oriental documents of a religious character. For example, on the death of a Nestorian Archbishop on his way from Persia to Lahore, Father Pinhero possessed himself of his books, including a Persian translation of the Gospels; and the Fathers in Agra in 1604 received Persian translations of various portions of the Holy Scriptures from the learned Florentine, Giambattista Vechiete. In the later days of the Mission, too, some curious Oriental books would from time to time come to the notice of the Fathers. For example, as mentioned by Maclagan, in 1746 Qazi showed Father Strobl a copy of a book called The History of the Prophets—'full of absurd fables'; in 1747 a faqir brought to the same Father a Persian book by Farid on the practice of austerities—'it had some good things in it, but also a number of silly ones'; and in 1748 a Sufi came to him with a small Persian book which Strobl describes as 'the Alcoran of the Sufis.' It is not known to what extent the Fathers admitted books of this type into their libraries, but it is of interest to know that they had curiosity for Oriental books.
In the early days of the Mission, European books were in the possession of the Jesuits. Yet sometimes they came into the hands of persons outside the Mission. Paolo Zaman, for instance, the Persian Christian who was in India in the middle of the seventeenth century, possessed several Latin books. Stray copies of European books would also find their way into the hands of Indians by whom they were kept as curiosities or used for strange purposes. As Maclagan says:

In 1648, for example, we are told of a Raja who kept with great care a small Portugese book which he asked the Fathers to explain to him, hoping to find that it contained the rules of alchemy; and of his great disappointment when it turned out to be a manual of devotion; ‘no doubt,’ says the chronicler, ‘it was a golden little book which proposed great treasures to the King if he abided by its precepts, but he rendered himself unworthy of the heavenly treasure of the Gospel.’ And similarly we hear of a Brahmin fortuneteller who used for his incantations a book in Roman characters which he could not read and which turned out on examination to be a copy of the Office of the Blessed Virgin.

2

It was the Jesuits who were responsible for the introduction of the art of printing by movable types in India in 1556. They had come to realise the importance of Christian literature in Indian languages for effective evangelization. There was an institution called Casa de Santa Fe in Goa, which stood for indoctrination of new converts to Christianity. The students of this college belonged to different parts of India and of outside India, as evidenced by the following break-up of a total number of 52 students of this college about this time: 8 Goans, 5 Canarese, 9 Malayalees, 6 Gujaratis, 2 Chinese, 4 Abyssinians, and 4 niggars. Father Joannes de Beria, who was attached to this institution wrote in 1545 to his superiors in Rome:

In this College, known as the House of Holy Faith, live sixty young men of various nationalities and they are of nine different languages, very much distinct one from another;
most of them read and write our language, and also know to read and write their own. Some understand Latin reasonably well and study poetry. Due to the absence of books and a teacher they cannot derive as much profit as they need. The Christian doctrine could be published here in all these languages, if Your Reverence feels that it may be printed.9

But the printing press that first came to India was actually not meant for this country. It was bound for Abyssinia to help missionary work there. In those days, a voyage from Portugal to Abyssinia had to take, in the absence of the Suez canal, the Cape route to India and touch Goa for a halt. Accordingly, the press was to have a temporary rest at Goa. But owing to some strained relations then existing between the Abyssinian Emperor and the missionaries, the press was not sent from Goa, and it since came to stay in this country. Thus, the advent of the printing press in India was in the nature of a happy accident.

With the help of this press books and tracts began to be printed right from 1556. The first types of an Indian script were used in 1578, and the credit of preparing them goes to one Joao Gonsalves. One by one quite a number of books in the Indian languages were issued from this press.

But the prospect was blighted soon. At first the role of Indian languages for proselytization was given very favourable consideration, so much so that there was an official decree by which only a cleric having the knowledge of the local language could be placed in charge of a parish, and parish priests could retain their positions only when they passed an examination in the local languages within six months. The early missionaries were men of ardent enthusiasm and zeal and would undergo any austerity to learn a foreign tongue for better organization and work of their mission. They therefore took pains to print books in the local languages. But the succeeding missionaries were a different sort of men. They liked to lead a life of luxury. Money became their first pursuit, and with it followed corruption and vice. We quote the following passage from Dr. Fryer’s description of the condition of Goa during 1672-1681:

The Policy as well as the Trade of this place is mostly
devolved from private persons on the Paulistins* wherefore this saying is in everybody's month:—
A Franciscano guardo minha mulier;
A Paulistino guardo minha denier.10**

The indifference of the missionaries (Franciscans, Dominicans and the Jesuits) to Indian languages soon turned into hostility, and efforts were made to abolish the decree regarding the compulsory knowledge of Indian languages. The pernicious move achieved its aim and in 1684 a new decree replaced the old, enjoining the Goans to shift within three years from the local languages to Portuguese. In thus strangling the local languages, the Portuguese strangled the development of the printing press in Goa.

3

The Catholic missions did not, unfortunately, take the advantages of the printing press for their work in India. As a result, printed books, their collections and their propagation among the general masses were not the features of their evangelic work. At the beginning of the eighteenth century the mission authorities saw that the preachers were too few for the big number of converts to their faith. And so they felt the need of books for reserving their precepts and faith and enabling the native Christians to know and follow them even when the teachers were not available. But in the production of their books they did not utilize the printing press at Goa. Instead, they wrote on palm-leaves with iron styles! We quote the following extract from an authoritative account of the Catholic mission in India:

As the number of Christians rapidly augmented under the teaching of such men as Beschi and his successors, the missioners could no longer suffice for the arduous task of instruction in a field which was constantly extending its limits.

**"St. Paul's was the first Monastery of the Jesuits in Goa, from whence they receive the Name of Paulistins." —Dr. Fryer (p. 150)

**The Franciscan guards my wife;
The Jesuit guards my money.
The events which already began to alarm thoughtful minds in Europe, and which were destined to assume a still graver character presaged the coming day, when, at least for a time, the supply of missioners, upon which the progress of religion in India depended, would probably cease. It was under this apprehension, soon to be mournfully realised, that F. Rossi composed a series of works, to serve as guides to the natives when their teachers should be withdrawn, admirable in their method and arrangement, and inimitable in the intimate knowledge which they disclose of the character and mental habits of the Indian. They are said to form a complete course of instruction in all his social and religious duties; and, having answered the special purpose for which they were designed, are still so highly appreciated in the happier times that have succeeded, that the most experienced missioners report in our own day, that ‘it would be difficult to find in any language a body of instruction more simple or more complete.’ It is these books which have powerfully contributed to preserve the faith among tens of thousands of Christians cruelly deprived of their apostolic guides, or abandoned to pastors too often mercenary and ignorant, and sometimes a scandal to their flocks and to the religion which they professed.

All these books, and others composed by missioners less illustrious, but not less devoted, were written upon palm-leaves with an iron style, and constitute a portion of the treasure of every church. Their value is so universally appreciated, that the Indian Christians, when seeking to obtain from God some particular grace, are in the habit of making a vow that, if their prayer be granted, they will transcribe one or more of them, and present it as a gift to some poor church or chapel.¹¹

Evidently, the Catholic missionaires took recourse to the prevalent means of preserving and propagating knowledge and learning in this country, viz., the hand-written palm-leave book and the temple library. In fact, the Romish mission depended for its evangelic work more on the imitation of the native culture and ways of life. We may refer in this connection to Robert de Nobili’s work of evangelization in Madura. As
has been said, he “donned the light yellow robe of a Sannyasi (penitent) Brahman, engaged Bahmans as his servants, and confined his menu to the vegetarian diet of the Brahmans.” They failed to adopt progressive means to execute their work. Their contact with the rulers of Mogor could not bring about any awareness in the minds of the latter with regard to European knowledge and inventions. In spite of a contact of about one hundred and fifty years with the Europeans, neither the Mughal rulers nor the Maratha chiefs showed any real interest in the art of printing and the printed book. The great historian Jadunath Sarkar has said:

Ever since the middle of the seventeenth century, there had been close commercial exchange between India and England, but our royalty and ruling classes imported only European articles of luxury; none cared for European knowledge; no printing press, nor even the cheapest and smallest lithographic stone was installed by the Mughal Emperors or the Peshwas. They imported only what catered to their luxury and vice.

And blaming the Maratha chiefs a reputed Marathi historian has said:

A primary deficiency in the culture of the Marathas was their ignorance of the art of printing and their failure to make an effort to learn it. During the period between May 11, 1498, the date on which Gama discovered India, and 1760, the Portuguese and the Marathas established contacts on many occasions. They are known to have met in Goa, Sawantwadi, Bassein, Cochin, Dabhol, Diu, Daman and many other places. The Marathas were also acquainted with the Dutch and the Danes. With Frenchmen like M. Bussy the Marathas had close contacts. The Marathas had come to know the English in places like Bombay, Surat, Bankot, Vijayadurg, Bijapur and Dabhol. Some communities like the Parboos, Shervis, Parsis and Bhatias, some priests of the temple of Walkeshwar like Chhatre and Bhatkhande, and some Bairagis had frequent dealings with the English. Some of them could speak and write English well, and there is no doubt that they had seen printed books. Maps in English are found even to
this date in the records of Nana Fadanavis. A list of books contained in the private library of Morobadada shows that it included a book in English. It is therefore indeed surprising that in spite of all this, that is to say, in spite of the fact that people from various European countries were standing at their very gates, the Marathas did not adopt the art of printing. The advent of this art in Maharashtra was essential for sowing the seeds of right ideas within the Peshwa regime and even subsequently, many Maratha chiefs like Ghorpade, Shinde, Holkar, Bhonsale, the chiefs of Kolhapur, Sawant, Angre, employed a number of Portuguese, Frenchmen and other Europeans. The fact that in spite of this they did not pick up the art of printing detracts greatly from the reputation of the Marathas for their ability to imbibe new ideas.¹⁴

The insensibility towards progressive ideas on the part of the Mughal and the Maratha rulers was admittedly due to their mental incapacity and obscurantism. But it should also be said that the Portuguese, the greatest power for a long time in this country and the Catholic mission working under the aegis of the Portuguese, did not show much imagination and new ideas. The holdings of the biggest library that the Augustinian monks built at Goa in many years serve as an index to their poor cultural consciousness. Writing about this library in 1832 an Englishman has said:

I have just finished the examination of the catalogue of the largest library at Goa, that of the Augustinian monks. It is a very curious document, and shows what we might have been, if it had not been for the turbulent fanaticism of Luther. The books are about 10,000, chiefly Latin and Portuguese, with a few Spanish, a very few Italian and Greek, no French, and of course no English, and none of any other language. There are not above twenty printed after the close of the 17th century. There are a few bad editions of classics, but not a complete edition, even of Cicero himself—a great many schoolmen, casuists and canonists, with some jurists: very little history, scarcely any of modern times, except a little Portuguese; about ten volumes of Portuguese and Spanish poetry;—no morals, but as the handmaid, or
rather slave of superstition; no politics, political economy, no mechanics, no hydrostatics, no optics, no astronomy, no chemistry, no zoology, no botany, no mineralogy, and no book even on mathematics, by Euclid. I did not know before that the world had produced 10,000 such useless and pernicious books, or that it had been possible to have formed a large library with so curious an exclusion of whatever is instructive or elegant. On the survey of a catalogue, how ungrateful does our murmur appear at the poverty of the meanest circulating library. The very poorest contains some of the best and most delightful books. There are probably none without Shakespeare, Milton, and Addison.16

CHAPTER I

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4. Ibid.
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CHAPTER II

Fort St. George and Fort St. David

1

None of the powers, the Portuguese, the Dutch, and the French, could win a permanent dominion in India. It was the English who were destined to stay in full glory and build a vast empire in this country. Their contact with India was of mighty and many-faceted consequences. They brought about not only great political changes but also a great cultural renaissance. It was because of this contact that the new impetus from the West was so revivifying for India. In fact, the English made India ‘modern’ in the real sense of the term.

So the history of the library in modern India becomes to all intents and purposes an account of its growth and development since the advent of the English into this country.

The East India Company was established on the 31st December, 1600. The day marked the venture of Englishmen for a share in the Eastern trade and their journey to India. From 1601 to 1639 the Company owned no land in this country. They purchased the site of Madras in 1639 and the construction of Fort St. George started in 1640. And from 1641 Fort St. George became the headquarters of the English merchants in India.

It has been said that the Company were ‘under no obligation to appoint Chaplains; but the London merchants were a God-fearing set of men...; and one cannot read the records without seeing how great a value they placed upon the observance of religious duty both amongst themselves and amongst those they employed.”¹ So Chaplains came to this country. And they came from the time the English set foot on the Indian coast-land. We know that Sir Thomas Roe’s Chaplain was Rev. Edward Terry. Although Chaplains were sent to India mainly for the spiritual welfare of the Company’s employees, yet proselytizing activities were not altogether forbidden to them. Being champions of Protestantism the English were, under circumstances, forced to adopt a policy of the evangelization of Indians and the propagation of Protestantism for counter-
balancing the contemporary Catholic mission in India. As early as 1614, some Indians were recruited and sent to England for being trained as priests for the purpose of spreading Christianity among the people. At the Company’s cost an Indian youth was sent to England for missionary training, where he was christened as Peter by the King James I himself. In 1637 Archbishop-Land established a professorship of Arabic at Oxford with a view to giving special training for mission work in India. In the despatch of 1659, the Court of Directors tacitly expressed their desire to propagate Christian gospels in this country by permitting missionaries to embark on their ships for the purpose. But the Company had no direct or strong policy of evangelization; they rather remained almost neutral with a patronizing attitude, however, by offering the missionaries free passage in the Company’s ships and other amenities. They also allowed the missionaries to open schools and carry on the latter’s activities with the Company’s territories. This policy continued till the middle of the eighteenth century.

The year 1661 was a landmark in the history of the London East Indian Company. It marked their real prosperity. They obtained a fresh charter from Charles II, and the rights of coinage and jurisdiction over English subjects in the East.

Interestingly, in the same year there was a move at the Fort St. George for the establishment of a library. Mr. William Whitefield was then the new Chaplain at the Fort. But as Chaplain he had very little to do, and time hung heavy with him. He sighed for books and drew the attention of the Agent and the local merchants to the fact that there was no library in the settlement, and that he himself had a personal and professional need of one. There was quick response from the merchants. They collected a sum of money and invested it in a bale of Calico. This bale they sent to England in the ships of 1661-62 with the request to the Governor of the Company that he should effect its sale and utilize the sale proceeds in purchasing the books mentioned in the list they enclosed and send the books out.

The following lines from the records of the Company dated, February 20, 1662-63 are relevant in this connection:

It was ordered that the remainder of the proceeds of the calicoes sold by the Governor, which was given the Minister
at the Fort by the Factors, and sent home to buy him books, should be sent him in rials of 8 after the books are paid for.

On our last year's shipping came to our land a bale of moorees, sent for account of your Minister, to be sold and returned in books; the said calicoes are accordingly sold, and amounted to £85 sterling, in which sum we have bestowed in several books (as per list herewith sent you) the sum of £58. 10s. 0d.; the remainder, being £26. 10s. 0d., deducting thereout for several charges, we have given to Captain, Charles Wyld in 23½ pieces of gold to be delivered to your said Minister.³

In the absence of any evidence, it cannot be said whether the present of books was a personal or an official one. The Directors, however, took the hint. They purchased next year books worth £20, which they directed to be kept in the Fort for the use of succeeding Ministers. These presentations were the origin of the Company's library at Fort St. George.

From time to time the Directors sent books to be deposited in the Library. From a record we know that about 1669 they voted £5 for the purchase of certain books required for the Minister, Mr. Thomas Bill. It appears that with this sum the works of Cornelius à Lapide were purchased.⁴ Shortly after, a sum of £30 was sanctioned for books.⁵ In 1675 Mr. Portman, the new Chaplain, asked for a further addition of books to the Library, which the authorities approved. But they wrote to the Governor:

Herewith you have a catalogue of such books as were desired by Mr. Portman to be provided, which we send as an addition to our library; and in regard we find every Chaplain we send as desirous of an addition; and that we have no perfect list here, we do require you to send us by the return of these ships a perfect catalogue of all our books both with you, at Metchlepatam and the Bay.⁶

The Company had libraries at their various factories. The library at Masulipatam existed even before 1671, in which year the books left by Mr. Hook, the Chaplain, dying at the place, were added to that Library.⁷ In 1678 the Library contained a total number of 73 books, the bulk of which was theological.⁸
The Company appears to have kept a library at their factory at Calcutta (or at Hooghly, prior to the erection of Fort William) before 1700. If this library owed its origin to any of the Chaplains of the factory, it could not have its existence before 1678; for, although the Court of the Directors of the Company had resolved so early as 1667 to appoint a Chaplain at their chief factory in the 'Bay of Bengal', namely Hooghly, no one was actually sent there until the Rev. John Evans went out in 1678. In 1700, Benjamin Adams arrived at Calcutta as the Chaplain of the Bay. He had a packet of books meant for addition to the existing library. The Court letter of the 20th December, 1700 states:

With our President Eyre, Mr. Benjamin Adams now takes his passage as our Chaplain...; he is recommended to us for a sober, virtuous, learned man, and we hope will fully answer his character...

He brings with him a very handsome collection of modern books as an addition to the Library, presented by a worthy gentleman, William Hewer Esqr., a Member of our Court of Committees. They are put inside a press with catalogue fixed to the inside door, copy of which is enclosed, all of them are lettered on the back, and have an account of the gift on the outside cover of each book; take great care of their good usage and preservation.8a

Hewer, who was a friend of Eyre, the late Agent at Calcutta, recommended Adams. As regards the books, it can well be presumed that Eyre must have impressed upon Hewer that the Bay library lacked good modern books, and hence was Hewer's gracious gift.

The Directors despatched in 1676 a few sets of book, for distribution to their factory libraries, enclosing this note: "There being two useful treatises lately extant, the one touching the existence of God, the other against Popery, we have thought it fit to send ten of the one and four of the other."9

A curious circumstance caused the Library at Fort St. George to acquire a collection of 300 Portuguese liturgies. These books were sent in 1695 for distribution among the inhabitants of the British settlements. In those days a sort of broken Portuguese, a patois, was spoken and understood by the natives
and other Europeans. The Englishmen had therefore to learn this lingua franca. The Directors sent these books, thinking that they would be read by their people; but they were mistaken in that the pure Portuguese was very different from the patois. When they came to know their mistake, they ordered the books to be kept in the Library and given in future only to those Portuguese who understood them. They could, however, be borrowed from the Library. A good list of the borrowers was kept, and a penalty of one pagoda was imposed on anyone who failed to return the borrowed book when demanded back.10

2

Fort St. David was established at Cuddalore in 1690. In a few years there grew a library in it. In this case also, a Chaplain was the causative factor. The new Company's Chaplain was Mr. Laudon who left the Fort in 1707. He had a collection of books which he did take away. The Company, it seems, purchased this collection, which formed the nucleus of the Fort. St. David Library.11

By this time the Library at Fort St. George had a pretty big collection of books, having accumulated them by degrees during a space of about sixty years. Charles Lockyer, a contemporary traveller, visited the Fort in 1703 and made a reference to the Fort Library in his book published in 1711. He wrote that books of Divinity in the Library were valued at £ 438. 6s. at that time.12

Lockyer's reference to the value of the Library's collection impelled the Company to pay more attention to it. About 1714 they despatched the following note to the Council at the Fort:

We understand that the Library in Fort St. George is worthy our notice, as consisting not only of a great number of books, but of a great many that are choice and valuable, John Doublen, Esquire, and Master Richard Elliot and others having made a present of their books (which were considerable) to the Library, besides other augmentations it hath lately received from the Society for Promoting Christian Knowledge. We therefore, recommend the care of the Library to our President and Ministers,..
We order our Ministers to sort the said books into proper classes, and to take a catalogue of them to be kept in the Library, of which they deliver a copy to our President and send a copy home to us; and we desire our President to order two of our servants together with our Ministers to examine the books by the catalogue once a year, that is to say, some few days before the Vestry is held, and make their report at the Vestry. It would be proper also to put our Chop* on the said books, ...\(^{13}\)

To this the Council replied that they would instruct the Chaplains accordingly. They also said that the Library at St. David's had been much abused, but they would preserve the remainder. So the Company's order came at the right moment. If the Fort St. David Library had lost many of its books, it was not improbable that the Library at Fort St. George had suffered a similar loss.

In 1716 a catalogue, signed by the then Ministers, William Stevenson and Charles Long, was sent to the Directors. But the Directors were not at all satisfied with the catalogue. They observed that the Library "appears to be a confused irregular heap."\(^{14}\) The Council replied that Stevenson and Long would send another catalogue of the Library. But the catalogue was not sent. At this the Directors wrote with some warmth on the subject:

You tell us the 17th August 1717 that the Ministers will send a catalogue of the Library, and in the letter of the 13th January, 1717-18 that you will refer that matter to Mr. Stevenson; though the whole is of no great concern, yet as it is a disobedience to our orders, we can't like it... You make yourselves little by suffering such unjustifiable delays. Do they both think themselves too good to be at a little trouble when we desired it?\(^{15}\)

The Directors pursued the matter without relaxing their strict attitude until they got a classified catalogue in 1720. But in the meantime much water had flowed down the Thames.

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*Mark of ownership, stamp.

\(^{13}\)  
\(^{14}\)  
\(^{15}\)
At the beginning of 1718 Stevenson obtained permission to resign and go home. Charles Long was fit to arrange the catalogue. But he suffered ill health and was unable even to perform his spiritual duties. The President and Council, however, peremptorily ordered him in November of that year to regulate the Church Library in accordance with the wish of the Directors and to prepare a catalogue of the books within two months. Long replied:

I should have obeyed their commands before this time had I not been prevented by a long and severe fit of sickness. My ill state of health will not at present permit me to undertake the work therein prescribed; but as soon as I am perfectly recovered I shall place the books in the best order I can, and give you an exact catalogue as near to the form directed as possible.

About the whole of 1719 passed without any effort on Long's part to prepare the catalogue. The Council then wrote that they had frequently ordered the Minister to do what the Directors required, but that it was not done, and not intended, they believed, and that they could do no more. Before this letter arrived in London the Directors had written:

By your letter it seems as if you thought Mr. Long's urging sickness as the cause of his not drawing out the Library catalogue was but pretended; have not you the remedy in your own hands? Is he to have £50 a year gratuity unless you think he deserves it?

The Governor and Council suspended Long, and a plan to get rid of him was devised immediately when a new Chaplain arrived at the Fort.¹⁶

The new Chaplain was Thomas Wendey. He lost no time in arranging the books and making a list of them. For this the Governor and Council promptly rewarded Wendey with a palanquin allowance.

It may be noted, in this connection, that Long's falling foul of the Directors was not entirely due to the incident of the Library catalogue. The irate tone of the Director's note about
Long was caused by another factor. They suspected Long of taking a part in the home trade. At the end of 1717 the Secret Committee at Leadenhall Street wrote about their suspicion to the Council, and ordered that all covenanted and free merchants, and especially Charles Long, to whom, it was said, consignments were made as a merchant, should be warned to discover what they knew of it. In fact, in the early part of 1718 before the departure of Stevenson, Long married a girl whose widowed mother had married a free merchant. Long thus allied himself with a family of free merchants. He joined with them in their free trade ventures to Europe, and thus excited the suspicion and anger of the Directors.

Knowing that the Directors could not forgive the offence of home trading which was strictly forbidden, the Council at Fort St. George took the opportunity of Chaplain Wendey’s arrival at the Fort to get rid of Long. They ordered Long to go to Fort St. David. But Long refused to obey the order arguing that as he was Minister of Fort St. George, he should not go. The Council then drew Long’s attention to the Company’s regulations which ordained that when there were two Chaplains one was to go frequently or permanently to Fort St. David, and suspended Long for disobedience; and they ordered the churchwardens to obtain the keys of the Church and Library from Long and to deliver them to Thomas Wendey. When the Council reported the event to the Directors, they wrote:

We approved of your suspending Mr. Charles Long as mentioned in your 12th and 13th paragraphs of your letter of the 16 Jan. 1719-20 for his disobedience to you, and we hereby order you to send him home.

But in their dealings with regard to the Library catalogue the Directors perhaps overstepped their bounds. The following comment of Rev. Frank Penny is suggestive:

When the Directors first sent out an order for the chaplains to make a classified catalogue of the library, and two of their covenant servants to inspect it annually and report on its condition to the Vestry, they must have created some astonishment amongst the gentlemen of the Fort. It is true that the
Directors did send out some of the books; but the bulk of them were the gift of residents in the settlement; so that it is likely enough the residents considered the Library their own. It was not a matter of much importance whether the Company were the normal owners of the Library, or the local Government, or the whole body of European residents in the station represented by the Vestry; for whoever owned it only owned it in trust for others; it would have been better to have left the Library alone, and to have allowed the inhabitants of Fort St. George to catalogue it as they pleased.\textsuperscript{17}

The two Fort Libraries and other factory libraries in the English settlements were, of course, used mainly by the European inhabitants; but at the same time, it can reasonably be said, taking into consideration the numerous native employees and inhabitants in the settlements, that the benefit of the libraries was also taken by Indians to some extent.

\textbf{Chapter II}

\textbf{References}

2. Law, Narendra Nath.—\textit{Promotion of Learning in India by Early European Settlers} (1915), p. 7.
5. \textit{Ibid.}, p. 54. "In early days a Puritan Court of Committees dispatched the works of that ‘worthy servant of Chirst, Mr. William Perkins’; in 1686 Purchas’s \textit{Pilgrims} was sent, ‘a book’, ran the Company’s letter, ‘very necessary for you thoroughly to peruse at all leisure times, and for all men that would arrive at any maturity of understanding in the affairs of India, and of the Dutch wiles, and former abuses of our nations.’"

5. Ibid., p. 54.
6. Ibid., p. 60.
7. Ibid., p. 53.
8. Ibid., p. 69.
8a. Hyde, Henry Parry.—Parochial Annals of Bengal (1901), pp. 43-44.
10. Ibid., p. 113.
11. Ibid., p. 126.
12. Lockyer, Charles.—Account of the Trade in India (1711), p. 20.
The following is the full text of the criticism:
“A great part of the titles of the books are false spelt or wrong copied or named; if the books are arranged in the order taken in the catalogue, they are so confused there is no likelihood of finding any of them out but by looking them all over till they come to what they want. We wonder they (i.e. the Company’s ministers) should expose themselves to sign such a list, surely they never made use of any part of that library for their own studies, if they did, they would put them in better order.”
—Roberts, P. E. Historical Geography of India, Part I (1916), pp. 85-86.
15. Ibid.
17. Ibid., pp. 150-51.
CHAPTER III

Ziegenbalg and the Protestant Mission

1

In the seventeenth century and in the early eighteenth, the English were not the only European power championing the Protestant faith. There were the Dutch and the Danes who also professed the same faith. Circumstances were, therefore, favourable for the Protestant mission to get its foothold in this country. But the advent of the Protestant mission into India was not concomitant with the advent of the Protestant European trading companies. During the whole of the seventeenth century no Protestant mission landed the shores of this country, although with the beginning of the century the Dutch considered themselves lords of the Indian Ocean and the trade of India, and they were about to drive the Portuguese out of this country. The reason is adduced to the fact that the traders did not concern themselves in the slightest degree with either Christianity or Church. It has even been said that they "set up harems and in order to win favour in the eyes of their mistress they did not hesitate to worship their pagan gods."1

The Dutch regarded Ceylon as their only territory. In India Chinsura on the Hooghly was their the only principal settlement. They remained aloof from the natives and solely concentrated their attention on trade. They, therefore, had little influence or impact on either missionary activity or educational development of the country. They, however, cast an indirect influence on the British East India Company to shed its lethargy and indifference with regard to educational activities. Their fine work for the educational development in Ceylon caused the Company to suffer reproach. Dr. Prideaux, Dean of Norwich, wrote in 1695, "The Dutch had lately erected a college or university in Ceylon...The British East India Company are in this matter negligent." It was because of this reproachful criticism that a missionary clause was included in the Charter Act of 1698. The clause said, "The chaplains in the factories are to study the vernacular language, the better to understand,
the better to enable them to instruct the Gentooos, heathen servants or slaves of the Company, and its agencies in the Protestant religion." But in the general scramble for riches the clause remained a dead letter. The Chaplains, however, took initiative to establish some vestry libraries, as is evident in the case of the Library at Fort St. George.

Although the English traders were inactive with regard to evangelization and matters related to it, such as education, a section of the people in England were not so disposed. They organised, towards the end of the seventeenth century, a public body, the first of its kind in England, which supported and advocated the enlightenment of the common man. This public body was called the Society for Promoting Christian Knowledge and was started in 1698. Though at the time of the formation of the Society the members considered how to further and promote the scheme of erecting Catechetical Schools in each parish, in and about London, the activities of the Society were not limited to England. As has been said by Rev. Long, it "contributed liberally to translations and editions of the Scriptures in the Arabic, Gaelic, and Welsh languages. The spiritually destitute colonists of Africa; the deeply debased convicts of Australia; the wild tribes of New Zealand; and the masses of English emigrants to Australia engaged the sympathies of the friends of the Society."

But to a much larger extent, "the swarthy inhabitants of Hindustan called forth the sympathies of the Society," and at a time when it was remarked that "the breast of every Englishman, who went to India was an altar to Mammon." The Society, from its activities in India, was well entitled to the eulogium that it "kept the dying sparks of missionary zeal alive, and prevented its entire extinction when buried under the general forgetfulness of all the Protestant Churches." Rev. William Campbell, a Dissenting minister, testified in 1839 to the usefulness of the Society in the following words:

...as it was the first society in the field, as it was established in an age when no efforts were made by any other denomination to propagate the gospel, as it has numbered among its missionaries some of the most devoted and illustrious of men, and has done a great work which, now while I write of it makes my heart glad, and reflects an honour
upon my country, it is impossible to speak of it but in terms of commendation and gratitude. May its former spirit and labours and success be revived, and may it yet appear a bright luminary to enlighten the world.  

2

It was the first Protestant Mission to India which made the work of the Society for Promoting Christian Knowledge effectively dynamic. Bartholomew Ziegenbalg and Henry Plutschko were the first two pioneering Protestant missionaries who arrived at Tranquebar in 1706. Tranquebar, for nearly a century, was attached to the Danish Crown. But it was existing as a trading colony pure and simple, giving access to and a share in, the greatly desired natural and manufactured products of India. So long the Danish government did not want any intermeddlin with the religion of the natives. But in 1705, Frederick IV, the religiously inclined King of Denmark, at the suggestion of Dr. Lutkens, one of his Majesty's Chaplains, resolved to establish a mission for the conversion of his Indian subjects in Tranquebar and the adjoining territory. Ziegenbalg and Plutschko were selected for the important embassage.

The holy zeal of Ziegenbalg and his associate urged them to act in a way that became very conducive to the cause of education, printed books and libraries. It should be highly interesting for our study to make a brief survey of their work in this country.

The two missionaries faced, at the beginning of their career, the obstacle of language. There were two languages before them for communication with the people: the hybrid Portuguese, widely known in that region, and the native language, Tamil, or the Malabarick, as they called it. "At first", wrote Ziegenbalg in a letter to his correspondent in Europe, "we were at a stand, not knowing whether it would be wisely done to spend our time in learning it (the Malabarick); especially since we found the Portuguese as yet sufficient for our design." They soon, however, discovered that as regards the masses representing the national mind, the Portuguese was but a foreign tongue. They took interpreters. But in the act of transmission through them the original sentiment lost its bloom and fragrance, for they became merely the vehicle of dry naked meaning,
detached from the sweetly attractive and moving influences that emanate from a feeling heart. After a short trial, however, the practical sagacity of the missionaries led them to discover their mistake; and they at once resolved to learn the language. At first it was decided that "one of them should employ himself to get the language of the country to such a degree as to be fit to improve it to the main scope they were sent thither for. In order thereto, they cast lots; and the lot falling on Mr. Plutscho, he readily embraced it, and now applied himself entirely to the learning of that language." And Ziegenbalg devoted himself still more intensely to the Portuguese language. Subsequently, however, Ziegenbalg also found it advantageous to direct himself to the Tamil language. He learnt the language so proficiently that soon he started writing in it. In two years he compiled a Dictionary, comprising twenty thousand words and phrases—each word being written in the Tamil character, the pronunciation being appended in Latin, and the signification in German. For this purpose, upwards of two hundred Tamil authors of various subjects were carefully read, and the most elegant phrases taken down out of every book. Besides the Dictionary, intended for common use or ordinary purpose, he collected, at the cost of still greater toil and labour, ample material for what he designated a 'Poetical Dictionary'—containing all the higher, rarer, and more classical terms in the language. A Tamil Grammar composed by him is still held in high esteem among oriental scholars.

The chief aim of the Protestant mission was proselytization through the enlightenment of the understanding. As a step to achieving this aim, Ziegenbalg and his associate exerted themselves to know the recorded thoughts of the people. After a short residence, they freely confessed that it was "very hard to make any impression on the minds of the people, or to bring them out of the gross blindness that overspread them, to the glorious light of the holy Gospel." They discovered that the people were not in a blank state of mind, ready for the reception of new impressions, and that the Hindus possessed a systematised Divinity and Philosophy of their own, the principles of which were altogether different from those of the systems prevalent in Europe. They did not despise these as heathen systems and heathen books. Instead, they wanted to make a rigorous and searching investiga-
tion into the systems. With this end in view they made all efforts to secure the standard works. Having failed to induce an old teacher to transcribe the books for their use (the teacher said that “it would be contrary to their laws to communicate them to a Christian”\textsuperscript{13}), they engaged many Tamil writers for making extensive tours into the interior parts of the country and purchasing or copying every procurable work. All this they did to enable them “to have a competent insight into the ground their idolatrous worship is raised on, and into all the other matters relating thereto.”\textsuperscript{13} “Such discovery,” they held, “may in time prove a mean to strike at the very fundamentals of their religion, and convince them of the groundlessness the whole structure of their idolatry rests on, and at last, after the removal of such prejudices, clear the way for true and substantial knowledge.”\textsuperscript{14}

But the more they became acquainted with the practical working of the system of Hinduism, the more did they perceive its influence over the national mind. In one of his letters Ziegenbalg wrote:

Their idolatrous worship seems to them to have more truth and pleasantness in it, than the doctrine of Christ: Both because they fancy theirs to be of an elder date, and to contain more curious and delightful pastimes, than the revealed word of our God; which they think to propose nothing, but a deal of tedious mortifying matters, not working so much upon the senses, as upon the inward frame of mind. And though some of them have been so far convinced by us of the sottishness of their way of worship, that they readily confessed, there was but one God, and all other gods were but servants or attendants of that One: yet they don’t think this a reason strong enough to make them engage in the Christian faith, or to take it for the only true one. They believe that any one, who has but led an honest life in this world, let him be otherwise what he will, shall after Death, receive a good lugas (as they call it) or reward.\textsuperscript{15}

Having found the Hindus conscious of the strength of their own religion, Ziegenbalg and his associate began to rely less on preaching, or publicly addressing the people, and adopted the method of friendly conferences with the leading and learned men.
In these all parties were on a footing of perfect equality, and entered into discussion, "not as panoplied antagonists in a battlefield, but as kindly counsellors in a chamber or council of peace."

Next, they started a charity-school. In his letter dated October 1, 1706, Ziegenbalg wrote, "We have also begun to set up a small Charity-School, designing by little and little to increase the number of Malabarian boys; not only providing them with food, but instructing them also in their and our languages, and chiefly in the fundamental principles of Christian Knowledge." For instruction in the latter, they resolved to prepare a series of tracts and books. And they acted upon their resolve so successfully that in a few years they composed or compiled and translated not fewer than thirty-two tracts and books in the Malabarick language and twenty-two in the Portuguese language. For copies of a book, they had to depend on transcribing:

And whereas the art of printing is not known in these parts, transcribing must supply the place of the press. Upon the whole, you see, that as our Charity-School cannot well go forward without taking in some men to assist us; so the whole design can't advance without employing more hands, first to translate and then with some iron tools to print upon leaves of palm-trees such things as are thought useful for edification.

The extract makes it evident that there was no paper in Malabar at that time. In another letter Ziegenbalg describes the native bibliocraft:

As for the outside of these books, they are of a quite different dress from those in Europe. There is neither Paper nor Leather, neither Ink nor Pen used by the natives at all, but the characters are by Iron Tools impressed on a sort of leaves of certain tree, which is much like a Palm-Tree. At the end of every leaf a hole is made, and through the hole a string drawn, whereby the whole set of leaves is kept together; but then they must be united or loosened, whenever the prints of these characters shall appear and be read.
Handicapped by the transcribing process which was a great obstacle to obtaining very quickly copies of a book, the missionaries longed for that mightiest instrument of enlightenment—a printing press. "We heartily wish", wrote Ziegenbalg in 1708, "to be supplied with a Malabarick and Portuguese printing press to save the expensive charges of getting such books transcribed as are necessary for carrying on the work."\(^{19}\)

Again, in a letter dated June 14, 1709, the desire was reiterated:

Our present efforts are chiefly bent upon translating the New Testament into Malabarick; in hopes, that such work may prove the foundation of a plentiful blessing, if once it should happen to see the light. A Malabarick and Portuguese printing press, you know, would be highly serviceable for the whole design, the transcribing of books being attended with almost insuperable difficulties.\(^{20}\)

3

It was at this juncture that the Society for Promoting Christian Knowledge came to the aid of the Danish mission. Rev. A. W. Boehme, the German Chaplain to the Prince George of Denmark, forwarded to the Society translations of the letters written by the missionaries from India. In 1711 the Society arranged to send to the mission a few copies of the Bible in Portuguese and also a printing press, pica font of types and other accessories, and a printer. The ship carrying them was held up by the French near Brazil, and the printer Jones Finck was arrested and later released. But a few days after, Finck died of fever near the Cape of Good Hope.\(^{21}\) The printing press, without the printer, reached India in the year 1712. In their letter of thanks dated January 11, 1713, the missionaries said:

We were exceedingly rejoiced in reading your letters, and in understanding thereby:

1. That Mr. Finck was sent to help us in carrying on the work of the Lord.
2. That he was furnished, at the expense of our friends, with a Press and a set of Types.
3. That he had a sum of money to carry with him, designed
to promote our labour among the heathen in India.
4. That he was provided with books and other necessaries,
for supporting the design.

But then we were not a little afflicted at the death of Mr.
Finck, and at the lots of other things that attended it. We
immediately wrote to Mr. Lewis at Madras, to be better
informed of what had happened; and having been acquainted,
that both the Press and the Types, provided at so great an
expense of our friends, had been happily preserved; it was
agreed that one of us should take a journey to Fort St.
George, there to receive such things as were designed for our
use.

During the stay of the said missionary at Madras, five ships
very opportunely arriv'd from England, and brought with
them your last most acceptable letters with seven chests of
goods. The press, 100 reams of paper, and books, have been
convey'd to Tranquebar. The 213 copies of the New-Testament
in the Portuguese tongue, are used in our Portuguese Church
and schools to very good purpose. The mathematical instru-
cments, and other materials we accept with a most thankful
mind, and shall apply them as much as we can, to the use for
which they are designed.

Having obtained a press and paper, the Dutch missionaries
started printing with all zeal. A German, who was in the Danish
Company's service, became their printer-cum-compositor:

Of what we have been printing hitherto, we send some
copies for satisfaction to our benefactors. The press being
set up, proves so helpful to our design, that we have reason
to praise the Lord for so signal a benefaction. Our printer,
a native of Germany, is in the Danish Company's Service
here; being printer and composer too at the same time.

At first only books in the Portuguese language were printed.
Types of Malabar characters were obtained from Europe
later on, as is evident from a letter dated September 12, 1713
written from Tranquebar: "In a little time we hope to enter
upon the impression of a book in the Damulian language for which we are now making the necessary preparation." And soon a foundry for Malabar types was established. In a letter dated December 11, 1713, the missionaries wrote:

The Malabar Press and Foundry is now in pretty good forwardness, and we are entering with all possible expedition upon the impression of the New-Testament in this Pagan language. We are likewise going about the translation of the Old-Testament, both into Portuguese and Damulian.

They also set up a paper-mill, chiefly through the liberality of the Governor of Tranquebar. J. E. Grundler, who had joined Ziegenbalg sometime between 1709 and 1710, wrote in a letter dated August 28, 1715:

We are now very busie in building a Paper-Mill, for the benefit of the mission. Our Honourable Governor defrays half the expenses, and I, on the missionary account, the other half. The Timber-work belonging to this fabrick is finished and a few days after we begin the edifice itself. If this design under God meets with success, it will be very advantageous both to the mission and to all India.

The intensity of the zeal of the missionaries with regard to printing is evident from a letter of January 9, 1713, written by Ziegenbalg and Grundler. They wished to see their press become known in all parts of India:

The great scarcity of almanacks in this part of the world, moved us to print a sheet almanack, which will not only be vended on the coast of Coromandel but also on that of Malabar and in Bengall. By this means, we hope, our printing-press will come to be known to other nations and countries here-abouts.

Again in another letter dated April 7, 1713, they expressed with emotion their debt to the art of printing for the cause of evangelization. "We may remember on this occasion", they said, "how much the Art of Printing contributed to the manifestation
of divine truths, and the spreading of books for that end, at the
time of the happy Reformation, which we read of in history, with
thanks giving to Almighty God.” And they prayed, “Grant,
O living God, that the Christians here in India, and the multitude
of Gentiles, may, with hearts full of gratitude, become sensible of
this great benefit, and receive with joy that Word of Life which
is, and shall be laid before them, printed in their own languages;
that the lively and spiritual knowledge of our Saviour Jesus Christ
may strengthen their souls, in order to their unspeakable and
endless happiness.”

This sentiment, divested of its evangelical motive, reminds
us of the assertion of Richard Carlile, the free-thinking republican,
about the printing press: “The Printing-press may be strictly
denominated a Multiplication Table as applicable to the mind of
man. The art of Printing is a multiplication of mind, and since
the art is discovered, the next important thing is to make it
applicable to the means of acquirement possessed by the humblest
individual among mankind, or him whose means are most scanty.
Thus it is evident that a compression of sound moral truths within
pamphlets, as the smallest and cheapest forms of giving effect to
this multiplication of mind, is most conducive to the general
good, and the future welfare, of mankind.”

4

We have referred to the establishment of a charity-school
in 1706 by Ziegenbalg and Plutscho. The aim was to get good
success in evangelization work by bestowing Christian education
on the young. The charity-school provided clothes, diet and
lodging gratis to children, whether of Heathens or of Christians,
thereby trying to keep the children entirely under Christian
control and separated from heathen influences. In a letter
dated August 22, 1708, Ziegenbalg wrote:

The greatest efforts must be bestowed on the education
of children. In these a solid and lasting foundation may
sooner be laid, than in those that are grown old in their
heathenish fancies and superstitions. For this reason, we
soon after our arrival here, began to set up a charity-school,
which afterwards was followed by another, and are hitherto
both managed successfully by the Blessing of God. My colleague is taken up with a Portuguese school; (where also Danish and German is [?] taught) as I am with a Malabarick one, being assisted therein by two others. Eight children are freely boarded and provided with all necessaries; and we are resolved to maintain all the children of such parents as come over to Christianity, that thereby we may gain the full management of them betimes, and give them such an education as is likely to produce some good effects in time. 28

Similar charity-schools were built further. By 1712 there were five such schools, of which three were for 'Malabarick', that is Indian, children. An account of these schools is contained in a letter dated Sept. 23, 1712:

...at present we have five schools for boys and girls, viz., three Malabarick, one Portuguese, and one Danish.

In the first Malabarick school, are boys 11
In the second 18
In the third, which is designed for girls, are 10
In the Portuguese school, there are boys and girls 17
The number of the Danish children, both of boys and girls, amount to 14

In all 70

Moreover, within these three months, the former schools have been increased by an addition of ten children more. Two Malabarick masters take care of the two first schools, a widow is mistress of the third, a Portuguese master of the fourth, and a Dane is set over the fifth. We choose rather to increase the number of schools, than of children in the schools, that we may get the sooner a competent knowledge of the temper of the children, and train them up the better to Christian maturity. 29

What is highly interesting for us in this connection is to know that these schools were regarded by the missionaries as a driving force for bringing in the use of books among the people. The
purpose of establishing the schools was enunciated as follows:

1. The laying [of] a foundation of true Christianity in tender souls.
2. The preparation of disciples for the future service of Christ’s Church.

They explained the purpose item by item. Speaking of the third item, they said:

As to the third and last design, which is, the bringing in [of] a right use of books among Christians in the Indias, we know it, for a truth, that the want and disuse of books is that which chiefly hinders true Christianity, and such a holy conversation as becomes the Gospel, from being introduced and propagated among Christians and gentiles. How greatly the distribution of religious books tends to the advancement of true piety in Europe, is well known to those persons, who have made it their business to promote religion and virtue.

Now this want of books in the Indies proceeds, in truth, from the want of well ordered schools, for the good education of children. Who can doubt but that the corruption of the Portuguese language, in the East-Indies, proceeds, in a great measure, from this want of good schools and the scarcity of books? We say nothing of the gentiles, and their neglect of so necessary a thing; but only speak of those who call themselves Christians, and profess to be converts from heathenism, who, by reason of their great neglect of this matter, know very little of the Christian religion, either they, or their children; and for the most part, cannot so much as write or read.

The care of procuring good schools belongs, in a special manner, to the missionaries, and the Padres, who are set over the flock in India. But it is no small grief to us when we consider, that there are such in the Indies, as seek their own things, and not the things of Jesus Christ.

Therefore we earnestly beseech them, in the name of the
Lord, that they will, for the future, lay this matter more to-heart, and shew a more tender concern for the institution of good schools, and a religious education of youth; this being the only way to raise a holy Church in India, that shall be well-pleasing unto God, in his son. For our selves, though unworthy, we are very careful, that such as are under our discipline, be they of either sex, whilst they are instructed in matters, the most necessary to be learnt, shall, at the same time, be taught to read and write well; this being a means to promote the design and use of books in the Indies. For in case those who shall be able to search for the divine truths in books; there is no doubt, but such a search, accompanied with the operation of the holy spirit, will mightily conduce to the attaining [of] the true knowledge of Jesus Christ, and his heavenly doctrine, and to a pious life, and holy conversation of Christians among the gentiles.  

It is not surprising, therefore, that Ziegenbalg and his collaborators, who put so high a value on books for education and enlightenment, should also have a library under their control. In fact, there was a library to which we find is a reference in their letter of April 7, 1713, saying that there was at that time a total of two hundred and thirty seven books in their "Malabarick and Portuguese library." That this library was used by the students of the charity-schools can easily be inferred from a statement about the schools, contained in the same letter, that the students were to repeat, every Sunday, the doctrines which they would hear preached at Church, and for the rest of the time to read such books as were useful for their improvement and edification.

Although the Danish missionaries laid great stress on well conducted schools and the education of the young, they did not neglect the adult population. Their strength was equally devoted to adults in the various forms of preaching, catechizing, conference, friendly conversation, and distribution of Bibles and tracts. They often went out to address the people, wherever they could obtain an audience—by the wayside, or in the neighbourhood of public marts of business. They also made occasional tours into the interior, where they found the inhabitants to be "wonderfully kind to them upon account of their language."
On these occasions they "often took up their lodgings with the Brahmans themselves, who entertained them kindly, and with great attention hearkened to what they delivered about the means of salvation." They frequently met big assemblies of Brahmanas of note and reputation and sat up till late at night, discussing and arguing. And they soon made it usual "to take down all their names, with the view of establishing regular correspondence with them by way of letters."

But strangely enough, Ziegenbalg met with a pitiable end. He fell a victim to the whims of Rev. C. Wendt, Chairman of the Board of Administration at Copenhagen, in whose view the world was too much with the mission work at Tranquebar. Wendt had the apostolic missionary idea, which enjoined that a mission should have no church buildings, no schools, no missionary dwellings, nothing that would look institutional. He wanted that the missionaries should be poor and traverse the country with no luggage whatsoever, and should do nothing else except preaching the Gospel to the heathens all the day. He forced his ideas upon Ziegenbalg for implementation. Ziegenbalg, grievously hurt, protested, but the wound was too deep, and he died in 1719. Next year, died his collaborator, Grundler, whose wife said that the real reason of his death was "the grief which the severe letter from the College caused him." It may, however, be said that Wendt was soon replaced by a person who was sympathetic towards the mission work conducted on the lines of Ziegenbalg.

The fine work of Ziegenbalg and his colleagues influenced the English factories to a large extent. It made a great impression on the governing body of the Society for Promoting Christian Knowledge, who impelled the Chaplains and the factory authorities to erect charity-schools. Ziegenbalg and Grundler had jointly written a long letter dated April 7, 1713 to Rev. George Lewis, Chaplain, Fort St. George, 'concerning the method of instruction used in the charity-schools at Tranquebar'. Lewis appears to have favoured the idea of the charity-school and suggested to the Secretary of the S. P. C. K. to establish one at Fort St. George, for we find Rev. Stevenson, who succeeded Lewis, writing to the Secretary:
Sir, I know not what kind of Charity-School Mr. Lewis proposed to erect here; you intimated, that it is to be such as the missionaries founded at Tranquebar. But I must freely own. I have little hopes of seeing such proposals made effectual, though nothing shall be wanting on my part to encourage so useful an undertaking.35

But the school was established in 1715 under the name of St. Mary's Charity school. In Bengal, there came in 1713 the new Chaplain of Fort William, Samuel Briercliffe, who was full of enthusiasm and strove to promote among other good work the projects of the S. P. C. K. He wrote a letter to the Society on the subject of a charity school. But the circumstances were not favourable just at that time. So in a second letter Briercliffe wrote:

When I came here first, I proposed to have a school set up in this place, and that I should willingly spend an hour or two in a day to overlook it, and assist in such an undertaking, but my project dropped again. If such a thing was to be carried on, there ought to be both languages taught, English and Portuguese, for it would be a tedious while before slaves and servants could understand our language.36

Besides the idea of charity-schools, Ziegenbalg and his collaborators had another idea impressed upon the S. P. C. K. It was the idea of sending books for the libraries. As we have already mentioned, the Society used to send from time to time packets of books to the libraries at Fort St. George and Fort St. David, and also to the libraries at the different factories. A little initiative from a Chaplain, and the Society would make him their corresponding member and send to him books either for libraries or for distribution. Briercliffe's letter to the Society on the subject of a charity-school, to which we have referred, pleased the Society to elect him a corresponding member. A parcel of books was sent out to him. Another parcel followed next year. The volumes went, no doubt, to enrich the vestry library begun by Rev. Andrews. The S.P.C.K. also influenced the Court of Directors of the East India Company, for allowing free passage for books and other goods to be sent to the Chaplains at the different settlements. It is said by Rev. Long that the Society sent
out in 1709 'a circulating library to Calcutta, the first in India.' He has not mentioned the source of this information, and he may be as wrong in this case too, as he is with regard to his information about Rev. Briercliffe, that "previous to 1709, the society forced a correspondent in the Rev. S. Briercliffe, Chaplain of Calcutta, the only Chaplain in Bengal at that time." William Carey in his Good Old Days of John Company has used verbatim the information given by Long, and, therefore, lapsed into the same error. Briercliffe actually landed in India on the 20th of November, 1713 and became the corresponding member of the S. P. C. K. in 1715. We find him writing in a letter dated December 31, 1715 to Henry Newman, Secretary of the S. P. C. K.: "I received your letter, dated January 4, 1714-15 with much pleasure, and I am proud the society should take such notice of me, who am unworthy of it."

The work of Ziegenbalg was pushed forward by his successors, particularly by Benjamin Schultze and Christian Friedrich Schwartz. The translation of the scriptures into the language of the people, and the publication of suitable works for the instruction of all; the establishment of schools, the raising of native teachers and catechists—all these were continued by Schultze and Schwartz. The mission work became extended beyond Tranquebar into the English settlements at Madras and Cuddalore, in which place Ziegenbalg himself had already attempted to make a beginning and had met with a kind of reception. This was possible owing to the help extended to the Danish mission by the S. P. C. K. A few years after the mission had been established, the brethren had to struggle with pecuniary difficulties. In 1710 the S. P. C. K. began to take interest in their affairs, and from that time patronised them and encouraged them and became the principal means of carrying on their work. In fact, very soon the Danish missionaries, as has been said, "substantially identified themselves with the English colonies in South India, halting where they halted and advancing where they advanced." In Madras, Schultze founded, under the sanction of the S. P. C. K., a school for Portuguese and another for Tamils and sought to teach the children in them both English and the principles of Christianity. Schultze was a gifted missionary. He landed at Cuddalore in 1750 and never quitted South India to the day of his death in 1798. He was a vivacious man, every inch
honest, and enjoyed the confidence of the community. He was employed by the S. P. C. K. to work at Trichinopoly. He established there a vestry school, and at Tanjore an English charity-school. The latter school owed its genesis to the exemplary honesty of Schwartz. In 1774 Schwartz went to Trichinopoly and made it his headquarters. Thence he was asked by the Governor to come to Fort St. George in the same year and was commissioned to bear despatches to Haidar Ali of Mysore. Haidar presented him with a bag of money for the expenses of his journey, which Schwartz declined saying that his expenses would be duly met by the Governor. Haider would take no refusal. On his return to Fort St. George, Schwartz delivered the bag to the Governor and Council, who, in their turn, urged him that he should take it. Then he took their permission to employ the money for founding a charity-school, expressing a hope that fund would increase by contributions from charitable people. Through the efforts of Schultze and Schwartz the number of schools increased to 21, which at one time contained as many as five hundred and seventy five scholars.

In the seventeenth century the Directors of the East India Company themselves took the initiative in educational work. The matter was represented to them by one of their own number as a duty which they owed to themselves as a body of Christian rulers holding sway over a large number of non-Christian dependents. At the beginning of the eighteenth century came the missionaries; and the Company was glad enough to shift their educational duties and responsibilities to the shoulders of the new-comers. They assisted, but left the actual work to the missionaries; so that upto 1787, all that was done outside Fort St. George was done by the missionaries either in their capacity as missionaries, or in their capacity as garrison or station Chaplains. Very rightly did the S. P. C. K. write in 1771 to the Directors of the Company “that the Society for many years encouraged the Protestant Mission of Tranquebar. The success with which that mission was blessed soon gave the hint of extending the benefit to the English settlements in those parts where Missionaries have been accordingly established and schools erected for the instruction of the ignorant natives in the truths of Christianity.”
The Court of Directors, however, paid glowing tributes to the work of Schwartz in their despatch of the 16th February, 1787:

The utility and importance of establishing a free and direct communication with the Natives, having been sensibly experienced during the late war in India, and their acquiring a knowledge of the English language being the most effectual means of accomplishing this desirable object, it is with great pleasure, we learn from Mr. John Sullivan, our late Resident at Tanjore, that he had, seconded in his laudable undertaking by the zealous exertions of the Revd. Mr. Schwartz, prevailed on the Rajah of Tanjore, and the Rajahs of the great and little Marawar to establish schools for teaching English at Tanjore, Ramenedaporam and Shevagunga, the capitals of their respective countries, the two latter assigning Pagodas 300 (three hundred) each, for the support of their two seminaries. These works of peace, Mr. Sullivan informs us, have been interrupted by the calamities of War, and the funds assigned for their support necessarily diverted to other purposes, but we hope they will revive with the restoration of tranquility.

Highly approving of institutions calculated to establish mutual good faith; to enlighten the minds of the Natives and to impress them with sentiments of esteem and respect for this British nation, by making them acquainted with the leading features of our Government so favourable to the rights and happiness of mankind; we have determined to evince our desire of promoting their success, by contributing 250 pagodas per annum towards the support of each of the schools above mentioned, and of any other school which may be opened for the same purpose, and we accordingly direct you to pay such schools, respectively the annual stipend of 250 pagodas, flattering ourselves that our example will excite the Native Princes in alliance with us to similar and more extensive benefactions.48
CHAPTER III

References

5. *Ibid*.
10. *Ibid*.
24. Ibid., p. 66.
25. Ibid., p. 76.
26. Ibid., p. 184.
27. Ibid., p. 43.
27a. Ibid., p. 105.
30. Ibid., pp. 103-4.
31. Ibid., p. 108. A list of the books is contained in Appendix I.
32. Vide Ibid., p. 96.
36. Ibid., pp. 186-7.
38. Ibid., p. 5.
45. Ibid., pp. 486-7.
CHAPTER IV

English Settlement in Calcutta

From 1690, the year of its foundation, Calcutta began to develop as one of the principal English settlements in India. By the middle of the eighteenth century it acquired the greatest importance, while Madras and Bombay were relegated to a much secondary position. In 1757 the victory at Plassey enabled the English to have territorial domination over Bengal and its dependencies. The military position of these places was secured in 1764 by the Battle of Buxar and legalised in 1765 by the imperial grant of the Diwani to the Company. In 1761, the year of the Battle of Panipat, the fall of Pondicherry had completed the ruin of the French power in India. Thus the East India Company which had come to this country as traders became in about one hundred and fifty years its defacto ruler.

From 1758, Calcutta rapidly increased in extent and population. European residences had at first collected around the old Fort; but, as confidence grew stronger, ‘garden houses’ sprung up in the suburbs, and the area of the town was enlarged. The building of the new Fort William was commenced in 1758 and completed about 1773. Lady Kindersley’s contemporary account bears testimony to the rapid growth of Calcutta:

The new fort, an immense place, is on the river side about a mile below the town. If all the buildings, which are intended within its walls, are finished, it will be a town within itself; for besides houses for the engineers and the officers who reside at Calcutta, there are apartments for the Company’s writers; barracks for soldiers, magazines for stores, etc.

The Town of Calcutta is likewise daily increasing in size, notwithstanding which, the English inhabitants multiply so fast, that houses are scarce.¹

How did the Englishmen in Bengal commonly spend the day at this time? A ‘particular’ account of this is contained in Macintosh’s Travels, in the form of a letter from a resident in Calcutta to his friend in London, dated Calcutta the 23rd December, 1779. The text is as follows:

42
About the hour of seven in the morning, his durwan (door-keeper) opens the gate, and the viranda (gallery) is free to his circars, peons (footmen), harcarrahs (messengers or spies), chubdars (a kind of constables), houccaburdars and consumahs (stewards and butlers), writers and solicitors. The head bearer and jemmadar enter the hall, and his bed room at eight o’clock. A lady quits his side, and is conducted by a private staircase, either to her own apartment, or out of the yard. The moment the master throws his legs out of bed, the whole posse in waiting rush into his room, each making three salams, by bending the body and head very low, and touching the forehead with the inside of the fingers, and the floor with the back part. He condescends, perhaps, to nod or cast an eye towards the solicitors of his favour and protection. In about half an hour after undoing and taking off his long drawers, a clean shirt, breeches, stockings, and slippers are put upon his body, thighs, legs and feet, without any greater exertion on his own part, than if he was a statue. The barber enters, shaves him, cuts his nails, and cleans his ears. The chillumjee and ewer are brought by a servant whose duty it is, who pours water upon his hands, to wash his hands and face, and presents a towel. The superior then walks in state to his breakfasting parlour in his waistcoat; is seated; the consumah makes and pours out his tea, and presents him with a plate of bread or toast. The hair-dresser comes behind, and begins his operation, while the houccaburdar softly slips the upper end of the snake or tube of the houcca into his hand; while the hair-dresser is doing his duty, the gentleman is eating, sipping and smoking by turns. By and by his banian presents himself with humble salams, and advances somewhat forward than the other attendants. If any of the solicitors are of eminence, they are honored with chairs. These ceremonies are continued perhaps, till ten o’clock; when attended by his cavalcade, he is conducted to his palanquin, and preceded by eight to twelve chubdars, harcarrahs, and peons, with the insignia of their professions, and their livery distinguished by the colour of their turbans and cumurbands (a long muslin belt wrapt round the waist), they move off at a quick amble; the set of bearers, consisting of eight generally, relieve each other with alertness, and without in-
commoding the master. If he has visits to make, his peons lead and direct the bearers; and if business renders his presence only necessary, he shows himself, and pursues his other engagements until two o’clock when he and his company sit down perfectly at ease in point of dress and address, to a good dinner, each attended by his own servant. And the moment the glasses are introduced, regardless of the company of ladies, the houccaburdars enter, each with a houcca, and presents the tube to his master, watching behind and blowing the fire the whole time. As it is expected that they shall return to supper, at 4 o’clock, they begin to withdraw without ceremony, and step into their palanquins; so that in a few minutes, the master is left to go into his bed-room, when he is instantly undressed to his shirt, and his long drawers put on; and he lies down in his bed, where he sleeps till about 7 or 8 o’clock; then the former ceremony is repeated, and clean linen of every kind as in the morning, is administered; his houccaburdar presents the tube to his hand, he is placed at the tea table, and his hair-dresser performs his duty as before. After tea he puts on a handsome coat, and pays visits of ceremony to the ladies; returns a little before 10 o’clock; supper being served at 10. The company keep together till between 12 and 1 in the morning, preserving great sobriety and decency; and when they depart, our hero is conducted to his bed-room. With no great exertions than these, do the Company’s servants amass the most splendid fortunes.²

Books do not find a place in the above account. It may appear as though the daily life of the Englishmen in Bengal was devoid of the civilizing influences of literature. And it has been said that “commercial pursuits were not very consistent with literary tastes in Old Calcutta; the jingling of rhymes were discord to the rattling of rupees, and the shaking of the Pagoda tree was preferable to every other pursuit.”³

But we should remember that the Englishmen who after 1757 were enjoying a secure and prosperous living in Calcutta, were also under the influence of Eighteenth century England. It has been said, “If England became literate in the fifteenth century, in the eighteenth it acquired the habit or reading: in part no doubt of reading for instruction and enlightenment (it was the
age of enlightenment); in part for political purposes (it was the age when party politics first came to the fore as a topic for every-day discussion); but still more for entertainment and for the sheer delight of books in themselves. For in this century the discovery was made by thousands that books, which had previously been intended ostensibly for study and grave contemplation, could equally be designed for relaxation, as a means of passing, or even killing, time. The eighteenth century marked the evolution of the newspaper, the novel, the coffee-house and the subscription or circulating library; it was also the age of intense activity in them. In 1785 George Crabbe made the newspaper a theme for his verse:

For, soon as morning dawns with roseate hue,
The HERALD of the morn arises too;
Post after POST succeeds, and all day long
GAZETTES and LEDGERS swarm, a noisy throng.

When eveing comes, she comes with all her train
Of LEDGERS, CHRONICLES, and POSTS again,
From holes obscure, and corners of the town.

With the newspaper and the periodical came the novel. It was through his being a journalist at first that Daniel Defoe later became the father of the modern novel. There was a spate of novels and their genres, or ‘pass-time’ books as called by Coleridge. The new reading habit became an infection. It spread among women. Schools for girls were established in large numbers at this time. And the new fashion of feminine reading produced a steady stream of what Horace Walpole called ‘novel-writers in petticoats’.

By the beginning of the eighteenth century, coffee-houses had become the most striking feature of London life. People gathered in these rendezvous, and there they learned not only the amenities of social intercourse; they cultivated a pleasure in being interested in their companions’ ideas and opinions, which involved discussion and criticism. And for discussion and criticism in a literate society the reading of books becomes necessary.

The circulating libraries were the direct result of the new infectious habit of reading. As early as 1725 Allan Ramsay,
started the Edinburgh Circulating Library in his shop in the Luckenbooths, which became the haunt of the prominent citizens of the town. Of subscription libraries other than those carried on by booksellers, there were many which were established in the larger towns under the names of Lyceum or Athenaeum. The earliest circulating library in London was established about the middle of the eighteenth century. The first in Birmingham was opened in 1757. The Liverpool Lyceum was founded in 1758. Libraries sprang up everywhere: in London, at the holiday resorts and in all the provincial towns; and women constituted the majority of their patrons. Many were attached even to the shops of milliners or drapers.

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Since after 1757 Calcutta became the chief centre of the activities of the Englishmen in India, it was in this city, the first city in Asia, that the influencing factors of the eighteenth century England first started operating. Within a decade after 1757 the English and European inhabitants in Calcutta were quite large in number. One Mr. Bolts felt that something should be done to convey public news and promulgate the ordinary business or social wants of the community. In September, 1768 he got affixed to the door of the Council House and other places used for advertisements in the city, the following announcement:

**TO THE PUBLIC**

Mr. Bolts takes this method of informing the public that the want of a printing press in this city being of great disadvantage in business, and making it extremely difficult to communicate such intelligence to the community as is of the utmost importance to every British subject, he is ready to give the best encouragement to any person or persons who are versed in the business of printing to manage a press, the types and utensils of which he can produce. In the mean time, he begs leave to inform the public that having in manuscript many things to communicate, which most intimately concern, every individual, any person who may be induced by curiosity or other more laudable motives, will be permitted at Mr. Bolts's.
house to read or take copies of the same. A person will give
due attention at the hours of from ten to twelve any morning.6

But although Mr. Bolts so publicly demonstrated the want of
the city which was making progress with rapid strides, yet for
more than eleven years the want remained unprovided for. It
was not until 1780 that the first printed newspaper appeared in
Calcutta. In its wake followed quite many others. Chronologi-
cally the earliest newspapers published in the city were: The
Bengal Gazette, January, 1780; The Indian Gazette, November,
1780; The Calcutta Gazette (published by Government, and
as such exempted from postage), February, 1784; The Bengal
Journal,7 February, 1785; The Oriental Magazine, or
Calcutta Amusement, April, 1785; The Calcutta Chronicle,
January, 1786; Bengal Harkaru, 1798.

The Bengal Gazette started on Saturday, January 29, 1780.
It described itself as "a weekly political and commercial paper
open to all parties, but influenced by none." It consisted of two
sheets about twelve inches by eight, three columns of printed
matter on each side, much of which was devoted to advertise-
ments. It was the first newspaper printed or published in India. It was
the creation of an Irishman, named James Augustus Hicky, about
whom an interesting first-hand account has been left by William
Hickey, Attorney at the Supreme Court. We quote the following
lines from that account:

I had only been a few days in Calcutta when I received a
letter from a Mr. James Augustus Hicky, then a prisoner for
debt in the common jail, requesting I would have the goodness
to call upon him. I did so and found a most eccentric crea-
ture apparently possessed of considerable natural talents,
but entirely uncultivated. Never before had I beheld a mortal
who so completely came up to what I had often heard de-
scribed as "a wild Irishman." He related a lamentable tale
of the unmerited cruelty with which he had been persecuted
by a few malignant Bengalis, who had kept him locked up in
prison upwards of two years upon false debts, which, although
supported by the oaths of different plaintiffs, were founded
only in perjury. During several visits I made him on differ-
days he showed me many written documents strongly corro--
borative of what he asserted. I therefore determined to give him all the aid in my power.

At the time I first saw Hicky he had been about seven years in India. During his confinement he met with a treatise upon printing, from which he collected sufficient information to commence printers, there never having been a press in Calcutta. By indefatigable attention and unremitting labour he succeeded in cutting a rough set of types which answered very well for hand-bills and common advertisements, and as he could afford to work cheap he met with considerable encouragement. Having scraped together by this means a few hundred rupees he sent to England for a regular and proper set of materials for printing. Resolving also to have two strings to his bow, he at the same time gave orders for a quantity of medicine, as he proposed to exercise the business of physician, surgeon, and apothecary, as well as that of printer.

Whilst patiently waiting the arrival of these articles, it occurred to Hicky that great benefit might arise from setting on foot a public newspaper, nothing of that kind ever having appeared. Upon his types, &c., therefore reaching him, he issued proposals for printing a weekly paper, which meeting with extraordinary encouragement, he speedily issued his first work. As a novelty every person read it, and was delighted. Possessing a fund of low wit, his paper abounded with proof of that talent. He had also a happy knack at applying appropriate nicknames and relating satirical anecdotes.7

It is from the Bengal Gazette, or, as it is popularly known, Hicky's Gazette, and the Calcutta Gazette among the other newspapers, that we come to know that by that time books had formed a part of the diversions of the city and that circulating and subscription libraries had come into vogue. From Hicky's Gazette, we learn that one John Andrews was then running a circulating library in the old Fort. Even as early as 1770 the Fort, it has been said, had a public library kept by one Mr. Johns.8 But this information has not been authenticated by any reference to its source. It remains yet a matter of investigation and research to trace when the first circulating library was established in India.
If Johns kept this library in the Fort around 1770, by 1780 the library must have become either defunct, or changed proprietorship. For, in Hicky's Gazette there is no advertisement with regard to any other library kept in the Fort, except the one with which the name of Andrews is always associated. And we do not know if this was the only circulating library in Calcutta at that time, for there is no insertion in the Gazette about any other library.

The library appears to have been widely used. But Andrews had his difficulties in conducting his business. The following lines are from an advertisement appearing in the Gazette of 1780:

To the ladies and gentlemen, subscribers to the Circulating Library.

Andrews, humbly begs leave to acquaint those ladies and gentlemen who have honoured him with their subscriptions, that he has long laboured under many inconveniences from gentlemen not paying attention to the established rules, which met with the universal approbation of the subscribers at the first opening of the Library, he therefore trusts that a renewal of these rules will not be disagreeable to the subscribers, and hopes for their ready concurrence in the undermentioned allotted time, for the perusal of the following sized books, viz:

1 set in Folio, 2 months
1 do. Quarto, 1 month
1 do. Octavo, 2 months
1 do. Duod, 1 month.

In another advertisement Andrews complained that he had to sustain a great loss owing to some gentlemen's not clearing their dues to the Library while going away from India:

Mr. Andrews, Proprietor of the Library, begs leave to acquaint the gentlemen of the settlement that any of them becomes subscribers after the date of this advertisement will be requested to advance one gold mohur, and if they do not choose to continue subscribers for the space of four months, their money shall be returned after deducting what is due to the Library from the time they became subscribers. He is.
obliged to take this method on account of many losses he has sustained by gentlemen going away, and in the hurry of their affairs not recollecting, their being subscribers to the Library, or having any books belonging thereto.\textsuperscript{10}

At the beginning of 1781 Andrews announced that this library had been shifted from the old Fort to a 'cool and commodious place. The announcement ran:

Public Library

John Andrews respectfully begs leave to inform the ladies and gentlemen of the settlement, that the Circulating Library kept hitherto in the Old Fort, is removed to a cool and commodious house formerly belonging to Doctor Hamilton behind the Riding School between the Houses of George Livius Esqr. and Mr. Schultz, Jweller.\textsuperscript{11}

As is evident from the following excerpt, Andrews maintained catalogues of the Library, which the subscribers could take home for consultation:

Mr. Andrews requests the favour of the gentlemen who have got the catalogues belonging to the Library to return them as he wants to have them corrected and to insert the new books which he expects by the next shipping.\textsuperscript{12}

From the frequent announcements from Andrews about new additions to his library, contained in the \textit{Calcutta Gazette} of 1784, it appears that his library flourished quite well at the new place too.

In 1782 Hicky's \textit{Bengal Gazette} met with a premature death. In February, 1784, appeared the \textit{Calcutta Gazette}. This newspaper, issued under Government patronage, is the next and the best source providing information about the expanding universe of books and libraries in Old Calcutta. From the many advertisements, notices and letters to the editor, we come to know that there was a demand for books among the literate public, and books arrived once in a year from England, and whenever they came, the dealers would insert select lists of their stock of new books in the local papers. Such advertisements were frequent and continued to come out till the thirties of the nineteenth century.\textsuperscript{13}
Equally frequent were advertisements of auction-room sales, and books formed one of the categories of articles intended for the hammer. Such advertisements began to appear right from Hicky’s time. An advertisement in Hicky’s Gazette of March 4, 1780 mentions books among the European goods meant for sale at one Mr. Williamson’s auction room, Old Play House. Here is a typical announcement as to the auction sale of books in those days: “To be sold by public auction by Tulloh & Co. at their auction rooms a selection of valuable books in elegant bindings.”

The size of the book counted very much in those days. In fact, for all business with books, reference to the size was a sine qua non. We have already referred to the advertisement inserted by Andrews in Hicky’s Gazette, which makes it apparent that the size of a book determined even the time a borrowed book could be kept by a member of the circulating library.

The following is an extract from a letter to the Editor of the Calcutta Gazette of October 21, 1784:

Sir,—It is with infinite delight I have observed the rapid progress we are daily making in all those polite and refined entertainments, which have so strong a tendency to humanize the mind, and render life pleasing and agreeable. Calcutta, in the elegance of its amusements, and the fashionable style in which they are carried on, will shortly vie with most of the cities even in Europe....

I imagine, likewise, were a Coffee-house opened on an extensive plan it would add much to the improvement of the pleasures of the town. It might be modelled after the manner of the Chapter Coffee-house in London, by having in it a proper assortment of books, in the nature of a library. In that case, when your spirits were depressed or your imagination grew dull, so as not to be in humour to join in conversation, you might indulge yourself in reading either for instruction or amusement. This would be a rational mode of spending one’s time; for reading in general, when regarded with discernment and attention, tends to form a habit of
thinking, and to expand the human faculties, and, consequently, gives a full scope to your *intellectual powers*. If assisted, therefore, by a knowledge of mankind, your ideas of things will be far juster, and your judgment more accurate, than you otherwise could possibly expect. There, likewise, the gay sparks and pretty fellows might saunter away a *listless* hour in recounting their *amours* and talking of bliss they never *felt* or *knew*. If these observations will be productive of the smallest benefit to this place, they answer fully the end proposed by a sincere well-wisher to it.\textsuperscript{14}

The writer of the letter will to-day pass for a great advocate of library movement. He was, of course, typically the enlightened person of the century, who understood the civilizing influences of literature, and wanted that books were circulated among common people, and were read for instruction and recreation whenever time was available. The correspondent’s reference to the Chapter Coffee-house indicates that there must have been small Coffee-houses in the city at that time, where citizens (presumably, Europeans mostly) assembled for rest and recreation, and social intercourse. The demand was, now, for an extension of the amenities of a Coffee-house: a Coffee-house that should also provide books.

It was not for nothing that the correspondent referred to the Chapter Coffee-house. By the middle of the eighteenth century it had come to be recognised as the rendezvous of publishers and booksellers. Thomas Chatterton (1752-70), who frequented the house in his brief days of London life, wrote to his mother, “I am quite familiar at the Chapter Coffee-house, and know all the geniuses there.” And five years later there was this picture of the democratic character of the resort from the shocked pen of one who had been attracted to the place by the report of its large library and select company: “Here I saw a specimen of English freedom. A whitesmith in his apron and some of his glass of punch and the paper, both of which he used with as much ease as a lord. Such a man in Ireland, and, I suppose, in France too, and almost any other country, would not have shown himself with his hat on, nor any way, unless sent for by some gentleman.”\textsuperscript{15}

We do not know if any Coffee-house on the model of the Chapter Coffee-house was ever started in the city. However,
quite a number of circulating libraries were established. These were, of course, mostly opened and maintained by sales emporiums where books were among the goods for sale. In an advertisement in the *Calcutta Gazette* dated August 30, 1787, a proprietor announced that his circulating library was soon going to offer to the public such facilities as had never been arranged for previously. Under the heading 'New Library', the advertisement ran as follows:

Mr. Shakell having now arranged his late purchases by the last ships and completed his *Catalogue* presumes to assure the public, that they will find his *Circulating Library*, well worthy of their patronage—Catalogues will be delivered to all subscribers and every exertion used for their accommodation. Mr. Shakell will particularly take care that a copy of every new publication, which he has taken proper measures to be regularly supplied with, shall be returned for the use of the Library, and from the attention which will in future be paid in conducting it, he has no doubt, in a short time, of rendering it superior to anything of the kind before attempted in this country.

Mr. Shakell appears to have received good response from the public. For, in the very next month he thanked the public for their patronage:

Mr. Shakell returns thanks to the public for the patronage which he has hitherto experienced; he is happy to find, by the late increase of subscribers to his *Circulating Library*, that the publication of his catalogue has been so generally approved of.16

There was another circulating library kept by Messrs. Macdonald and Arnott, but this library and the one kept by Shakell had a very short life. These libraries were purchased in 1787 by one Messrs. Cock, Maxwell & Co., who started a big new Library entitled 'Calcutta Circulating Library'. The firm made an announcement of their venture in their advertisement in the *Calcutta Gazette* dated December 13, 1787:
Calcutta Circulating Library.

Messrs. Cock, Maxwell & Co. having purchased both the Circulating Libraries, opened in Calcutta, by Messrs. Macdonald & Arnott and Mr. Shakell, they take this opportunity of informing their friends and the public, that they are now united into one General Library to be kept for the present, at the house lately occupied by Messrs. Macdonald & Arnott.

The present proprietors hope for the favour and patronage of the public, as well as on account of the very large and extensive collection of books they have for circulation, as from the attention and assiduity they are resolved to give in conducting it. They assure the public, that considerable collections of books and new publications are expected from former orders, and that it shall ever be their study and endeavour to render this Library deserving of general encouragement.

The two Libraries of Calcutta being now united at a very great expense to the Proprietors, they flatter themselves that a monthly subscription of eight sicca rupees will not be considered an inadequate allowance for the superior convenience and accommodation they are now able to offer to the public.

They have also very extensive collection of books for sale; partial catalogues of these have already been published, but considerable additions are now made from their late purchases, which they will occasionally announce by advertisement.

They have also for sale at the Library a large assortment of stationery in excellent condition.

Messrs. Cock, Maxwell & Co., were highly enterprising. They were not satisfied with keeping only a circulating library in Calcutta alone; they wanted to expand their activity in this respect. So they proposed to open circulating libraries at some other places where European population was appreciably large. And for this obvious reason they selected Berhampore, Dinapore and Cawnpore. In two consecutive issues of the Calcutta Gazette of 1788, they announced:
Calcutta Circulating Library

Messrs. Cock, Maxwell & Co., conceiving that a Circulating Library on the same plan with that at the Presidency would be found a great convenience to gentlemen at a distance who cannot procure books otherwise than by purchase, and they having now so large a collection on hand as to enable them to divide the same, and yet retain a sufficient number for the use of Calcutta, they propose establishing a Library at Berhampore, and also a correspondent at Dinapore and Cawnpore with books for circulation at those stations, and their vicinity, provided a sufficient number of subscribers shall be found to defray expenses. And for the accommodation of the gentlemen in the medical line, at the different stations above mentioned, they will furnish a collection of the most approved ancient and modern authors on Medicine, Surgery, Anatomy, and Chemistry.

Should their plan meet with approbation, the subscribers may be assured that no pains or expenses will be spared to render it useful. The subscriptions are to be the same as in Calcutta, viz., 8 sicca rupees per month.

Public notice will soon be given of the person who will receive subscriptions at the different stations. In the mean time such gentlemen as may approve the plan will be pleased to signify the same to Messrs. Cock, Maxwell, & Co., in Calcutta.17

We, however, do not know whether this plan was implemented. All we know is that the Calcutta Circulating Library was shifted some time in February, 1788, from the house of Messrs. Macdonald & Arnott to No. 13 in Court House Street;18 and that it had its existence thereafter only for about four years. Some-time in the early part of 1792 the books belonging to this Library were disposed of, for in the issues of the Calcutta Gazette for March and April, 1792, this advertisement had several insertions:

The Sheriff will put up to public sale, at the New Court House, the remainder of the books of the Calcutta Circulating Library.
At the beginning of the nineteenth century there came to existence an important circulating library, which was not kept by any book-seller or any sales proprietor. This Library was run by the Bengal Hurkaru. As the Bengal Hurkaru itself was started in 1798, its Library, therefore, must have come into existence sometime after 1798. Referring to it in 1860, the author of the article ‘Calcutta in the Olden Time—Its People’, published in the Calcutta Review (1860), said, “Old Libraries are few, one of the best of them was the late Hurkaru one, but at an auction of books this year rare old volumes were sold for a few annas to sirkars, and thus a valuable collection has been scattered; it contained some of the Calcutta newspapers of last century which are not now to be had.”

Obviously from this, the Hurkaru Circulating Library stood many years. The following advertisement in the Bengal Hurkaru of the 19th November, 1805, is of much interest to us; it testifies to the high quality of the stock of the Hurkaru Library, and also shows that there was a demand for serious classics:

For sale at the Hurkaru Library

Auctores Classici, in 105 volumes, elegantly half-bound, containing as follow:


The vogue of commercial circulating libraries went strong in the first three decades of the nineteenth century. The Library
kept by Messrs. Greenway & Co., during the first decade of the century must have been spacious enough as to accommodate an assembly of persons. There was an announcement in the Supplement to the Calcutta Gazette of November 3, 1814, to the effect that "sons of St. Andrew" might meet in that Library for the purpose of adjusting certain points connected with the occasion of the anniversary of St. Andrew's Day.

St. Andrews Library at W. Thacker & Co., was established in 1819. It was one of the largest circulating libraries of the time and existed for a long time. On January 6, 1819 William Thacker, who had made four voyages to the East as surgeon of an Indiaman, received a licence from the East India Company, which permitted him to reside at Fort William in Bengal to dispose of Messrs. Black Parbury & Co.'s consignment. Accompanied by his wife, Thacker duly proceeded to Calcutta, and established the St. Andrews Library in a house at the corner of Lal Bazar, "immediately to the east of St. Andrews Church, from which it is separated by Old Court House Corner, the road running round the block at right angles and emerging into Radha Bazar on the east."

From Calcutta Annual Directory for 1831, we know that besides the St. Andrews Library, there were the Circulating Library kept by H. G. C. Goulard at No. 127, Dhurrumtolla, the British Circulating Library kept by T. Ostell, bookseller, at Tank Square and the Union Library kept by Messrs. Canty & Co., at No. 28, Dhurrumtolla. Obviously, the Directory took notice of only the most prominent circulating libraries of the day. Many minor ones, such as, to take a casual instance, J. J. Fleury's Library at No. 67, Cossitolla, which had advertised in the Calcutta Gazette of January, 6, 1831, about the addition of some new French books to its stock, were left out.

The circulating libraries owed their growth and existence mainly to the expanding population of Englishmen in Calcutta and the popular demand for books as a means of amusement and relaxation. The growth of the white population may be judged by the fact that by 1750 the settlement of Calcutta held some 1500 white people of whom about a thousand composed the garrison; by 1837 the number rose to about 12,200. It was expected that since the European society in this country was limited and composed of people having education and being gentlemen,
the general reading public would be more interested in serious books. But to a contemporary observer the case appeared otherwise. The following letter from him to the Editor, *Government Gazette*, bespeaks the feelings of a section of serious readers, with regard to the contemporary literary taste:21

To the Editor of the Government Gazette.

Sir,—A list of Books was put into my hands the other day; opposite some of their names was written "sold," curiosity led me to read the Catalogue, and remark those which had been so quickly disposed of, and thus to be enabled to form some idea of the public taste with regard to literature. Almost all the best English works were unsold: there appeared to be no demand for the histories of Greece, Rome, "Melmoth's Cicero," or in fact, for any of a serious or national nature. Under the head "sold," I found on the file "The Sorrows of Werter," Spirit of English Wit, Spirit of Irish Wit, Life of Rochester, Ladies' Museum, Ackermann's Repository, &c, &c. Is it not a disgrace, Mr. Editor, that such trash as I have just mentioned should be sought after with so much avidity in India? I say in India; because the society in this country is very limited, and composed of people of some education, all holding the situation in life of gentlemen. This is not exactly the case in England. There we have rich butchers, rich men milliners, rich tailors, and rich barbers (always leading characters). Now, the eagerness of a romantic snip to read the "Sorrows of Werter" may be excusable, and by the barber's procuring the Spirit of Wit, and Ackermann's Repository, the poor man would only be "labouring in his vocation," and could not be blamed for studying to deck our faces with smiles whilst he ornamented our heads with curls, shewing a noble example of laudable industry; amusing and adorning us at one and the same time. But surely it is a reproach against our taste that stuff, such as the above, should have been bought up immediately, and other valuable productions neglected. I think that in general one can form a pretty correct judgement of a person's mind by seeing his library, in the same way that you can judge of his character, by observing that of the company
with whom he associates. At home I once had a strong proof of the truth of this assertion. Amongst the books of a person of a diseased mind, who wished it to be believed that he knew everything, I found Sermons, Homilies, Volney's Ruins of Empires, Aristotle, Grammars, Dictionaries, Letters upon Education, and Joe Miller! all crowded one upon another. What can be more deplorable than to see a mind thus distorted and corrupted? It is in my opinion a kind of madness, but little removed from that of the "Strawcrowned King of Moorfields." The fashion is now to have a collection of books, and one has only to fill his shelves with volumes, use long words (no matter if misapplied) upon every occasion, and strew his table with papers, to be esteemed by the generality of mankind an eccentric being, which, by the way, with most people is synonymous with a man of abilities. We have now quacks in literature as well as in physic; but I trust that in the next list of books for sale I may find the public taste a little altered; for the better it must be. You may perhaps recollect that the books found on the table of the unfortunate Cordelia, (the chère amie of Talleyrand) after she had committed the fatal act, were, Rousseau's Eloisa, and the Sorrows of Werter, the former of these was open, and had the following passage underlined:—"By making existence insupportable, God commands us to put an end to it; in putting an end to existence, we therefore only obey the commands of the Divinity." The Sorrows of Werter, I need hardly tell you, has generally been found on the table of every suicide.

I remain, Sir,

Yours most obediently,

AN OBSERVER.

A streak of puritanic severity is easily discernible in the critical attitude of the correspondent. He seems to have anticipated Coleridge, whose censorious verdict upon circulating libraries and the reading public devoted to them may be quoted here:

For as to the devotees of the circulating libraries, I dare not compliment their pass-time, or rather kill-time, with
the name of reading. Call it rather a sort of beggarly day-dreaming, during which the mind of the dreamer furnishes for itself nothing but laziness, and a little mawkish sensibility; while the whole material and imagery of the dose is supplied ab extra by a sort of mental camera obscura manufactured at the printing office, which pro tempore fixes, reflects, and transmits the moving phantasms of one man’s delirium, so as to people the barrenness of a hundred other brains afflicted with the same trance or suspension of all common sense and all definite purpose. We should therefore transfer this species of amusement (if indeed those can be said to retire a musis, who were never in their company, or relaxation be attributable to those, whose bows are never bent) from the genus, reading, to that comprehensive class characterized by the power of reconciling the two contrary yet co-existing propensities of human nature, namely, indulgence of sloth, and hatred of vacancy. In addition to novels and tales of chivalry in prose or rhyme, (by which last I mean neither rhythm nor metre), this genus comprises as its species, gaming, swinging, or swaying on a chair or gate; spitting over a bridge; smoking; snuff-taking; tete-a-tete quarrels after dinner between husband and wife; conning word by word all the advertisements of daily newspaper in a public house on a rainy day, &c. &c. &c. 22

But the letter from ‘Observer’ presents a cross-section of the attitude of the then European society in India to books and reading. Literary snobs were there as they are to-day. Much reading was done without any guidance and selection. Too much sentimental projection was made in reading works of fiction and that is why a genre of novels became a causative factor or an accessory of suicides. The letter also testifies to the temporal and variant nature of literary judgment depending upon the Zeitgeist and the cultural forces of an age. The correspondent’s reckoning Goethe’s ‘Sorrows of Werter’ (i.e. Werther) as a trash was owing to the unrefined literary taste of the age, which failed to get at the deeper import of the work and considered it merely as a sentimental story of a love-lorn youth whose burden becomes too great for him to bear.
CHAPTER IV

References

5. *The Newspaper*.
8. *Calcutta in the Olden Time*, p. 188.
10. Ibid., October 21, 1780.
11. Ibid., January 31, 1781.
12. Ibid., March 10, 1781.
13. See Appendix II.
CHAPTER V

Oriental Learning

1

To get a proper perspective of our study, we may, at this stage, recall how the British power strengthened itself in India during 1758 to 1835. Illness compelled Clive to quit India in 1767. In that one decade after the battle of Plassey, the East India Company found itself to have become the actual sovereign of Bengal, Bihar, the ‘Norther Circars’, and Orissa, in the limited sense meaning Midnapur and part of Hooghli, with a commanding influence over the policy of the ruler of Oudh. The Directors sought for a strong man to govern their acquired territory in India and found such a man in Warren Hastings, who took over charge of the office of Governor of Bengal in April, 1772. It fell on him to lay the foundations of stable government. He created a Revenue Board at Calcutta, which became the capital. British officers were appointed as Collectors of Districts and Divisional Commissioners. Civil and criminal courts were established at Calcutta and in the provinces, and arrangements were made for translating works on Indian law.

During 1773-4 Hastings helped his ally of Oudh in making the conquest of Rohilkhand, which was annexed to Oudh, and thus he secured the Bengal frontier against Maratha invasion.

In 1773 the Regulation Act was passed. This statute limited the powers of the proprietors of the Company, required the submission of despatches to the King’s ministers for information, transformed the Governor of Bengal into a Governor-General in Council with partial controlling powers over all British establishments in India, and constituted a Supreme Court of Judicature consisting of a chief justice and three judges. Warren Hastings was appointed the first Governor-General of India, with powers of control over other settlements, in matters of peace, war and alliances, retaining his position also as Governor of Bengal.

Annexation was not in favour with Hastings. In 1785 when he went home, British India comprised Bengal, Bihar, a small area of Orissa, Ghazipur, Benares, the ‘Northern Circars’ (except Guntur), Madras, and a limited area adjoining, with Fort St.
David and some other little settlements on the east, besides Bombay, Surat, and a few other places on the west coast.

In 1799 Lord Wellesley brought about the destruction of Tipoo’s power, which was virtually a serious blow to the schemes of Napoleon Bonaparte, whose dream of an Eastern empire had been shattered in the previous year (1798) by Nelson’s naval victory at the battle of the Nile.

In 1802, by the Treaty of Bassein, the independent powers of the Peshwas were crushed.

In 1809 Ranjit Singh signed at Amritsar, the treaty establishing “perpetual amity between the British Government and the state of Lahore.”

In 1813 the Indian trade was thrown open to all comers, and the Company was allowed to retain its monopoly only in the commerce with China. By 1832 the Indian Empire was an established fact, and it was thought whether the Crown should take over the direct administration or continue to exercise its power through the medium of the Company. But the British Ministry was not then ready to undertake that responsibility, and the Parliament prepared to continue the use of the Company’s machinery. The Company, however, ceased to exist as a commercial body; its assets were bought at a valuation, and its organization became merely an extra wheel in the mechanism of the Imperial Government. By the Charter of 1833 the Government of India was formally empowered to make legislation. Madras and Bombay were deprived of the legislative power, and a Law member was added to the Governor-General’s Council. Europeans were permitted to hold lands, and it was declared that “no native of India, nor any natural-born subject of His Majesty, should be disabled from holding place, office, or employment by reason of his religion, place of birth, descent, or colour.”

With the emergence of the East India Company as a ruling power, new contacts between the English and the people of India were inevitable. The situation demanded how the English, as a ruling people, should assume not only the responsibilities of a stable government, but also those of the welfare of their subjects, both economic and cultural, and, on the other hand, how Indians,
as a subject people, would react to the new government and shape their relationship with the people who became their rulers. The full force of the contacts and influences centred on Bengal. The reason was that Bengal was the first and greatest acquisition of the ruling Company, that the Governor of Bengal was also the Governor-General of India, and that Calcutta was the seat of the new government and the chief business place.

At first the contacts between the ruler and the ruled were not at all vigorous, and it was because of the non-intervention policy of the Imperial power towards matters concerning the culture of the subject people. It was thought that meddling with the religious and other cultural affairs of the country would cause dissipation of power and thereby jeopardy to the solidarity of government. But the neutral policy could not continue for long. Whether they liked it or not, the authorities of the Company government had soon to associate themselves with certain elements of the culture of the Indian people, the most important of which was education.

The first two Governors emulated the example of Indian rulers who had acted as patrons of learning. In 1781, Warren Hastings who was a master of Bengali and Persian and had a good working-knowledge of Urdu, founded the Calcutta Madrassah for the cultivation of Arabic and Persian studies. And what Hastings did for the Muslims, his successor, Lord Cornwalis, did for the Hindus in 1792, by supporting the establishment of the Sanskrit College at government cost in the sacred city of Benares. The following extract from the Minute by Warren Hastings, dated the 17th April, 1781, shows the circumstances and the motive behind the establishment of the Madrassah:—

In the month of September, 1780 a petition was presented to me by a considerable number of Mussulmen of credit and learning, who attended in a body for that purpose praying that I would use my influence with a stranger of the name of Mudgid O’din who was then lately arrived at the Presidency to persuade him to remain there for the instruction of young students in the Mahomedan law, and in such other sciences as are taught in the Mahomedan schools for which he was represented to be uncommonly qualified. They represented that this was a favourable occasion to establish a Madrassa
or College, and Mudgid O'din the fittest person to form and preside in it, that Calcutta was already become the seat of a great empire, and the resort of persons from all parts of Hindoostan and Deccan, that it had been the pride of every polished court and the wisdom of every well regulated Government both in India and in Persia to promote by such institutions the growth and extension of liberal knowledge, that in India only the traces of them now remain, the decline of learning having accompanied that of the Mogul Empire, that the numerous offices of our Government which required men of improved abilities to fill and the care which had been occasionally observed to select men of the first eminence in the science of jurisprudence to officiate as judges in the criminal and assessors in the Civil Courts of Judicature, and (I hope this addition will not be imparted to me as ostentation on an occasion in which the sincerity of what I shall hereafter propose for the public patronage will be best evident by my own example) the belief which generally prevailed that men so accomplished usually met with a distinguished reception from myself [which] afforded them particular encouragement, to hope that a proposal of this nature would prove acceptable to the actual Government.

This was the substance of the Petition which I can only repeat from my memory, having mislaid the original.

I dismissed them with a promise of complying with their wishes to the utmost of my power. I sent for the man on whom they had bestowed such encomiums and prevailed upon him to accept of the office designed for him. He opened his school about the beginning of October and has bestowed an unremitted attention on it to this time, with a success and reputation which have justified the exception which has been formed to it. Many students have already finished their education under his instructions and have received their dismissal in form and many dismissed unknown to me. The master supposing himself limited to a fixed monthly sum which would not admit a large number besides day scholars, he has at this time forty boarders mostly natives of these Provinces, but some sojourners from other parts of India. Among them I had the satisfaction of seeing on the
last new year's day, some who had come from the districts of Cashmeer, Guzarat, and one from the Carnatic.

I am assured that the want of suitable accommodation alone prevents an increase of the number. For this reason I have lately made a purchase of a convenient piece of ground near the Boita Connah in a quarter of the town called Poddor and have laid the foundation of a square building for a madrassa constructed on the plan of similar edifices in other parts of India.

Thus far I have prosecuted the undertaking on my own means and with no very liberal supplies I am now constrained to recommend it to the Board, and through that channel to the Hon'ble Court of Directors for a more adequate and permanent endowment.¹

Now let us quote the letter dated the 1st January, 1792, which J. Duncan, who was the Resident of Benares, wrote to Lord Cornwallis, Governor-General in Council, and on the basis of which the Sanskrit College was established:

MY LORD

HAVING in view to the surplus Revenue expected to be derived from the permanent settlement (as reported in my address of the 25th November, 1789) and of the instructions thereon passed by your Lordship in Council in February last to transmit for the consideration of Government my sentiments regarding its appropriation reflected frequently on the subject; it appeared to me that a part of those funds could not be applied to more general advantage or with more local propriety than by Institution of a Hindoo College or Academy for the preservation and cultivation of the Laws, Literature and Religion of that nation, at this centre of their faith, and the common resort of all their tribes.

Two important advantages seemed derivable from such an establishment, the first to the British name and nation in its tendency towards endearing our Government to the native Hindoos; by our exceeding in our attention towards them; for although learning has ever been cultivated at Benares, in numerous private seminaries, yet no public Institution of the kind here proposed ever appears to have existed; to which
may, in a considerable degree, be attributed the great difficulty of now collecting complete treatises (although such are well known to have existed) on the Hindoo religion, laws, arts, or sciences; a defect and loss, which the permanency of a college at Benares must be peculiarly well adapted to correct, and recover by a gradual collection and correction of the books still to be met (though in a very dispersed and imperfect state) so as with care and attention and by the assistance and exertions of the possessors and students to accumulate at only a small and comparative expense to Government, a precious library of the most ancient and valuable general learning and tradition now perhaps existing on any part of the globe.

The 2nd principal advantage that may be derived from this Institution will be felt in its effects more immediately by the natives, though not without being participated in by the British subjects, who are to rule over them, by preserving and disseminating a knowledge of the Hindoo Law and proving a nursery of future doctors and expounders thereof, to assist the European judges in the due, regular, and uniform administration of its genuine letter and spirit to the body of the people. ²

Apparently, behind the benign patronage of the Government to Indian learning there worked an ulterior motive. These institutions were to train Indian Assistants to English judges in order to explain the principles of Muslim and Hindu laws. It may be mentioned here that, prior to 1781, the Judges of the Supreme Court which had been established by the Regulating Act of 1773, administered English Law only. The Act led to much confusion and disquiet among the Indian people because of the fact that many aspects of English law were contrary to Indian customs. Hence the Amending Act of 1781 provided that “inheritance and succession to lands, rents, and goods, and all matters of contract and dealing between party and party, shall be determined in the case of Mahomedan by the laws and usages of Mahomedans, and in the case of Gentus by the laws and usages of Gentus; and where only one of the parties shall be a Mahomedan or Gentu by the laws and usages of the defendant.”³ As the English judges were inglorious of these laws and as the Company was not, for obvious reasons, prepared to favour...
the appointment of Indian judges, it became urgent to appoint Hindu and Muslim assistants to assist English judges in explaining the principles of their respective laws. It was expected that the Madrassah and the Sanskrit College would supply the Company with an adequate number of such trained assistants to judges.

But there was an unmistakable ardour among a number of Englishmen for a serious study of oriental learning, its protection and advancement. It was this ardour that prompted Sir William Jones to create in 1784 the Asiatic Society of Bengal, the purpose of which was the "enquiry into the history and antiquities, arts, sciences, and literature of Asia." Jones had sought to persuade the Governor-General, Warren Hastings, whose interest and attainments in Oriental studies were considerable, to accept the presidency of the Society, but Hastings begged leave to "resign his pretensions to the gentleman, whose genius had planned the institution, and was most capable of conducting it, to the attainment of the great and splendid purposes of its formation." Jones, therefore, accepted election to the Chair and remained President uninterruptedly until his death.4

Again, it was the same ardour that worked behind the minute, dated the 6th March, 1871, by Lord Minto, from which the following extract is quoted:

It is a common remark that science and literature are in a progressive state of decay among the natives of India. From every inquiry which I have been enabled to make on this interesting subject that remark appears to me but too well founded. The number of the learned is not only diminished but the circle of learning even among those who still devote themselves to it appears to be considerably contracted. The abstract sciences are abandoned, polite literature neglected and no branch of learning cultivated but what is connected with the peculiar religious doctrines of the people. The immediate consequence of this state of things is the disuse and even actual loss of many valuable books; and it is to be apprehended that unless Government interpose with a fostering hand, the revival of letters may shortly become hopeless from a want of books or of persons capable of explaining them...
Little doubt can be entertained that the prevalence of the crimes of perjury and forgery so frequently noticed in the official reports is in a great measure ascribable both in the Mahomedans and Hindoos to the want of the instruction in the moral and religious tenets of their respective faiths. It has been even suggested and apparently not without foundation that to this uncultivated state of the minds of the natives is in a great degree to be ascribed the prevalence of those crimes which were recently so great a scourge to the country...

Sufficient, I presume, has been already said to show the fitness of incurring some additional expense with a view to the restoration of learning in the extensive provinces subject to the immediate government of this presidency...

I would accordingly recommend that in addition to the college at Benares (to be subjected of course to the reform already noticed) colleges be established at Nuddea and at Bhour near Bhower in the district of Tirhoot.

The following are the principal rules which I would propose should be established for the superintendence and management of those institutions including that already existing at the city of Benares...

5th. That a public library be attached to each of the colleges under the charge of a learned native with a small establishment of servants for the care of the manuscripts.

6th. That the librarians be appointed and remunerated in the mode prescribed with respect to the teachers.

7th. That ready access be afforded both to the teachers and the students and likewise to strangers, under such restrictions as the public convenience may require, for the purpose of consulting, transcribing the books, or making extracts from them.

8th. That the duty of procuring books either by purchase or transcription be entrusted to the librarian under the control and orders of the committee.

9th. That public disputations be held annually before the committees, and in the presence of all other persons who may be desirous of attending and that prizes, rewards and literary honours be conferred on such of the students as shall have manifested the greatest proficiency.
The most interesting aspect of the Minute, from our point of view, is the provision laid in it for a library at each of the proposed colleges, the appointment of a native librarian whose salary was to be the same as that of a teacher, and the library's extended services to people other than the teachers and the students.

But the Sanskrit College and the Madrassah were not successful educational projects. As has been rightly said, "had the Madrassah and the Sanskrit College been successful we should no doubt, with the gradual wakening of the sense of public duty, have had more of them, and still more, and education in India might have taken a different course." In fact, they were not wanted, and being unwanted, they were inefficient. Mr. T. Brooke, the Acting President of the Committee for the management of the Sanskrit College said in his minute, 1804: "The College, instead of being looked up to by the natives with respect and veneration, is an object of their ridicule; instead of an assemblage of learned Hindoos, it resembles a band of pensioners, supported by the charity of Government." And the record of the Madrassah shows that there was in it in 1788 'grave misconduct', in 1791 'disorder', in 1811 and 1815 'inefficiency'. In 1821 an official report took notice of the lack of books in the institution, its library consisting only of twelve volumes all told! The Government, however, agreed to an expenditure of some Rs. 6,000 for the formation of a respectable library.

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Set against the Madrassah and the Sanskrit College, the College at Fort William established on the 18th August, 1800, was the most striking institution of the time. It was created by the Marquis of Wellesley who, impressed with the "sloth, indolence, low debauchery and vulgarity", which too often grew upon the younger servants of the Company, decided that they should have a proper education in Calcutta. By this education, it was hoped, their minds would be imbued with sound and extensive knowledge, as well in the languages of the people they were to govern, as in the laws they were to administer. The College was indeed a noble institution which served for the encouragement of oriental learning among the servants of the state, for its general
diffusion by the publication of valuable works and for bringing
the minds of many English and Indian scholars into close contact.

The study of the oriental languages constituted a primary
object of the institution. The acquisition of a correct and
practical knowledge of one or more of the oriental languages
for the efficient discharge of the duties of every department of
the administration was thought to be an indispensable necessity.
The authorities expressed satisfaction at the success with which
the study of oriental languages was prosecuted by the students
of the College, as manifested not only by the result of the public
examinations and disputations, but by the beneficial application
of their acquired knowledge to the duties of the public
service.'

A library was organised in the very year the College was
started, and it was made 'public' in character. Intimation to
this effect was given in the Calcutta Gazette, dated the 20th
November, 1800:

The Public Library being now founded, the names of
any persons who may think fit to make donations of Books
to the College will be recorded in a Register to be kept of the
names of the Benefactors to the Institution.

Provost Chambers, (Sd.) David Brown,
Council House Street, Provost.
The 15th November, 1800.

The chief object of this Library was the collection and preserva-
tion of Eastern manuscripts. The nucleus was the royal library
of Tipu Sultan, which had been acquired in 1799 as one of the
spoils of the battle of Seringapatam. Soon the collection of the
Library grew large. In 1806, the then Governor-General said
in a speech:

"I notice with peculiar satisfaction the extensive and
valuable collection of books which now enriches the library
of the College of Fort William. The preservation and
augmentation of the collection of Eastern manuscripts afford
the only means of arresting the progressive destruction of
oriental learning. Since the dismemberment of the Maho-
medan Empire, exposed to the injuries and hazards of time, accident, and neglect. It is worthy of the ambition of this great empire to employ every effort of its influence in preserving from destruction and decay these valuable records of oriental history, science, and religion; and in encouraging individuals who may be in possession of scarce and valuable literary works, to promote this important object by depositing works of that description in the library of the College.

I am happy to learn that the descriptive catalogue of the books and manuscripts, which constituted the library of Tippoo Sultan, has been completed by the industrious labours of Captain Charles Stewart, second Assistant to the Persian Professor. I understand it is the intention of Captain Stewart who has proceeded to England, to print that useful and interesting document."""10

But in May 1806 the Chief Secretary to Government forwarded to the College Council an extract from a Public General Letter from the Hon. Court of Directors, dated the 5th June, 1805, with special reference to their former expressed willingness, "to allot apartments for the purpose of an Oriental Repository in the additional buildings, then erecting in Leadenhall Street and that all Eastern manuscripts transmitted to that Repository would be carefully preserved and registered there." The Court of Directors were not satisfied and complained of the indifference it had experienced from the Bengal Government by whom it did not appear that any particular exertions had been made to forward their views. They reiterated their request and desired that the subject might be entered into with alacrity and zeal. They enquired especially about Tipu Sultan’s Library and directed that "all the works remarkable for the fineness and variety of the writing and the splendour of their illuminations" were to be sent to England immediately.

The former letter to which allusion is made was that of the 25th May, 1798, which we quote below.11 It serves to indicate the genesis of the India Office Library, London.

The following Extract from a letter from the Hon’ble Court of Directors, dated the 25th of May 1798, is published for general information.
By order of the Right Hon'ble the Governor General in Council,

(Sd.) D. CAMPBELL,
Sub-Secretary.

Para. 105.—You will have observed by our despatches from time to time, that we have invariably manifested, as the occasion required, our disposition for the encouragement of Indian Literature. We understand it has been of late years a frequent practice among our servants, especially in Bengal, to make collections of Oriental Manuscripts, many of which have afterwards been brought into this country, these remaining in private hands, and being likely in a course of time to pass into others, in which probably no use can be made of them. They are in danger of being neglected, and at length in a great measure lost to Europe as well as to India. We think this issue a matter of greater regret, because we apprehend that since the decline of the Mogul Empire, the encouragement formerly given in it to Persian literature has ceased; that hardly any new works of celebrity appear, and that few copies of books of established character are now made, so that there being by the accidents of time, and the exportation of many of the best manuscripts, a progressive diminution of the original stock, Hindoostan may at length be much thinned of its literary stores without greatly enriching Europe. To prevent in part this injury to letters, we have thought that the Institution of a Public Repository in this country for Oriental writings would be useful, and that a thing professedly of this kind is still a bibliothecal desideratum here. It is not our meaning that the Company should go into any considerable expense in forming a collection of Eastern books, but we think the India House might with particular propriety be the centre of an ample accumulation of that nature; and conceiving also that gentlemen might choose to lodge valuable compositions, where they could be safely preserved and become useful to the public, we therefore, desire it to be made known that we are willing to allot a suitable apartment for the purpose of an Oriental Repository, in the additional buildings now erecting in Leadenhall Street; and that all Eastern Manuscripts transmitted to that Repository will be carefully preserved and registered there.
106. By such a collection the literature of Persia and Mahomedan India may be preserved in this country, after perhaps it shall, from further changes and the further declension of taste for it, be partly lost in its original seats.

107. Nor would we confine this collection to Persian and Arabian Manuscripts. The Sanscrit writings, from the long subjection of the Hindoos to a foreign Government, from the discouragements their literature in consequence experienced, and from the ravages of time, must have suffered greatly; we should be glad, therefore, that copies of all the valuable books which remain in that language, or in any ancient Dialects of the Hindoos, might, through the industry of individuals, at length be placed in safety in this Island, and form a part of the proposed collection.

(A true Extract)

(Sd.) D. CAMPBELL,
Sub-Secretary.

On the 17th September, 1806, the Provost sent to the Chief Secretary to Government a list of the books that had been collected, under the orders of Government, by the College for the Court of Directors.¹²

This depletion of the College Library led the Council to think how they could replenish their Library and maintain its position as the fountain-head of Oriental Learning in India. Accordingly, the Council met and resolved that the study of the languages which were taught in the College might be promoted, and the acquisition of a critical knowledge of them rendered more easy, by opening to the Professors and students of the College a copious library of the most valuable works in those languages. The Council apprehended that it would be highly beneficial that a collection of all classical books as well as curious and scarce works in the languages taught in the College should be deposited for the use of the Professors and students and for reference by the learned in general, more especially if the collection included such books as were not easily procurable in any part of India. It appeared to the College Council that the wishes of the Court of Directors expressed in the paragraphs of their general letter of the 5th June, 1805, would be best accomplished in the progress
of collecting manuscripts for the College; for, in that case, the Library of the Company might be supplied with copies selected from such duplicates as might be collected, or with transcripts made from books particularly scarce. It was, therefore, thought expedient that the necessary steps should be immediately taken for procuring, at the most moderate charge, correct copies of Classical and scarce books in the Arabic and Persian languages, and in the different languages of India. The Council finally resolved that correspondence should be established through native agents for the purchase of manuscripts, conformably with lists to be furnished at Mocha, Bassora, Delhi, Lucknow, Hyderabad and Benares, or at other places where books might be most easily procured.\textsuperscript{13}

Although the interest of the Library at the Fort William College was for oriental literature, it contained a good number of European books. In 1808 the following announcement was made by the authorities of the College:

The books contained in the following list are missing from the Library of the College of Fort William. It is requested that any gentleman who may have borrowed them, or into whose possession they may have come, will return them to the Librarian of the College:

- Hyde's Opuscula
- Bibliotheca Gracca Frabricii, vol. 13
- Cruden's Concordance
- Harris's Hermes
- The Private Life of the Romans
- Gibb's Designs
- Vince's Astronomy.\textsuperscript{14}

It appears that the Library used to lose many books by lending them out. And as records show, the misuse of the Library was made mostly by Indians. In 1807, the College Council passed the following resolutions:

1. That in future such learned natives as have occasion to consult books belonging to the College Library, or to make extracts, shall repair to the College for that purpose and that
no book shall be taken away from the Library for the use of any native, excepting such work as he may be employed under the orders of the College Council, in translating, without a special order from the College Council under the signature of the Secretary.

2. That excepting instances in which a book may be destroyed by fire, or any other unavoidable accident, the person to whom a book belonging to the College Library may be lent shall replace it or pay the value of it, in the event of its being lost while in his charge.¹⁵

This restricted use of the College Library was not favoured even by the Government, and more than once the question of throwing open the College Library came before the College Council whom the Government asked to draw up adequate regulations to that effect. According to the Proceedings of Fort William, Vol. X (pages 277-283), the College Council in their reply expressed a doubt regarding the extent to which the orders of the Honourable Court were intended to apply. If the orders meant, they said, that responsible persons should be permitted to visit the Library and consult books there, then such provision already existed. If, on the other hand, persons were to be allowed to borrow books from the Library, the Council feared great loss and inconvenience. The Library, they said, had already sustained great loss by lending books to persons not in the service of the Company. In 1824 the number of books on loan was 1284, which were worth Rupees 28,335. Of these, only 875 volumes had been restored or paid for, but the remaining 409 volumes had to be considered as a dead loss. The Council argued that the restricted privileges prevented the recurrence of similar losses, and if a general licence to take out books was granted, the occurrence of similar losses would become inevitable. It seemed to them doubtful if any plan could be so devised as would answer better than the existing plan. The Secretary and Librarian, if unshackled by formal rules, would, the Council held, sufficiently meet all the wishes of the reading public and an attempt to regulate what should be of grace and favour and consequently of discretion would be attended with loss, trouble and disappointment. From his letter dated 24th August, 1825, Captain Ruddell, Secretary of the College, appears to have been strongly opposed to throwing
open the Library of the Fort William College to the general public.

On the 6th February, 1828, a complete catalogue of the Arabic, Persian and Hindustani books in the College Library in four folio volumes was submitted for the inspection of Government by the Secretary to the College Council with a request for a Treasury order for eleven hundred rupees, of which Rs. 800/- was to be paid to Maulvi Karam Ali, and Rs. 300/- to Munshi Mahomed Saka for their labours in connection with the preparation of the catalogue. The catalogue was returned on the 14th February, with the treasury order.¹⁶

There were times when the Library sold books which the authorities thought as surplus. It has been said that pages 642 to 648 of Proceedings Vol. XIII comprise a list of surplus books in the College Library the sale of which was recommended by the Secretary Captain Ruddell. By the Government letter dated the 20th September, 1831, the disposal of these books by sale by Messrs. Tulloh & Co., was sanctioned.¹⁷

On the 31st October, 1831, the Committee of Public Instruction applied to Government for transferring free of cost to the Depository of the Education Committee the oriental books which had been sent to Messrs. Tulloh & Co., for commission sale. These comprised in all 9116 volumes of which 102 had been sold on the 25th January, 1882. The remaining volumes were made over to the General Committee of Public Instruction by order of Government issued on the 31st January, 1832.¹⁸

In October, 1833, Government intimated that it was their intention to discontinue renting the Writers' Buildings after the expiration of the lease which was to expire on the 1st May, 1834. But Captain Ouseley, who was then the Secretary and Librarian, urged that the existing College buildings should be retained if it could be secured on reasonable terms. His recommendation was mainly based upon the necessity for a suitable building for the accommodation of the 'exceedingly valuable Library of books'.

Captain Ouseley in his letter gave a brief history of the foundation of the College Library. He stated,"The oriental portion of this Library is probably unequalled in point of value and extent throughout Asia; the European part is less extensive but contains a choice collection of History, Travels, Jurisprudence, Ethics, Divinity, Metaphysics, Grammar, Lexicography, Greek
and Latin Classics besides numerous works on the modern European languages particularly in French, Italian and Danish.” Ouseley then said that he had heard a rumour that the Committee for the Concentration of Public Offices had proposed to transfer the books of the College Library to the Asiatic Society’s House. He asked whether the plan had the concurrence of Government, and then stated that the Governor-General had intended that on vacating the Writers’ Buildings a house should be made available for the College and Library. Ouseley particularly mentioned about the absence of the requisite rooms in the Asiatic Society’s House. It was essential, he urged, that a suite of apartments sufficient to accommodate the Library should be built either at the expense of Government or of the Asiatic Society. He wrote, “The vaults and lobbies are in truth the only places in that house at present available for such a purpose, and these are incapable of containing above half the books of the College Library but even if this were not the case I feel assured that His Honour in Council would never consign materials constituting so noble a foundation for the formation of a National Library to perish in the vaults and passages of the Asiatic Society’s House. Viewing the question in a different light it might be doubted whether that economy be sound which would be valued even in the Honourable Company’s dead stock account at 40 or £50,000 to the risk of being lost or injured, for the sake of saving a sum in house rent that could never exceed 300/- or 400/- rupees a month.”

This letter produced the desired effect and Capt. Ouseley was directed to ascertain from the proprietors of the Writers’ Buildings the terms on which a renewed lease of the premises occupied by the College separately from the rest of the range could be had by Government. The Agent and Trustee replied asking Rs. 450/- a month as rent. Government sanctioned this on the condition that the premises were to be taken only from month to month and might be vacated at a month’s notice.

In 1835 there was again some problem with the Library with which we shall deal later on.

The importance of the College of Fort William for our study is not for its Library alone. The College also played a great role in furthering the cause of Indian printing. As mentioned earlier, the Fort William College was founded in Calcutta for imparting
knowledge of the Indian languages to British civilians. To implement the policy, the College authorities necessarily felt the urgency of having Indian language publications. The College, therefore, encouraged printing presses in Calcutta to cut typefounts and print books in Indian languages. But the local presses were all in the hands of either Europeans or Anglo-Indians, who could not arrange to cut satisfactory founts for Indian language alphabets. The College authorities then encouraged the Pundits and Munshis to establish foundries for good and acceptable founts of Indian alphabets. They also offered to patronise presses using such improved founts. The teachers of the Parsi, Hindi, Bengali and other departments of the College designed standard founts, and the new printing presses started in the city used these founts for printing books written by the professors of the College. It is said that improved Bengali founts were designed after the handwriting of Kalikumar Roy, a Bengali teacher of the College, and were cast by Panchanan Karmakar. It is interesting to note that the first printing in Hindi was done at the press of the Fort William College.

Let us now come to the Library of the Asiatic Society. The Asiatic Society, to which we have already referred, was established in 1784 by Sir William Jones. Jones came to Calcutta in October, 1783 as a Puisne Judge of the Supreme Court at Fort William. He was a distinguished scholar and a linguist. Coming to India, he devoted himself to the study of Sanskrit and desired to have an institution where united action could be taken to promote the study of oriental literature and science, and where by the co-operation of the many, the talents and abstract studies of the few would prove most effectual and derive the stimulus which emulation, publicity, and a common interest never fail to excite.

The Society came into existence after a meeting on the 15th of January, 1784, of thirty gentlemen—the elite of European community. In the terms of the original resolution, the object of the society was “enquiry into the history and antiquities, arts, sciences, and literatures of Asia.” Jones dilated upon this, and his speech was summarised into the following words: “The bounds of its investigation will be the geographical limits of
Asia and within these limits its enquiries will be extended to whatever is performed by man, or produced by nature.”

At first the members of the Society were all Europeans, and Jones said, “whether you will enrol as members any member of learned Natives you will hereafter decide.” But the question was not mooted for many years afterwards. It was on January 7, 1829, that Dr. H. H. Wilson proposed some native names,* and they were elected.

From the time the Society was founded, books, papers, manuscripts, drawings, copper-plates and other articles were, from time to time, presented to the Society, and they had to be kept, owing to the want of a better place for their preservation, in the private dwelling-house of the Secretary for the time being; and as the exigencies of European official life in India at that time brought about frequent changes, there was the possibility of serious loss. The Society, therefore, wanted a permanent building of its own. And it was able to have its building, through the assistance of Government, at the beginning of 1808. The new house removed the difficulty regarding a permanent arrangement for the preservation of the materials. It provided accommodation for a Library and a Museum. The books that had been received up to the time formed the nucleus of the Library. Funds were available every year, and also on special occasions, for the purchase of new books. On October 1, 1817, Mr. H. T. Colebrooke was appointed as agent in London to select and purchase books for the Society. Exchanges of publications were also made with leading European Societies, and of duplicates in the Library with private individuals, and members retiring from the country sometimes presented selections from their private collections. As for example, a small but very precious collection of works on art was donated by Mr. Home, who was for several years a leading member of the Society, and a much larger one of historical and other works relating to India was received from Government on the abolition of the College of Fort William as an educational institution. A very valuable collection of manuscripts, being diverse occasional papers and essays, and ten

* The names were: Prasanna Kumar Tagore, Dwarkanath Tagore, Sibchandra Das, Rasamay Datta and Ramkamal Sen. Ramkamal Sen was, however, ‘native clerk’ as early as 1803, and ‘native secretary’ for some years from 1833.
volumes of drawings of antiquarian and archaeological subjects, belonging to Colonel Mackenzie, for a long time Surveyor-General of India, were acquired in December 1822. A set of abstract translations of the Puranas, prepared by native scholars under the superintendence of Dr. Wilson, and several translations from Persian works, also came to the possession of the Society. A collection of some illustrated works on Botany was received from Dr. N. Wallich in June 1817. This collection, however, was subsequently sent to the Botanical Gardens at Sibpur.

So far about the European section of the Society’s Library. There was also another section—the Oriental one, the early history of which was very much the same as that of the European section. The Society depended mainly on casual gifts from members, which, of course, were not numerous. The first important gift was from the Seringapatam Prize Committee in 1808. It included a selection from the Library taken in loot from the palace of Tipu Sultan. There were among them many old and rare works, including a great number of beautifully illuminated manuscripts of the Koran, and of that part of it called Pansurah. An exceedingly well written old text of the Gulistan, said to be the first copy from the original manuscript of the author, and codex of the Padshanamah bearing an autograph of the Emperor Shah Jehan, were among them. Presentations were also received, from time to time, from the College of Fort William and the General Committee of Public Instruction, of books published under their superintendence and from other sources. The total, however, did not, in 1835, exceed a thousand volumes. On the abolition of the College of Fort William, the whole of its Sanskrit, Arabic, Persian, and Urdu works, mostly in manuscript, were placed under the custody of the Society. It was promised that the collection would, on the receipt of sanction of the Court of Directors, be owned by the Society, subject to two conditions only, namely,—safe and careful preservation, and unrestricted accessibility to the public at all reasonable hours. Pending the receipt of the sanction the Government defrayed the cost of the establishment, amounting to Rs. 78 per mensem. The sanction was received in 1846, when the monthly grant was stopped, and the collection became the property of the Society, subject to the two conditions aforesaid.

When the collection of the College of Fort William, as
mentioned above, came to the possession of the Society, it was a foregone conclusion that the books and manuscripts would ultimately become the Society's property, and in anticipation of the sanction of the Court of Directors, Mr. Prinsep, then Secretary, got catalogues prepared not only of the new accessions but of all the manuscripts owned by the Society. There was the Persian catalogue bearing the date 1837, which contained a total of 2,742 names, out of which 1,013 were Arabic, 1,418 Persian, and 311 Urdu—a few of these being printed books. There was the Sanskrit catalogue issued in 1838, and it included, besides Sanskrit, a few Magadhi, Bengali, Hindi, Kannada, Telugu, and Marathi names. The total was 1800. Annexed to this catalogue were lists of Sanskrit works then owned by the Sanskrit Colleges of Calcutta and Benares. These lists formed a very useful tool at that time, showing the extent of Sanskrit literature then known to exist.

CHAPTER V

References

2. Ibid., pp. 10-11.
8. Ibid., p. 182.
9. Ibid., p. 32.
21. Facts about the Asiatic Society and its Library have been mainly collected from *Centenary Review of the Researches of the Asiatic Society of Bengal, 1784-1883*, (1885), pp. 1-26.
CHAPTER VI

The New Education

1

While a section of English gentlemen including the governing class was favouring the traditional form of Indian learning, its promotion and preservation, there was another section which was vehemently against it. The spokesman of this section was Charles Grant (1746-1823). Grant first came to India in Military capacity in 1767. He returned to England in 1770 but came back in 1773 as a Factor. He rapidly amassed a great fortune and returned to England in 1790. In 1802, he entered Parliament and in 1805 became the Chairman of the East India Company. During his stay in India, Grant had observed the decadent condition of Indian society, and became firmly convinced that nothing but the spread of Western light and knowledge could save the Indian people. In 1792 he wrote a small book entitled Observation on the state of Society among the Asiatic subjects of Great Britain, particularly with respect to their morals; and on the means of improving it. We quote the following from Grant's Observations:

The true cure of darkness is the introduction of light. The Hindoos err, because they are ignorant; and their errors have never fairly been laid before them. The communication of our light and knowledge to them, would prove the best remedy for their disorders; and this remedy is proposed, from a full conviction that if judiciously and patiently applied, it would have great and happy effects upon them, effects honourable and advantageous for us.

There are two ways of making this communication: the one is by the medium of the languages of those countries; the other is by the medium of our own. In general, when foreign teachers have proposed to instruct the inhabitants of any country, they have used the vernacular tongue of that people, for a natural and necessary reason, that they could not hope to make any other means of communication intelligible to them. This is not our case in respect of our eastern dependencies. They are our own, we have possessed them

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long, many Englishmen reside among the natives, our lan-
guage is not unknown there, and it is practicable to diffuse
it more widely. The choice therefore of either mode, lies
open to us; and we are at liberty to consider which is entitled
to a preference.

The acquisition of a foreign language is, to men of cul-
vated minds, a matter of no great difficulty. English teachers
could therefore be sooner qualified to offer instruction in the
native languages, that the Indians would be prepared to
receive it in ours. This method would hence come into
operation more speedily than the other; and it would also
be attended with the advantage of a more careful selection of
the matter of instruction. But it would be far more confined
and less effectual; it may be termed a species of deciphering.
The decipherer is required to unfold, in intelligible words,
what was before hidden. Upon every new occasion, he has
a similar labour to perform, and the information obtained
from him is limited to the single communication then made.
All other writings in the same character, still remain, to those
who are ignorant of it, unknown; but if they are taught the
character itself, they can at once read every writing in which
it is used. Thus superior, in point of ultimate advantage
does the employment of the English language appear; and
upon this ground, we give a preference to that mode, propos-
ning here that the communication of our knowledge shall be
made by the medium of our language.

We proceed then to observe, that it is perfectly in the power
of this country, by degrees, to impart to the Hindoos our
language; afterwards through that medium to make them
acquainted with our easy literary compositions, upon a variety
of subjects; and, let not the idea hastily excite derision,
progressively with the simple elements of our arts, our phi-
losophy and religion. These acquisitions would silently under-
mine and at length subvert, the fabric of error; and all the
objections that may be apprehended against such a change,
are, it is confidently believed, capable of a solid answer.

It would be extremely easy for Government to establish,
at a moderate expense, in various parts of the provinces,
places of gratuitous instruction in reading and writing English:
multitudes, especially of the young, would flock to them;
and the easy books used in teaching, might at the same time convey obvious truths on different subjects; ... The Hindoos would, in time, become teachers of English themselves; and the employment of our language in public business, for which every political reason remains in full force, would, in the course of another generation, make it very general throughout the country. There is nothing wanting to the success of this plan but the hearty patronage of Government. If they wish it to succeed, it can and must succeed. The introduction of English in the administration of the revenue, in judicial proceedings, and in other business of Government, wherein Persian is now used, and the establishment of free-schools for instruction in this language, would insure its diffusion over the country, for the reason already suggested, that the interest of the natives would induce them to acquire it.¹

Grant pointed out that the knowledge of English would effect the enlightenment of the mass of the people. He observed:

With our language, much of our useful literature might, and would, in time be communicated. The art of Printing, would enable us to disseminate our writings in a way the Persians never could have done, though their compositions had been as numerous as ours. Hence the Hindoos would see the great use we make of reason on all subjects, and in all affairs....and that mental bondage in which they have long been holden would gradually dissolve.

To this change the true knowledge of nature would contribute; and some of easy explanations of natural philosophy might, undoubtedly, by proper means, be made intelligible to them. Except a few Brahmins, who consider the concealment of their learning as part of their religion, the people are totally misled as to the system and phenomena of nature; and their errors in this branch of science, upon which divers important conclusions rest, may be more easily mythological legends. Every branch of natural philosophy might in time be introduced and diffused among the Hindoos. Their understandings would then be strengthened, as well as their minds informed, and error be dispelled in proportion.

But perhaps no acquisition in natural philosophy would
so effectually enlighten the mass of the people, as the introduction of the principles of mechanics, and their application to agriculture and the useful arts. Not that the Hindoos are wholly destitute of simple mechanical contrivances. Some manufacturers, which depend upon patient attention and delicacy of hand, are carried to a considerable degree of perfection among them; but for a series of ages, perhaps for two thousand years they do not appear to have made any considerable addition to the arts of life. Invention seems wholly torpid among them; in a few things, they have improved by their intercourse with Europeans, of whose immense superiority they are at length convinced; but this effect is partial, and not discernible in the bulk of the people. The scope for improvement, in this respect, is prodigious.

What great accessions of wealth would Bengal derive from a people intelligent in the principles of agriculture, skilled to make the most of soils and seasons, to improve the existing modes of culture, of pasturage, of rearing cattle, of defence against excess of drought, and of rain, and thus to meliorate the quality of all the produce of the country!...The skilful application of fire, of water, and of steam, improvements which would thus immediately concern the interest of the common people, would awaken them from their torpor, and give activity to their minds.²

It is apparent from the above how greatly did Grant anticipate Macaulay as regards the introduction of the English education in India. He may be said to have gone far beyond the latter by stressing the importance of scientific instruction in agriculture and mechanics. Time was, however, not ripe for his suggestion to be carried out. In 1793, when the Charter of the East India Company was to be renewed, Grant made Wilberforce, the renowned philanthropist, to move the following resolution in the British Parliament:

That it is the peculiar bounden duty of the British Legislature to promote by all just and prudent means the interest and happiness of the British Dominions in India; and that for these ends such measures ought to be adopted as may gradually tend to their advancement in useful knowledge and to their religious and moral improvement.³
Wilberforce further proposed to insert a clause in the Company Charter to the effect that “the Court of Directors of the Company shall be empowered and commissioned to nominate and send out from time to time a sufficient number of skilled and suitable persons who shall attain the aforesaid object by serving as schoolmasters missionaries, or otherwise.”

The resolution was opposed tooth and nail by the Court of Directors. They wanted to stick to their policy of religious neutrality in consolidating their empire in India and they feared that the missionary with his excessive zeal for conversions would invariably get into trouble with the Indian people. And they were not anxious to undertake the duty of educating the Indian people on political and financial grounds. They urged that “the Hindus had as good a system of faith and morals as most people and that it would be madness to attempt their conversion or to give them any more learning or any other description of learning than what they already possessed.” Wilberforce’s resolution was negatived by the Parliament. But notwithstanding the defeat, Grant and Wilberforce worked together and kept the agitation alive.

Although the Government was against the introduction of English education in India, a section of the people in Bengal, particularly those people living in and around Calcutta, became very much eager to learn English. The desire for making a better living through a knowledge of the language was there, but the new learning was prized by members of rich families and leaders of the Hindu community who wanted to bring themselves into live contact with the new rulers. As there was no provision of imparting the education on any systematic line, many English-teaching mushroom schools sprang up at diverse places in the city and around it. The growing demand for English education was exploited by many individuals as sources of income. We quote the following interesting account given by Carey:

Let us turn to a spot, now much changed from its pristine desolate appearance, and long known by the name of Cooly Bazar. The pretty church, and the little mansions, whic
now adorn the spot, were not then (in the latter part of the last century) to be seen. Small bungalows, like so many mounds of straw, broke the level prospect of the situation, and were the habitations of invalid soldiers, who had fought at Seringapatam, or helped to drive the enemy from the plains of Plassey. Living upon a rupee a day, these old pensioners smoked and walked, and smoked and slept their time away. One more learned, perchance, than the rest opened a school and while the modest widow taught but the elements of knowledge in the barracks of Fort William, the more ambitious pensioner proposed to take them higher up the hill of learning. “Let us contemplate him seated in an old fashioned chair with his legs” (we are quoting the words of a writer in the Calcutta Review) “resting on a cane morah. A long pipe, his most constant companion, projects from his mouth. A pair of loose pyjamas and a charkanah banian keep him within the pale of society, and preserve him cool in the trying hot season of this climate. A rattan—his sceptre—is in his hand; and the boys are seated on stools, or little morahs, before his pedagogue majesty. They have already read three chapters of the Bible, and have got over the proper names without much spelling; they have written their copies—small round, text and large hands; they have repeated a column of Entick’s Dictionary with only two mistakes; and are now employed in working Compound Division, and soon expect to arrive at the Rule of Three. Some of the lads’ eyes are red with weeping, and others expect to have a taste of the ferula. The partner of the pensioner’s days is seated on a low Dinapore matronly chair, picking vegetables, and preparing the ingredients for the coming dinner. It strikes 12 O’clock; and the schoolmaster shakes himself. Presently the boys bestir themselves; and for the day the school is broken up.” Such were the schools which soon after the establishment of British supremacy in the East, were formed for the instruction of youth of both sexes. They were looked upon simply as sources of revenue, and hence every individual in straitened circumstances—the broken-down soldier, the bankrupt merchant and the ruined spendthrift—set up a day school, which might serve as a kind of corps de reserve, until something better turned up. As British
supremacy began to extend, and the increasing demands of war and commerce caused an influx of Europeans into this land, greater efforts and on a larger scale, were made to extend the benefits of education and to elevate its tone.⁶

The Calcutta Gazette of the 24th June, 1784, contained this advertisement:

*A Private Boarding School*

Where only a small number of children (not exceeding sixteen) will be taught English and French by able masters. A convenient and airy house, situated in a healthy part of Calcutta, is taken for that purpose, and the school is now opened for the reception of children. For particulars, please to enquire at the Library, or at Mr. Bernard’s Commission Warehouse.

The tone of education in the private schools was, however elevated by such persons as Mr. Brown (later on the provost of the Fort William College) who conducted a boarding school for Hindu boys in Calcutta in 1788, and his followers, Aratoon Peters, Sherbourne, Farrell, Drummond and others. Sherbourne’s school was in its day the most fashionable, and it attracted pupils from the best families. It may be mentioned here that Prince Dwarka Nath Tagore, grandfather of the poet Rabindranath Tagore read in Sherbourne’s school. Farrell’s Seminary and Drummond’s Durrumtollah Academy competed with each other. Annual examinations were first held by Mr. Drummond, and the first examination of this kind gave the death-blow to the rival seminary of Mr. Farrell’s.⁷ Some Indians also kept such schools; the names of Krishna Mohan Bose and Shibu Dutta are instances in point. Some schools for girls were run by ladies. One of the earliest schools for girls was that of Mrs. Pitts, (the earliest school is said to be that of Mrs. Hedges or Hodges) and soon after many others, such as those of Mrs. Lawson, Mrs. Copeland and Mrs. Durrell, followed. Among these Mrs. Durrell’s seminary enjoyed the most extensive support.

We learn from an advertisement of Mr. George Furly, on the 23rd May, 1793, who was about to establish an 'academy on the Burying Ground Road', what the general rates for education were
at that time:—'First class, Rs. 30 per month for board, lodging and education; Second class, Rs. 40; Third class, Rs. 64.'

The *Calcutta Gazette* (20th March, 1800) contained an advertisement about a school to be opened at the Mission House, Serampore:

A School will be opened at this House, which stands in a very healthy and pleasant situation by the side of river.

Terms including board and washing per month Sa. Rs.

Reading, Writing, Arithmetic, Book-keeping, Geography, &c. ... ... 30

Latin, Greek, Hebrew, Persian, or Sungscrit ... 35

Particular attention will be paid to the correct pronunciation of the English language. A Persian and Sungscrit Moonshi will be employed.

Letters addressed to Mr. Carey will be immediately attended to.

It has been said that this is the first intimation we have in the Calcutta papers of the location of the Baptist Missionaries at the Danish settlement of Serampore.

As another instance of a school established outside Calcutta, we quote the following advertisement from the *Calcutta Gazette* of the 6th January, 1803:

**CHINSURAH BOARDING SCHOOL**

Charles Lewis Vogel respectfully tenders this public testimony of gratitude to his several employers, and pledges himself to promote, to the best of his abilities, the education of the children already committed to his care, as well as of those who may hereafter be placed with him.

Terms per mensem

For board, tuition (comprehending Orthography, Reading, Writing, Arithmetic, and Italian Book-keeping) ... 25

For the above, together with clothes, medicine, &c. ... 35

For instruction in the Persian tongue ... 8

For ditto in dancing ... 10
Parents and Guardians are requested to signify their orders, as concern the four above specified terms.

Female children from the age of five to twelve years will be received, and taught, in addition, needle and lace-work by Mrs. Vogel.

Lastly, we give below an advertisement of Mr. Farrell about his school; published in the Calcutta Gazette of the 31st May, 1804:

New Calcutta Academy

Mr. Farrell begs leave to acquaint his patrons, friends, and the public, that the 'New Calcutta Academy' has been recently removed from Cossitollah Street, to that large, airy, commodious, and eligibly situated house (known by the name of General Stibbert's House) in the West end of the Durrumtollah and in the vicinity of the Esplanade, of which, as well as of the river, it commands a view. It has also the advantage of an extensive play ground, and very desirable accommodation that can contribute to the health, comfort, and amusement of the pupils.

Mr. Farrell has engaged an European Assistant of approved qualification and experience in the profession; and has adopted a regular and methodical plan of tuition, by which he hopes to merit the patronage and encouragement that may be kindly extended to him.

Reading, Writing, Arithmetic, merchant's accounts and Book-keeping, the Elements of the Mathematics and the Theory of Navigation, Astronomy, and Geography, the French, Latin, and Persian languages taught on the usual moderate terms.

N. B.—A fencing and dancing master and a music master attend the school. Also two Persian moonshees.

Calcutta Academy,
The 24th May 1804.
tant missions were commenced in this part of India. Previous to this year, missionary activities were more or less non-existent in Bengal. The first charity school was established by the S. P. C. K. in Calcutta in 1729. As this institution was unable to provide charitable education to an increasing number of destitute Anglo-Indian children, the Calcutta Free School (now St. Thomas School) was formed under the patronage of the governor-general. This was in 1789. Besides this solitary example, missionary activity was almost absent in Bengal in the initial stage. Of course, we should recognize the efforts of Rev. John Kiernander whom Clive invited in 1758 and allowed him a free hand in the discharge of his missionary duties. Within a year of his arrival Kiernander started a school with 48 pupils. There were seven Armenian, fifteen Portuguese, twenty English and six Bengali students. The school was financed by public contributions.⁹

The moribund state of missionary activity was due to the fact that the Company adopted a policy of religious neutrality soon after the victory of Plassey. In 1783 the British Parliament prohibited the entry of all private persons without licence into India. Persons violating the rule were liable to fine and imprisonment which again was changed to deportation in 1793. The Parliament was forced to adopt such a measure, because private persons were suspected on political and commercial grounds. Missionaries were regarded as political dangers. The Company feared that they might attack Islam and Hinduism and consequently the peace of the country might be disturbed. In fact, those were the days of the policy of appeasement, and the Company spared no pains to placate the feelings of their subjects. This was the period, it may be pointed out, when the Company's officers used to send offerings to the Goddess Kali at Kalighat in Calcutta.

Curiously, it was in 1793 when Grant uged Wilberforce to move in the Parliament a specific measure for encouraging missionaries and schoolmasters to go to India from England, that the first Baptist missionary landed at Calcutta. He was later joined by two more persons. They started their work in the small Danish settlement at Serampore, a village thirteen miles north of Calcutta. The fear of compulsory repatriation led the missionaries to sail in Danish and American ships and to settle
at Serampore under the protection of the Danish flag. These missionaries were William Carey, John Marshman and William Ward—the famous ‘Serampore Trio’. Carey was a great scholar, and he was quick to understand the immense value of the knowledge of Indian languages for his missionary work. He started learning Bengali for the purpose. He was helped in this by a Bengali gentleman named Ram Basu. Soon he engaged himself in translating the New Testament into Bengali and completed his manuscript by 1800. Learning that the cost of printing his book at Calcutta would be Rs. 43,750 for 10,000 copies, which was beyond his means, he purchased a printing press made of wood for £40 and got his translation of the New Testament printed by this press in 1801. By the publication of this book Carey proved himself to be a complete master of the Bengali language, and in the same year he was appointed the Professor of Bengali and Sanskrit at the Fort William College. The main objective of Carey’s printing activity so far was the printing of the Bengali translation of the New Testament. His new appointment now induced him to print books on non-religious subjects for the use of his students. It may be mentioned here that his name is associated with the first creators of the Bengali prose. In the following passage taken from a letter dated June 15, 1801, Carey refers to his new appointment as ‘a very important change’, and suggests how his duties in that respect made it necessary for him to set about preparing textbooks for the use of his students:

You must know, then, that a college was founded, last year, in Fort William, for the instruction of the junior civil servants of the Company who are obliged to study in it three years after their arrival. I always highly approved of the institution; but never entertained a thought that I should be called to fill a station in it. The Rev. D. Brown is provost, and the Rev. Claudius Buchanan, vice-provost; and, to my great surprise, I was asked to undertake the Bengali professorship. When the appointment was made, I saw that I had a very important charge committed to me, and that I had no books or helps of any kind to assist me. I therefore set about compiling a grammar, which is now half printed, I got Ram Bashu to compose a history of one of
their kings, the first prose book ever written in the Bengali language; which we are also printing...

I am appointed teacher of the Sanskrit language; and though no students have yet entered in that class, yet I must prepare for it. I am, therefore, writing a grammar of that language which I must also print, if I should be able to get through with it; and perhaps a dictionary which I began some years ago.10

It was providential that Carey should have at his side the old printer Ward, who through unflagging industry made himself master of his subject and built a magnificent printing house, fitted up with its own paper-mill and type-foundry, in Serampore. For many of the languages of India and Eastern Asia types were here first cast, and the earliest printed matter in such languages brought out. Brilliant scholars like Colebrooke the Orientalist and Roxburgh the botanist sent their works here to be printed. With the help of Panchanan Karmakar and his son Manohar, Carey got various beautiful founts of the Bengali, Nagari, Persian, Arabic and other characters which were gradually introduced into the different printing establishments.

The Serampore Mission press issued between 1801 and 1832 more than two hundred and twelve thousand volumes in forty different languages. It was indeed a remarkable feat, particularly under the existing circumstances when for most of the languages types had to be designed and cut for the first time. All these publications were not merely translations of the Bible, but also included a large number of original works.11 This press also first began and standardised printing in many of the modern Indian languages. Languages like Marathi, Assamese owe their first printed book to this press.

Carey also founded a school in Dinajpur in 1794, where he had laboured before settling in Serampore. A number of schools in that district and others adjacent, were subsequently founded and maintained for twenty or thirty years. By 1817, one-hundred and fifteen schools were formed by the Serampore missionaries, most of which were within thirty miles of Calcutta, and in which above ten thousand scholars were instructed.12

It should be mentioned in this connection that it was Marquis.
of Wellesley, who first permitted the missionaries to carry on their teaching, preaching and printing activities in British territories also. This enabled some more Protestant missionaries to appear on the scene. In 1804 the London Missionary Society opened numerous schools in Vizagapatam and Chinsura. The Weslyan and the Church Missionary Society started their work at important centres viz., Agra, Surat, Meerut, Calcutta, and Tranquebar. In fact, by 1812, after which by the legislation of 1813 the Government was to take up responsibilities of educating the people under its rule, the educational activities of the missionaries spread far and wide in India.

4

The Charter of the East India Company was renewed in 1813, and a sum of one lakh of rupees was sanctioned for educational purpose. So the previous attempt to make the Company set apart a fraction of their revenues in educating the people of India was now successful. A clause was inserted on the motion of Mr. R. P. Smith, who had been Advocate-General in Calcutta, in the Charter Act, which ran as follows:

And be it further enacted, that it shall be lawful for the Government-General-in-Council to direct that out of any surplus which may remain of the rents, revenues and profits arising from the said territorial acquisitions, after defraying the expenses of the military, civil and commercial establish-

ments, and paying the interest of the debt, in manner herein-

after provided, a sum of not less than one lac of rupees in each year shall be set apart and applied to the revival and improve-

ment of literature, and the encouragement of the learned natives of India, and for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories in India; and that any schools, public lectures, or other institutions for the purposes aforesaid, which shall be founded at the presidencies of Fort William, Fort St. George, or Bombay, or in any other parts of the British territories in India, in virtue of this Act, shall be governed by such Regulations as may from time to time be made by the said Governor-General-in-Council, subject, nevertheless, to such powers
as are herein vested in the said Board of Commissioners for the affairs of India, respecting colleges and seminaries; provided always, that all appointments to offices in such schools, lectureships, and other institutions, shall be made by or under the authority of the Governments within which the same shall be situated.\textsuperscript{13}

With this Charter violent controversies arose about educational matters. The problem was whether to educate the classes in higher branches of learning, or, to provide elementary education; again, whether to preserve and promote Oriental learning, or, to introduce and encourage Western knowledge, culture and science; and further, whether the medium of instruction should be English or Persian and Sanskrit in Bengal, English or Indian languages in Bombay and Madras.

But the Company remained inactive till 1823. In the meanwhile, however, a demand for European knowledge grew strong in the country. The progressive popular opinion was very much in favour of bringing Indians into a closer contact with their rulers. Many were attracted, independently of monetary gains, to western learning because they thought that through it they would acquire superior culture. Richer classes had already started learning English and the middle classes also began to show a keen desire for studying that language.

It was only in 1823 that the East India Company set up a committee known as the General Committee of Public Instruction for the purpose of devising measures "with a view to the better instruction of people, to the introduction amongst them of useful knowledge and to the improvement of their moral character."\textsuperscript{14} The Company transferred the total educational grant and the management of the entire business of education to the Committee which started its work with the encouragement of Oriental learning because the majority of members were Orientalists and included prominent Oriental scholars like Dr. H. H. Wilson, H. T. Prinsep and others. It recognized the Calcutta Madrassah and the Benares Sanskrit College, and then established Oriental Colleges at Calcutta, Agra and Delhi. In 1824 the Committee also started a state press called the Calcutta Education Press with a monthly allowance of £70 and numerous Arabic and Sanskrit books were published on a large scale.
Scholars were appointed for translating European scientific works (as for example, Bridge's Algebra, Euclid I, Treatises on Logarithms and Surveying) into Arabic and Sanskrit. These books were required for educational institutions under the Committee. Stipends were also given to Oriental scholars and teachers.

These measures were not at all approved by the Court of Directors. In their Despatch of the 18th February, 1824, they observed that the Committee was binding itself "to teach a great deal of what was frivolous, not a little of what was purely mischievous and a small remainder indeed in which utility was in any way concerned." The Committee, of course, defended its action in a letter to the Governor-General, dated the 18th August, 1824, by stating that the "popular feeling was against such an innovation and that Oriental lore was an excellent pabulum." That this statement was not true is evidenced by Raja Ram Mohan Roy's letter addressed to Lord Amherst on the 11th December, 1823, as a protest against the establishment of the Calcutta Sanskrit College. In his letter he urged the need for instruction in modern sciences and Mathematics, and pointed out that it would be a folly to load "the minds of youths with grammatical niceties and metaphysical distinctions of little or no practical use to the possessors or to society." He further made it clear that "if it had been intended to keep the British nation in ignorance of real knowledge the Baconian philosophy would not have been allowed to displace the system of the schoolmen, which was the best calculated to perpetuate ignorance. In the same manner the Sanskrit system of education would be the best calculated to keep this country in darkness." And lastly he advocated the establishment of "a College furnished with the necessary books, instruments and the other apparatus." But his memorial went unanswered, and the proposed Sanskrit College was established in spite of opposition.

There was a popular demand for the western education in the country, and the impetus came from two directions, viz., the missionaries of whose activities we have already given an account, and next to them were enlightened Indians.

Raja Ram Mohan Roy was the first Indian to recognize the immense value of the arts and sciences of the West as means to bringing about a cultural renaissance in India. He had a
sympathetic friend in David Hare, who was neither a government officer nor a missionary, but was a watch-maker by profession. David Hare was running a primary school in close proximity of Calcutta, and his experiences showed him that almost all pupils liked to learn English. On the 14th March, 1816, a public meeting was held in his house, at which some leading Indian and European gentlemen assembled and discussed a scheme for starting an institution for providing English education. A sum of half a lakh of rupees was collected on the spot, and many more subscriptions were promised. A few days later at an adjourned meeting, it was resolved to found the Hindu College, the first collegiate institution on Western lines in this country. Hare himself provided the site of the building, and a sum of Rs. 1,13,179 was collected. The Mahavidyalaya, as the College was then termed, was opened on the 20th January, 1817. The main object of founding the institution was "to instruct the sons of the Hindus in the European and Asiatic languages and sciences." And the most important place was assigned to the teaching of English.

About Ram Mohan Roy, it may further be said that he with the help of William Adam formed the Calcutta Unitarian Society in 1821. Its aim, as explained by Adam, was the removal of ignorance and superstition, and the furnishing of all needful information respecting the evidences, the duties and the doctrines of the religion of Christ. But it did not want to act towards direct proselytism. To achieve its aim, education, discussion and publication of books were necessary. In January, 1822, a house (the upper flat of the Harkaru Office, in Dharamtolla) was rented, in which they had 'Christian service regularly conducted by the Unitarian missionary, Mr. Adam.' A school was opened, called the Anglo-Hindu (Indian) School, for English education of children, and a press was added to the Unitarian establishment, under the name of the Unitarian Press. In all these undertakings Ram Mohan was the prime mover, and supplied the required fund. The Society also organised a good Library. Ram Mohan wrote to Dr. T. Rees of the Unitarian Committee of London, under the date of the 4th June, 1824:

As to the state of the Unitarian Society in Calcutta, our committee have not yet been able to purchase a suitable piece of land for a chapel and a school. We have collected,
partly by purchase and partly by gift, a great number of works, and established a pretty respectable library in Calcutta.\textsuperscript{18}

In 1819 the Calcutta School Society was instituted. Its object was to establish native schools, both English and Vernacular, all over the presidency. It opened numerous schools and took steps for training teachers. Within two years it had 115 vernacular schools with a total strength of 3,828 pupils. In 1823 the Government sanctioned an annual grant of Rs. 6,000 for the maintenance of these schools. The Court of Directors approved of this measure. As has been said, it was “the first recognition on the part of the Court of Directors in England of the claims of education for the masses in India.”\textsuperscript{18a}

Similar activities were not wanting in other parts of the country. In 1815 members of the Church of England founded the Society for promoting the education of the poor within the Government of Bombay. Its main object was to educate the children of European soldiers. The Society established a number of schools on Lancastrian lines for Christian children at Surat, Thana and Bombay. In 1821 a special committee for education was set up, with the objects of improving the existing schools for Indian children and to start new schools. A year later, the special committee was divided into two distinct parts: one preserving the original name and confining its attention to the education of European and Eurasian children only, and a new body named the Bombay Native Book & School Society, better known since 1827 as Bombay Native Education Society, with the aim of spreading education amongst other classes. It established some English schools in the presidency and a Medical and an Engineering class in Bombay. Mr. Mountstuart Elphinstone was the first President of the Native Education Society.

In his famous educational Minute dated the 13th December, 1823, Elphinstone suggested among other things, that measures should be taken to improve the mode of teaching at the native schools, and to increase the number of schools; to hold out some encouragement to the lower orders of natives to avail themselves of the means of instruction thus afforded; to establish schools for teaching the European sciences and improvements in the higher branches of education; to establish schools for the
purpose of teaching English to those disposed to pursue it as a classical language, and as a means of acquiring a knowledge of the European discoveries; and to hold forth encouragement to the natives in the pursuit of those last branches of knowledge.

In Madras endowments for education poured forth. Many native princes patronized the cause of education. The Raja of Mysore was paying Rs. 350 annually for the Bangalore English School. The Madras School Society was similar to that in Calcutta, and was receiving an annual grant of Rs. 6,000 from Government. Sir Thomas Munro gave the education system a new direction. In his Minute of the 10th May, 1826, he stressed the need for starting two schools of a superior order for English education, one for Hindus and the other for Mahomedans, in each of the twenty districts. In June 1826 a Committee of Public Instruction was set up, and it opened a Normal School for training teachers. This school supplied the basis for the Madras High School, and ultimately developed into the present Madras Presidency College.

In Benares Joy Narain Ghosal founded in 1818 an English school with a fund of Rs. 20,000 and Government sanctioned an annual grant of Rs. 3,033. His son increased the funds of the school by another donation of Rs. 20,000 in 1825. The Agra College (originally a Sanskrit College) was founded in 1824 from the rents of certain lands held by one Gungadhar Shastri. The total proceeds of the land amounted to Rs. 1,50,000, yielding an annual income of Rs. 20,000.

The activities of the missionaries were still going strong. In 1818 the Baptists founded the Serampore College with the object of instructing Indian youths, both Christians and non-Christians, in the arts and sciences of the West. But the main object was to train selected scholars, Indian and Anglo-Indian, for missionary work. This was the first English missionary college in India. Besides the Baptists, the London Missionary Society was also very active. Between 1814 and 1818 Rev. May established 36 schools in and around Chinsura, where about 3000 students attended. After May’s death in 1818 Messrs. Pearson and Harley carried on his activities at Bankipore, Kalna and Chundernagore. Captain Stewart, under the auspices of the Church Missionary Society, opened 10 vernacular schools in
Burdwan and its neighbourhood with an approximate number of 1,000 students.

The second mission College was the Bishop’s College, founded at Sibpur, Howrah in 1820 by Thomas Fanshaw Middleton, the first Bishop of Calcutta.* The establishment of the institution was financed by the Society for the Propagation of the Gospel. It had two main objects: to train native and other Christian youths for becoming preachers, Catechists, and School masters, and to teach the elements of useful knowledge, and the English language to Hindus and Mahomedans. About Middleton, it is interesting to know that during his voyage to India he “fitted up a library in his cabin, furnished with more than a hundred volumes, Hebrew, Greek, Persian, Latin, French, and English—theological, classical, mathematical, historical, and poetical.”

5

The establishment of modern schools demanded a supply of printed books. Attempts were made to meet the growing demand. In 1817 the Calcutta School Book Society was formed. The business of the institution was conducted by a committee consisting of 24 persons, of whom 16 were Europeans and 8 natives.19 The objects of the Society were the preparation, publication and cheap or gratuitous supply of works useful to schools and seminaries of learning. It formed no part of the design of the institution to furnish religious books—a restriction, however, very far from being meant to preclude the supply of moral tracts, or books of a moral tendency, which without interfering with the religious sentiments of any person, might be calculated to enlarge the understanding, and improve the character. The attention of the Society was directed, in the first instance, to the providing of suitable books of instruction for the use of native schools, in the several languages, (English.

* “To the north of the Botanical Garden, and separated from it by an extensive plantation of teak-trees, stands the new College found by the Society for the Propagation of the Gospel, under the management and at the suggestion of Bishop Middleton, in a beautiful situation, and the building from a little distance, beautiful also, in the Gothic of queen Elizabeth’s time.”

as well as Asiatic) which were, or might be taught in the province subject to the presidency of Fort William. The Marchioness of Hastings took an active interest in the welfare of the Society. Several elementary books were prepared and sent to the press by herself. Although till 1821 the financial position of the Society was too low, yet it put into circulation 126,446 copies of useful works. In 1821 the Government gave a donation of Rs. 7,000 to the Society.

In Bombay the Native Education Society published nearly 50,000 volumes, most of which were in the local languages. Elphinstone's Minute recommended the supply of school-books and the preparation and publication of books of moral and physical science in native languages. Government sanctioned a monthly grant of Rs. 600 and a lithographic press was handed over to the Society. The Bombay Society and Madras School Book Society's publications were forwarded to Bombay as well as Madras, and the Presidencies might be said to have been co-operating in the same beneficial objects.

An important agency for circulating books among masses was the Society for Promoting Christian Knowledge. Books depots were installed at different places from 1821 onwards, and they worked very well. An account of this activity of the Society has been given by Rev. Long, from whose book the following extract is taken:

Books and Tracts—These have proved very useful to various classes in Bengal, and to none more so than to the European soldiers: "Formerly soldiers, having no means of occupying their leisure hours to advantage, buried amid the jangals of vast wilderness, yielded themselves up to dissipation and excess, which, aided by the effect of the climate, hurried them in the morning of life early victims to the tomb." In 1818, depots were formed at Kanhpur, Mirat, Ghazipur and Dinapur, under the charge of the resident chaplains: 800 school books were granted to the chaplain in New South Wales: a supply of books was sent to the little colony in Pitcairn's island, in the South Pacific Ocean. The Lords of the Treasury granted £45 per annum, for the purchase of books, to be distributed, under the direction of the Bishop, among the military in India. In 1821, a circular was
addressed by the Society for Promoting Christian Knowledge, to persons at the head of the government offices in Calcutta, requesting them to give information to their Christian writers and clerks of the publications for sale at the depot of the Society for Promoting Christian Knowledge: the plan succeeded, "a great number of persons thankfully availed themselves of the offer, and purchased a large quantity of books and tracts." In 1824, a depot was formed in the school-room of St. James' Church, Calcutta, and the Society was "thus enabled to maintain a librarian and native assistant for a less sum than they used to pay their book-seller, and moreover save the percentage upon the books sold." The importance of a depot may be estimated by the fact that such a work as Scott's Commentary on the Bible which now is sold for £5, could not then be procured under £25. Book-sellers made rapid fortunes by the enormous profits they gained, while in consequence of their dearness, books of a religious character were almost excluded from sale; the consequence was, Calcutta was inundated with the trashy novels of the day. Depots have been formed at various periods in different stations in Bengal: the sale of publications in the Calcutta depot is steadily on the increase. The Report of 1825 mentions, as an instance of the benefit conferred on soldiers by the Society, the case of a private soldier, who had derived much spiritual consolation from the New Manual of Devotions, while labouring under a fever which he caught when in the field at Arracan, and which terminated in his death. He left £21. 8s. 7½d. to the Society. And a gunner, who was also indebted to the same excellent book for most of his religious knowledge and comfort during his last illness, which took place in the General Hospital, left the humbler sum of twelve rupees, a mark of his gratitude to the Society. "These are proofs that vital religion is inspired amidst scenes of war and sickness through the instrumentality of our Society, whose books can reach the camp and the cot, and convey comfort and instruction in the absence of ministers of religion." Sailors, a class of persons who have, by their drunken and dissolute habits, inflicted deep injury on the cause of Christianity in Bengal, and strengthened the prejudices of the natives against the recep-
tion of its sacred truths, also occupied the attention of the Society. "Captains of ships, and other marine officers, are frequently supplied with the Word of God and other sacred books from its depository, at the reduced prices, or gratuitously when it is necessary, for the use of their respective crews." The following are grants made by the Society for Promoting Christian Knowledge in 1833, which show the nature and extent of its operations.

The Rev. John Bell, at Mhow, has been supplied with 6 Testaments, 12 Prayer Books, and 246 copies of the Society's publications, as a Lending Library.

The Rev. Mr. Prickett has been supplied with 354 copies of the Society's publications, as Lending Library for the use of the station of Bhaugulpore.

Dinapore has been supplied with 1009 copies of the Society's book and tracts.

100 Prayer Books and 10 copies of Sellon's Abridgment of the Holy Scriptures in Ooordoo were sent to Cawnpore.

The station of Dum Dum has been supplied with 1937 copies of the Society's publications.

Cawnpore received another supply of 10 Bibles, 14 Testaments, 50 Prayer Books, 18 Psalters, and 519 copies of books and tracts.

Meerut has been supplied with 10 Bibles, 15 Testaments, 18 Psalters, and 1370 copies of books and tracts.

Barelley has received 254 copies of the Society's publications.

The Chaplain of Fort William, and the General Hospital have been supplied with 2600 copies of the Society's publications.

Captain Lumsden has been furnished with 1665 copies of the Society's publications, as a Lending Library, and for the use of the station of Muttra.

Agra has been supplied with 722 copies of the Society's publications.

The Minister of the Mariners' Church was furnished with 477 copies of the Society's publications.

Cawnpore again received a supply of 310 copies of the Society's publications.
The Chaplain of Fort William, and the General Hospital, were further supplied with 243 copies of the Society's tracts. In 1821, the number of books sold or given away amounted to 5,885; in 1822, to 5,974; 1823, to 12,286; 1824, to 13,386; 1825, to 7,924; in 1833, to 11,774. The Parent Society has been very liberal; it granted £1000 to Bishop Middleton for Bengal; during the years 1832, 3, 4, 5, 6, it made an annual grant of £500. The Calcutta Depository in 1846 contained a stock of books and tracts amounting in value to £7000.

Books were also supplied by the British India Society which is said to have been started sometime in July, 1821. A meeting was held in London on May 26, 1821, which resolved to form the Society for the intellectual and moral improvement of British India. One of the aims of the Society was to make occasional supplies of money, books etc. to institutions. The Calcutta School Books Society must have been a recipient of books from the British India Society. A report of the former shows a list of books forming a part of its Library, which were received from the latter.

Besides elementary text books and Christian literature, adult books in Indian languages were brought out and these were sold by reputable English book-sellers. Mr. Thacker's advertisement in the Calcutta Gazette of August 29, 1822, comprising a list of Indian books for sale, may prove to be an important document for a knowledge of early printed books in Indian languages.

The growth of educational institutions and the concomitant growth of printed books, gave rise to institutional libraries. The Calcutta School Book Society developed a library from the time of its formation. The following extract appears in some of the early reports of the Society:

The Committee having decided on forming a collection of Books adapted to the general objects of the Society, which shall be placed under the charge of their Secretary, contributions are respectfully solicited of such printed books or manuscripts, as are calculated to assist them in their elementary labors. Amongst these are numbered Grammars, Vocabu-
laries, and Dictionaries in the various languages; Extracts from elegant writers; Selections of general History or Biography, with Treatises on the Arts and Sciences, whether ancient or modern, perfect or imperfect. It is presumed also, that attempts may have been often made to communicate instruction to the Natives of the country, both in the way of original composition, and translations of approved English works. These, whether completed or not, might greatly facilitate the labour of compilation, if placed within the reach of the Committee; and thus the insulated labours of individuals, zealous for the advancement of knowledge, might be rendered of general and permanent utility.

To the above it may be added, that so wide is the scope of the Society, that it would be difficult to draw the line so as clearly to designate the descriptions of works which may or may not be found useful for its Library; that it is wished to collect copies of the books of tuition used in various countries; and that specimens of handwriting (particularly those used locally or generally in writing the various languages of India), and of impressions of types, will be found useful.

Gifts to the Library are requested to be sent to Mr. Montague, Corresponding Secretary of the Society, 18, Park Street Chowrunghee.

The Books composing the existing Library of the Society are separated under three heads. 1. Its own publications, with those it has patronized, marked by an asterisk. 2. Elementary Works. 3. Miscellaneous.*

Dr. Marshman of the Serampore trio held that for the establishment of an efficient system of schools, there were three requisites—books, superintendence, and funds. The books, he remarked, should not be confined to religious instruction, but designed also to impart sound and valuable secular knowledge. He proposed to commence with a simple treatise on arithmetic, a concise work on geography, a well-digested epitome of history, exhibiting brief view of events in ancient and modern times, and including the salient points, and the best authenticated facts relative to the

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* A list of books of the Library, as existed in 1820, is given in Appendix VI.
ancient history of India. These were intended to form the elementary branch of the Hindoo juvenile library.  

The plan of the Hindu College took due cognizance of the need for a library. Its proposed building fund, as reported in the Calcutta Gazette, 'was intended for the purchase of ground and erecting buildings, and also for the purchase of a College Library.' With the inception of the College, its Library also developed so that in 1830 a correspondent of the Calcutta Gazette said that there was 'an excellent Library of standard works of literature and science in the Hindu College, for the use of students.' The Serampore College also had a good library. A report on the College, published in the Calcutta Gazette of March 13, 1823, said that the Serampore Missionaries had presented to the Library about 3,000 volumes, which they had been employed in collecting above twenty years. Likewise, most of the colleges that were established had libraries. That is why Lord Auckland said in his Minute of 1839, "Lastly, in order to make the greatest use of the advantages of the Colleges, I would attentively watch the degree to which the students profit by their access to the considerable Libraries which are now attached to many of our Institutions. Important deficiencies in those Libraries should be promptly supplied." He also suggested that "a regular register should be kept of the books read by each student, the advancement made in general knowledge by the perusal of these books should be tested by examination, and rewards should be given to the most proficient, and the subject of the employment made of the Libraries should be one for special notice in the annual reports regarding each Institution." Even today one wishes that this suggestion were taken notice of by the authorities of each school and college of our country.

Lending libraries were formed at several places by the S. P. C. K. at Chunar in 1823, at Kanpur in 1824; at Chittagong and at Meerut in 1824; at Agra in 1825; at Gorakhpur and at Ghazipur in 1827; at Landour and at Bhagalpur in 1829; at Muttra, Mhow, and Dum Dum in 1830; at Benares in 1834.

We have already referred to the publication of adult books in Indian languages. In this connection it is of interest to
mention that the School-Book Society attempted to take a stock of the 'native press'. Appendix No. II of the third Report of the Society (1819-20) is a fruit of that attempt. We quote it below:

"Though no progress has yet been made towards the preparation of a Catalogue of Native works in existence in the country, and it must necessarily be a work of time and labour, I have thought it not amiss to lay before the Committee a Memorandum respecting indigenous works, (so to term them) which have been commenced or published from presses, and conducted entirely at the instance, of opulent or learned Natives, or calculated solely for the native market.

"It is now but 15 years since the native press may be said to have been in operation, under the direction and on account of the Natives themselves; and the number of works which have appeared in the interval, considering the obstacles to their circulation beyond the neighbourhood of Calcutta is a strong proof of the spirit of enterprise on one hand, and of curiosity on the other, among the Natives. I cannot now offer a Catalogue raisonne', but merely propose giving as completed a list as I have been able to procure with a notice of the general topics of each; reserving at the end some brief remarks suggested by the subject-matter of the works generally.\textsuperscript{31}

"These may be classed under the heads of the languages in which they have respectively appeared, without reference to the order of publication (which is not easily ascertainable) but subdivided according to their subjects.

"Some judgement may be formed from these lists of the bent of the native mind and the subjects that are exercising the enquiry of Hindoos, on points wherein the disputants have endeavoured on both sides, through the medium of the English (as well as country languages), to interest their British and other fellow-subjects generally in the controversy.

"The works in Arabic and Persian are chiefly of a legal and polemic description founded on the peculiar tenets of Islam, with two or three on grammar. There are no works in Hindoo-stanee—in Sunscrit, but a few polemic pamphlets—and the chief portion of the publications hitherto issued are in the Bengalee language. In aid of useful knowledge a very cursory view will shew that (exclusive of the polemic pamphlets) very little-
appears to be doing or can be yet expected; while the greater part, as might be anticipated, are principally connected with the prevalent system of idolatry; and not a few (numbered 14 to 22) are distinguished only by their flagrant violation of common decency; and are too gross to admit of their contents being disclosed before the public eye. The avidity with which these indecent publications are sought for, and the general currency obtained for them, especially at the principal Hindoo holidays, is deeply to be lamented as manifesting aloud the degraded state of those minds which will take such pleasure therein. Most of the two latter description of works are extracted from the Poorannus (which are far below the Vedas and Durshuns, or philosophistical portion of Hindoo Writings); and by some Pundits these last works are declared by themselves so gross as to be unfit to be tolerated by any respectable Hindoo.

"Viewing this document as it deserves, surely such an institution as the Calcutta School-Book Society should not only rise in the estimation of Englishmen anxious for the best interest of their native fellow-subjects but claims the increasing support of every respectable and unprejudiced native, who cannot but be conceived that the tendency of many of these publications is most injurious to the morals and interest of themselves and their countrymen in every point of view. If through the urgent demand for schools and school-books the natives had been left to themselves (in their present state) to prepare their own works, what could have been expected, judging by such specimens in the Bengalee list as Nos. 14 and 61 &c? Even the Poooroshporikhy, (No. 40) and others, deemed the most classic and superior of their kind, exhibit glaring inconsistency of principle; and with the power ultimately of free access to other futile and filthy compositions, to which the many children now under instruction will have recourse, if there be an inability to obtain better, it needs no argument to prove that all of us are interested in endeavouring to render education a blessing rather than a practical evil.

"While there are restrictions on our Society's endeavours to this end, which have been voluntarily and unanimously agreed to for the prevention of any ground of ill-will or suspicion in the minds of the native community, there is ample room, with pecuniary and literary aid, to furnish much instructive and entertaining, exclusive of grammatical helps to the knowledge of lan-
guages, which is but the key to knowledge. Hence the importance of such associations of European and Native talent and skill jointly in the task of selecting and preparing the materials for publication, in which so much is required to be done. Now that in the Bengalee department at least a tolerable stock of elementary works have been supplied (and I imagine we must look to the aid of an Association in the Upper Provinces to any thing effectual for education in Hindoostan) it is most desirable to encourage a compilation both of tracts on common subjects of information, and of succinct works which shall form some foundation for a knowledge of real science. It has been suggested to me by a friend, that a translation of some of Lord Bacon’s works (as his Novum Organum &c. which has been the groundwork of much of the science cultivated in England) would offer much interesting matter for publication; and I should be glad if my friend’s proposition (when it comes forward), or any similar one, should meet the Society’s approbation and encouragement."

The above is a memorandum which was drawn up for the Society Committee by the Corresponding Secretary, E. S. Montagu. It shows that the School Book Society reviewed the situation of the native press with a moralistic attitude, and they were able to receive appreciation of their work from a section of the educated class in the country. They received a memorandum signed by twenty-nine native persons. This memorandum was printed in the original Bengali along with an English version in the Society’s Third Report. We quote the English version:

**TO GOD BE VICTORY**

“A short time since the Inhabitants of Bengal engaged in business were ignorant of the orthography of their own language, of the meaning of its words, and of the history &c. of foreign countries. This defect may be attributed to the difficulty of writing and understanding Bengalee thoroughly without an acquaintance with Sanscrit—to the very limited number of qualified teachers, under whose care children from their infancy might learn to read and write correctly—and to there being no works written in Bengalee, which treated at all on geographical subjects. Consequently the inhabitants of this country, being
unacquainted with reading, writing and geography, and acquiring only a smattering of such knowledge as would assist them in getting money, passed their lives in a state of complete (mental) darkness.

"Besides this, till the introduction of printing into the country, no books on any subject which learned men had corrected and by the study of which the common people might improve themselves, were ever circulated. And after this art was introduced by Europeans, and they had begun to publish a variety of useful books, the Natives as soon as they acquired it only injured the minds of the rising generation, and initiated them into the most vicious practices, by publishing the Rotimunjuree, Bidya soondur, Cam-shastru, and other such obscene books.

"But at length, through the benevolence of many English and Native Gentlemen, interested in promoting the welfare of mankind, an Institution, denominated the School-Book Society (intended to communicate valuable knowledge to the indigent youth of Bengal) which may be compared to a compact and glorious luminary, has arisen—and by the Bhoogol Britant, Digdursun, Obhidhan, and other correct and instructive-books, as by so many glorious rays, is gradually destroying the darkness of ignorance and introducing the light of knowledge. —The undersigned Inhabitants of Bengal therefore beg leave to reiterate their grateful acknowledgements to the School-Book Society and to pray that they would still continue to afford them the means of instruction.

Signed by 18 Brahmins and 11 Cayusthus."\(^\text{33}\)

Ten years after, the native press and book production was warmly appreciated by the *Sumachar Durpun*, whose review was incorporated in the *Calcutta Monthly Journal*. We quote from the latter:

"When we consider that the first experiment in printing Bengalee books for sale among the natives, was made only sixteen years ago, we feel astonished at the rapid progress which the native press had made in so short a time. The first work ever printed was the Unuda Mungul, published on speculation in Calcutta by Gunga-kishore, formerly a compositor in Serampore Press. The list we have printed exhibits thirty-seven books
and treatises as having been published in Bengalee language during the last year. Though some of them are but pamphlets, yet, it is a matter of great satisfaction to find that a spirit of reading has grown up so rapidly among the Hindoos, as to encourage so extensive a use of the press. A great proportion of these books relate to the present system of Hindoo worship, but as knowledge spreads among the natives, we may expect that works of science and literature will meet with encouragement among the enlightened Hindoos, and that many will be found ready to publish translation of scientific works in the Bengalee language.

"From the best information we have been able to collect we are led to believe that the number of subscribers to native newspapers has been doubled within the last twelve months. It is also very satisfactory to find the Editors gradually taking in a wider range of subjects, a circumstance which we attribute to the increase of knowledge among the body of the people. When the first paper was published twelve years ago, we were censured by many of our subscribers for inserting intelligence respecting countries, of which, they know not even the name. But we perceive with much pleasure, that the papers in Calcutta conducted exclusively by natives, have now begun to introduce intelligence from all parts of the world. The transactions of foreign countries have begun to interest the natives; more particularly information regarding all events which are passing in England. A singular instance of this came under our notice some little time ago. One of the papers in Calcutta recently published a prospectus, in which the Editor mentioned by name the various countries in the world, respecting which he proposed to insert intelligence. Soon after, we received a letter from one of our Mofusail subscribers, to say that unless the Durpun, embraced an equally wide range of subjects, he should be obliged to give it up." 

But however active the native press might have been, the demand for books in Indian languages was far less than that for English books. This disparity was due to the craze for English education and English books. The craze was fostered by the Vidyalaya or Hindu College. The Committee of Public Instruction, 1831, remarked:

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"In addition to the measures adopted for the diffusion of English in the provinces, and which are yet only in their infancy, the encouragement of the Vidyalaya, or Hindu college of Calcutta, has always been one of the chief objects of the committee's attention. The consequence has surpassed expectation. A command of the English language and a familiarity with its literature and science have been acquired to an extent rarely equalled by any schools in Europe. A taste for English has been widely disseminated, and independent schools, conducted by young men reared in the Vidyalaya, are springing up in every direction. The moral effect has been equally remarkable, and an impatience of the restrictions of Hinduism and a disregard to its ceremonies are openly avowed by many young men of respectable birth and talents, and entertained by many more who outwardly conform to the practices of their countrymen. Another generation will probably witness a very material alteration in the notions and feelings of the educated classes of the Hindu community of Calcutta."35

The progress of events was urging the adoption of a more decisive course. As Trevelyan said, "The taste for English became more and more widely disseminated. A loud call arose for the means of instruction in it, and the subject was pressed on the committee from various quarters. English books only were in any demand: upwards of thirty-one thousand English books were sold by the school-book society in the course of two years, while the education committee did not dispose of Arabic and Sanskrit volumes enough in three years to pay the expense of keeping them for two months, to say nothing of the printing expenses. Among other signs of the times, a petition was presented to the committee by a number of young men who had been brought up at the Sanskrit college, pathetically representing that, notwithstanding the long and elaborate course of study which they had gone through, they had little prospect of bettering their condition; that the indifference with which they were generally regarded by their countrymen left them no hope of assistance from them, and that they therefore trusted that the government, which had made them what they were, would not abandon them to destitution and neglect. The English classes which had been tacked on to this and other oriental colleges had entirely failed in their object.
The boys had not time to go through an English in addition to an oriental course, and the study which was secondary was naturally neglected. The translations into Arabic, also, appeared to have made as little impression upon the few who knew that language, as upon the mass of the people who were entirely unacquainted with it."

Trevelyan also drew on the reports of the School Book Society to show the great preponderance of English books and the popular demand for instruction in western literature and science. He said, "...the time has arrived when instruction in western literature and science may be given on an extensive scale, without any fear of producing a reaction.

"The proofs that such is the actual state of things have been already touched upon. As the principle of the school book society is, to print only such books as are in demand, and to dispose of them only to those who pay for them, its operations furnish, perhaps, the best test of the existing condition of public feeling in regard to the different systems of learning which are simultaneously cultivated in India. It appears from their last printed report, that from January 1834 to December 1835 the following sales were effected by them:

<table>
<thead>
<tr>
<th>Language</th>
<th>Sales</th>
</tr>
</thead>
<tbody>
<tr>
<td>English books</td>
<td>31,649</td>
</tr>
<tr>
<td>Anglo-Asiatic, or books partly in English and partly in some eastern language</td>
<td>4,525</td>
</tr>
<tr>
<td>Bengalee</td>
<td>5,754</td>
</tr>
<tr>
<td>Hinduee</td>
<td>4,171</td>
</tr>
<tr>
<td>Hindusthanee</td>
<td>3,384</td>
</tr>
<tr>
<td>Persian</td>
<td>1,454</td>
</tr>
<tr>
<td>Uriya</td>
<td>834</td>
</tr>
<tr>
<td>Arabic</td>
<td>36</td>
</tr>
<tr>
<td>Sanskrit</td>
<td>16</td>
</tr>
</tbody>
</table>

"Indeed, books in the learned native languages are such a complete drug in the market, that the school book society has for some time past ceased to print them; and that society, as well as the education committee, has a considerable part of its capital locked up in Sanskrit and Arabic lore, which was accumulated during the period when the oriental mania carried
everything before it. Twenty-three thousand such volumes, most of them folios and quartos, filled the library, or rather the lumber room, of the education committee at the time when the printing was put a stop to, and during the preceding three years their sale had not yielded quite one thousand rupees.”

There was indeed a real desire on the part of the Indians themselves to obtain the benefit of European instruction. The curiosity of the people was thoroughly roused and the passion for English knowledge penetrated the most obscure, and extended to the most remote parts of the country. In the words of Trevelyan “The steam boats, passing up and down the Ganges were boarded by native boys, begging, not for money, but for books.” Trevelyan mentioned an incident to show the spirit of the time:

“Some gentlemen coming to Calcutta were astonished at the eagerness with which they were pressed for books by a troop of boys, who boarded the steamer from an obscure place, called Commercolly. A Plato was lying on the table, and one of the party asked a boy whether that would serve his purpose. ‘Oh yes’, he exclaimed, ‘give me any book; all I want is a book’. The gentleman at last hit upon the expedient of cutting up an old Quarterly Review, and distributing the articles among them. In the evening, when some of the party went ashore, the boys of the town flocked round them, expressing their regret that there was no English school in the place, and saying that they hoped that the Governor-General, to whom they had made an application on the subject when he passed on his way up the country, would establish one.”

We should also take notice of the fact that the white population of Calcutta had vastly increased by this time. In 1837, Captain Birch took a census of the population, according to which, the number of English inhabitants was 3138, of Eurasian 4746 and of Portuguese 3181. Thus the total number of the white people was 11,065. This large population needed a large supply of reading material for informa-
tion and recreation. The need was to a fair extent met by the local press and book-trade that had made a grand progress. The Bengal Directory and General Register for the year 1832 catalogued the daily newspapers, weeklies, monthlies, annuals, and also the names of presses which executed the printing of books. And to all this was added a vast stock of books and magazines imported from England, where the production of reading material had taken quite a new condition with the growth of the population and the diffusion of education. A great reading public had grown up there unlike any that had existed before. It was able to read, and often able to do little else, and enjoyed a certain amount of leisure and the means of obtaining books. It asked for something to read, and two great industries had grown up to satisfy the demand in the manufacture of popular fiction and popular journalism. And the book-trade of England found a ready and wide market in India owing not only to the large population of Europeans but also to the fast developing taste among Indians for reading material in English. The following excerpt from the eye-witness account of Emma Roberts makes an interesting reading about how Calcutta was flooded with books and how bookshops were attractive establishments in the city!

“Next to the jewellers’ shops, the most magnificent establishment in the city is that of the principal bookseller, Thacker & Co.; there are others of inferior note, which have circulating libraries attached to them; but the splendid scale of this literary emporium, and the elegance of its arrangements, place it far above all its competitors. The profit obtained upon books is more moderate than that of any other European commodity, the retail prices being entirely regulated by those of the London market; rupees are reckoned for shillings; a book which is sold at the publishers at home for a pound, is charged at twenty rupees in Calcutta; and, considering the cost of freight and insurance, the perishable nature of the commodity, and the very great care requisite to secure both leaves and binding from being injured by damp, or devoured by insects, the price cannot be considered high. Books intended for sale must be carefully taken down from the shelf and wiped every day, and not only the outside, but the interior also, must be examined; a work of time which, in a large establishment, will occupy a great
number of servants. The warping of splendid binding in hot
weather, and the rusts and mildews of the rainy season, must be
taken into account; while the white ants being no respecters
of engravings, notwithstanding the greatest care, a hiatus will
sometimes be visible in the centre of some superb specimen of
art from the burin of Finden, Heath, or others of equal celebrity.
The most expensive standard works are always procurable at
this establishment; and though it may be cheaper to literary
clubs and book societies to import their own supplies from
London, so much must be left to the discretion of the agent
employed, and, in the trade, there is such great temptation to
get rid of usable volumes, that, in the end, little saving is
exacted.

"Immense consignments of books sometimes come out to-
Calcutta, through different mercantile houses, which are sold by
auction, and are often knocked down for a mere trifle. American
editions of works of eminence also find their way into the market
at a very cheap rate; and those who are content with bad paper,
worse printing, and innumerable typographical errors, may
furnish a library of the best authors at a small expense. The way
in which a fashionable novel is got up is of little importance out
of London, where an inelegant appearance would condemn the
ablest production of the day; but in works of science, and those
intended for the diffusion of useful knowledge, the mistakes and
misprints, which are of constant occurrence in the American
editions, may produce mischievous consequences. The inhabi-
tants of Calcutta, or its occasional residents, can alone be bene-
fited by the shoal of books brought upon the coast by a fleet more
than ordinarily freighted with literary merchandise. The supply
at out-stations is never superabundant; it is only in such places
as Meerut and Cawnpore, that booksellers' shops are to be found,
and their catalogues are exceedingly scanty, people generally
preferring to send to Calcutta than to take the chance of what
may be obtained from a shopkeeper, who has not sufficient
custom to lay in an extensive stock. At the Cape of Good Hope,
the beach is said sometimes to be literally strewed with novels;
an occurrence which takes place upon the wreck of a ship
freighted from the warehouses of Paternoster Row; and
certainly, in the streets of Calcutta, those who run may read;
for books are thrust into the palanquin-doors, or the windows.
of a carriage, with the pertinacity of the Jews of London, by natives, who make a point of presenting the title-pages and the engravings upside down. Some of these books seem to be worthy of the Minerva press in its worst days; and it is rather curious that novels, which are never heard of in England, half-bound in the common pale blue covers so long exploded, and which do not figure in any of the advertisements ostentatiously put forth on the wrappers of magazines, &c., are hawked about in the highways and byways of Calcutta; and, as they are not expressly intended for foreign markets, it must be presumed, though the fact appears doubtful, that there is some sale for them at home, and that 'Mysterious Involvements,' 'Errors of the Imagination,' and 'Delicate Dilemmas,' still find supporters amongst the twaddlers of both sexes.' 40

Emma Roberts noticed the uncongenial situation in regions beyond Calcutta, where the supply of books was always insufficient, and the benefits of a library were almost unknown. She regretted that the government had not established libraries at the headquarters of every district, and that for want of adequate supply of books and provision of reading facilities, some of the great evils of Indian life were not being mitigated. Let us quote again from her book:

"Gambling is one of the great evils of Indian life; and though much more limited in its extent than in former times, it is still productive of debt, difficulty, and disgrace to numbers of heedless young men. In Cawnpore, it is sometimes carried to a very dangerous extent; more particularly at those seasons when there are few balls and parties to divert the attention of idle youths from cards and dice: and at those periods the want of a public library is also severely felt. The supply of books is seldom equal to the demand; for though there are numerous clubs established in the various corps, and a few private collections belonging to the residents, the works which are to be found in all are chiefly of a light and desultory description. Books of instruction and reference are rarely to be purchased or borrowed, and however anxious young men may be to make themselves acquainted with the natural productions of India, or to study its political history, they must remain destitute of the
means, unless they can afford to send to Calcutta or to England for the necessary materials.

"Had the government established libraries at the head-quarters of every district, a trifling subscription from the temporary residents would have sufficed to keep them up, and the advantage to young men of a studious turn would have been incalculable: but there are no facilities given for the acquisition of knowledge, and it must be picked up under the most disadvantageous circumstances. This, with the exception of Mhow, where a library has been established, is the case in every part of the Bengal presidency; and when the extreme youth of the cadets who are sent from school to fill up the vacancies of the Indian army, and their want of opportunities for improvement after their arrival, are taken into consideration, the highly intellectual state of society throughout Hindostan must excite surprise.

A church and a well-furnished library alone are wanting to render Cawnpore as delightful a residence, as an eastern climate and military duties will permit."41

9

There is an allusion to native book-hawkers in Emma Roberts' account quoted above, when she tells that books were "thrust into the palanquin-doors or the windows of a carriage". Here we present some delightful sketches of the book-hawker:

"To book-hunters especially, a very interesting character is to be found in British India in the shape of the book-wallah or book-hawker—a sort of literary pedlar who wanders about from town to town and from station to station with much patience, and an apparent love of books and periodicals which such glorious old book-worms as our Roscoe and Charles Lamb would have greatly admired. Without this dispenser of heavy and light literature in our splendid Eastern dominion, we may doubt if India would be as secure as it is. Through the travels of the book-hawker, many antidotes to poisonous writings are administered; educated natives purchase English philosophical treatises, mathematical works, magazines—all with equal composure; the poorer Hindu or Mahomedan, with Lord William Bentinck's famous remark ringing in his ear—'Education is
the first want, education the second, education the third want of India!’—dives into the box or bundle (to the astonishment of the patient coolie or native porter who carries it) for a gramer or spelling-book; while the burra sahib, his wife and daughter, seated in splendid mansion at tiffin (lunch), or it may be enjoying a siesta, with the thermometer 100° in the shade, startle at the sonorous voice exclaiming from the door, or beside the refreshing kus-kus tatties,—‘Book-hawker, Sir!’

“We shall now give two brief anecdotes of this important *periodical* visitor in India. The first may be styled

**THE TWO SHAKESPEARES:**

It was towards the close of a sultry day—we shall not say how long ago—that we were sitting beneath the porch of our humble dwelling ensconced in a comfortable armchair, and engaged in musing on the various vicissitudes of an Indian career. We were startled from our harmless reverie by the drawling tones of a voice, which said, close to the chair, ‘Master, want any book?—very good book for master.’ Turning round suddenly, we beheld, standing at our side, a middle-aged Borah, with dark turban and not unpleasant countenance. He held a book in each hand, and immediately behind him was a coolie, who had just thrown down his box or basket, covered with a blanket, on the ground.

‘Master, want Shakspeare?’ resumed the book-wallah, ‘Shakespeare very good book.’

‘Aye,’ said we musingly, ‘Shakspeare was a great man. No writer, ancient or modern ever came near him in the delineation of human character or the human passions. He is the poet of all ages, the poet of nature, fancy’s child; ‘exhausted worlds, and then imagined new!’—who can write like Shakspeare? In every sense, ‘his head was the palace of the passions.’ But anxious to see what edition of our favourite author was proffered on this occasion, we snatched the book enthusiastically from the hawker’s hand, and found it to be—*horrible dictu!*—‘Shakespeare’s Hindustani Dictionary’!

“The next is from ‘Colonel Davidson’s Travels’—the gallant officer weighing nineteen stone, and having “a strong predilec-
tion for the good things of life in general, and of tomato sauce in particular—where, according to his Calcutta reviewer, the colonel encounters a wag; and here we have a sketch of

THE CORPULENT COLONEL

‘Riding past this (Baboo’s) ghat one morning, I heard a loud call in my ear, and turning round, discovered that a Bengalee book-hawker wished to enjoy my conversation. He ran up quite-breathless, and opening his wallet, took out a little octavo half-bound in Russia volume, which he placed in my hand with an air of triumphant satisfaction. ‘Lo, Sahib! lo! Take it, sir take it.’ I took and opened the book, and the first glance displayed an old fat lady in a chair. Its title was ‘Wade on Corpulency.’ I had never before seen, although I had heard of, the work. I saw another similar etching, and at last laughed heartily. ‘What do you want for this?—how much?’ ‘You know best sir.’ ‘No, I dont; what is its value?’ ‘You ought to be the best judge of that, sir’, said the wag, laughing in my face. I immediately looked round to ascertain whether he had not been directed by some one to bring it to me as a joke, but I could not see any one.’ The Calcutta reviewer well thinks the fellow ought to have received ‘a rupee on the spot.’

Whether or not the book-wallah (lit. book-keeper) ever rises to the dignity of a native editor of a newspaper or magazines, or occasionally gives a lecture for the benefit of some of his benighted countryman, we cannot say; but there can be no doubt that, by hawking about good books, he assists ambitious editors and all young Mahomedans and Hindus who are inspired with the vanity and glory of literature."42

CHAPTER VI

References

2. Ibid., pp. 84-5.


20. *Ibid*.


24. *See Appendix-IV*.


31. These lists are given in Appendix-VII.


39. *See* Appendix-VIII.


CHAPTER VII

Literary Societies

1

Earlier we have referred to the Asiatic Society, Calcutta, and its Library. On the model of this Society, there was established in Bombay the Bombay Literary Society at the instance of Sir James Mackintosh (1765-1832). James Mackintosh, who had failed to obtain the appointment of Advocate-General of Bengal, was, however, knighted and made Recorder of Bombay and held the appointment from February 1804 to November 1811. The project of forming the Society had occurred to him before he left England. In November 1804 the Society was formed and Sir James became its first president. The objects for which the Society was founded were the promotion of literary and scientific investigations more immediately connected with India, and the study of the literature, the antiquities, the arts and the sciences of the East generally. The reading and discussion of papers by the members and the establishment of a comprehensive library were the means adopted for attaining the objects aimed at.\(^1\) This Society ultimately grew into the Bombay Branch of the Royal Asiatic Society.

It was in respect of the organization of its Library that the Bombay Literary Society differed distinctively from the Asiatic Society. While the use of the Library of the Asiatic Society was confined to a coterie, the members of the Society, the Library of the Bombay Literary Society was 'public' in its function. In the former case, none but the members of the Society were allowed to borrow books and no book was to be lent out of Calcutta without special permission from the Committee of Papers.\(^2\) In the latter case, the use of the Library was extended also to persons not members of the Society, and books were issued on loan to places outside Bombay.

The Library of the Bombay Literary Society was organized from the commencement of the Society itself.\(^3\) In 1805 it acquired a tangible nucleus in the shape of the Medical and Literary Library of Bombay, which had been established as early as 1789 by.
certain medical gentlemen of the place, who afterwards found it difficult to maintain it separately. And so the Library was incorporated with that of the Literary Society on condition of the latter's accepting the burden of all the debts and encumbrances attaching to the said Library, which amounted to about Rs. 6,751.

All efforts were made to increase the stock of books. From time to time purchases were made of the most approved publications of every year from England and standard literary, scientific and political journals etc. were subscribed. Gifts, too, enriched the stock. In 1820 the Hon'ble Mountstuart Elphinstone made a present of a number of books in foreign languages, and in 1826 the Bombay Government gave a handsome collection of very valuable Sanskrit and Prakrit manuscripts bequeathed to the Court of Directors by Dr. Taylor and of Gujarati manuscripts procured in Gujarat by Col. Miles, political Agent at Palanpur, in addition to a number of Oriental works and manuscripts presented in 1812 and 1816.4

Good notice was taken of the Library by the Calcutta papers. The Calcutta Journal of 1818 said:

"The rooms belonging to the Society are in a central situation in the town of Bombay, so as to be conveniently accessible to all. One portion of the apartments are laid out in a splendid Library, comprising at this time probably more than 10,000 volumes. Into this subscribers are admitted, with the privilege of introducing strangers without charge for a month. It is furnished with all the popular journals and periodical works of the day, and the most approved atlases of maps and charts, with globes, and every other necessary for the gratification of enquiry. Books are taken out by the subscribers on the usual terms of Circulating Libraries."5

From the beginning, the Society thought of public utility with regard to its Library. "One of the earlist objects," it is so recorded in Transactions of the Society, "that engaged the attention of the Society was the foundation of a public library."6 But actually, the extension of the use of the Library to persons not members of the Society was effected in 1811. In this year the rate of annual subscription was raised from Rs. 60 to Rs. 100,
and with a view to increase the usefulness of the Library to the public at large, it was resolved to admit persons not members of the Society as subscribers at the same rate of subscription as in the case of regular members, viz., Rs. 100. Under this rule any gentleman willing to pay the subscription and proposed by two members of the Society, might be admitted to the full use of the Library and the Reading Room without a ballot. Later on a provision was also made to permit free use of the Library for a period of one year to persons engaged in literary researches, who could not afford to join the Society as regular members. Similarly persons not usually resident in Bombay were allowed to use the Library in like manner for three months. The privilege of introducing persons to these advantages was allowed only to resident members.

The establishment of the Library was considered by the Bombay Literary Society as their best achievement. In January 1812, while moving that Sir James Mackintosh be requested to sit for the bust, General Malcolm said:

"There is no part of that plan upon which this institution is founded, which merits more admiration than that which provides for the establishment of a select and large library. This step was taken at the suggestion of the honorary president, and he looked forward with the most sanguine expectation to the effects it would produce. In this he cannot be mistaken: a spirit of curiosity and investigation will arise in proportion to the means provided for its gratification; and your most active and able members will proceed with more confidence in themselves, when they have ready reference to all that has been published on the subject which occupies their attention. This library (which will annually augment) must soon contain a collection of valuable volumes, for beyond what any individual possesses; it will be consecrated to the general diffusion of knowledge and the encouragement of literature, and cannot but tend in a very essential manner to promote the general good. Viewing it in this light, and recurring to all that I have said, I trust you will agree there is a peculiar propriety in that motion, which I shall now submit to your consideration: viz., 'That Sir James Mackintosh be requested to sit for a bust to be placed in the Library of the Literary Society of Bombay,
as a token of the respect and regard in which he is held by that body." 

It was indeed a fitting recognition of the person whose vision had made the Literary Society and its Library a matter of so much worth.

2

The example of the Bombay Literary Society was followed in Madras, principally through the active exertion of Mr. Benjamin Babington, of the East India Company's Civil Service at the Presidency. He happened to be staying at Bombay for some time with a relative, and saw sufficient of the good efforts of the Institution on the circles there, not only to take lively interest in it and to give it a constant attendance, but to form the project of introducing a similar establishment at Madras on his return there. This Literary Society also established a library that was, like its model—the Library of the Bombay Literary Society, 'public' in character. The following extract from the Calcutta Gazette of 1818 is a report on the first meeting regarding the establishment of the Madras Literary Society and its Library.

"We have infinite satisfaction in stating, that our predictions with regard to the Meeting, for the purpose of establishing a Literary Society and Public Library at Madras, were verified—inasmuch as a most respectable body of Gentlemen attended on this interesting occasion. As a Committee, judiciously chosen by the Meeting, has been appointed to frame and digest a plan and rules for this admirable institution, we would not at this stage of proceedings presume to intrude our opinions upon the public notice, further then to express a hope, that it will be composed of two distinct classes, Proprietors and Subscribers. The first class to whom the Library will belong, to be limited to thirty or perhaps forty members, their shares to be disposable, and the Proprietors to receive a small annual interest upon the principal. We enter into no further particulars for the reason we have given, but we venture to hope this may form the basis of one part of the Society, as we are convinced that a plan where individual interests are concerned is the one most likely to
operate in promoting and perpetuating this as well as all other institutions of a public nature:

The following is a brief account of the Meeting.

At a Meeting held on the 4th of February (1818) at the College, Fort St. George, for the purpose of considering the best means of establishing a Literary Society and Public Library at Madras.

The Honorable Sir John Newbolt was requested to take the Chair, and the following resolutions were adopted unanimously:

Resolved, 1st.—That it is highly desirable, that a Literary Society and Public Library be established at Madras.

Resolved, 2ndly.—That a Committee be selected for the purpose of framing a plan for the Society, and circulating it to the Gentlemen now present, as well as to those whose names have been given in; and for the purposes also of calling a General Meeting, for regulating all points unadjusted, and for deciding on the Regulations to be finally adopted.

At present it would be premature to refer to the proceedings of the Committee; hereafter we shall probably have something to say of them.”

The Library of the Literary Society of Madras developed quickly and attractively so that commenting on the Society’s meeting on the 7th January, 1820, the Calcutta Journal said:

“Of the proceedings we have but little to notice, the attention of the Meeting having been chiefly occupied in discussing some arrangements relating to the Library, which has of late been considerably augmented, and contains, we are glad to observe, numerous works both of value and standard merit. A new catalogue of the books is about to be printed.”

The impressive fact about the Madras Literary Society Library is that it could maintain its existence through the passage of time so that to day among the public libraries of India, it may be reckoned as the oldest.

* In the Encyclopaedia Britannica it is said that the Madras Literary Society and Public Library was established in 1812 (see under Libraries). This date is also cited in the Indian Library Directory (1451) published by the Indian Library Association and in Libraries in India (1952), published by the Govt. of India, Ministry of Education. Obviously, the information given in these publications is incorrect.
In Calcutta the Asiatic Society stood, as a source of inspiration for people to organise societies, though in humble measures, for the cultivation of arts and sciences. Typical of these was the Delphian Society formed sometime in 1810. It was instituted by "a few young men of this country for their improvement in Literature, the Arts and Sciences." A printed Prospectus detailed the statutes and regulations of the Society. The preamble stated:

"The unhappy inattention and indifference, with which the major part of young men, in this country, view their interests and character, as connected with that of a community, which, from local and particular consideration, they are bound by their labor and example, in some measure, to enrich and elevate, have induced a few young men, their countrymen, to come to a determination of establishing, for their mutual improvement, a Society, to be designated by the epithet DELPHIAN: which is to consist of twenty-four Fellows, (Honorary and Corresponding Members expected), who shall meet twice in the month, at a place to be appointed hereafter, for the purpose of reading and debating upon such subjects in Literature, and shall be chosen by them.

For this purpose a choice library shall be collected, by a contribution of 2 Rupees monthly a sum, hardly worthy consideration, when the benefits resulting from it, would be so inconceivably paramount.

The advantages arising from an Institution of this nature, when well conducted, will benefit those merely who may be more immediately connected with it; but, it is to be hoped, will kindle a flame in others to the same laudable end, which stimulates the Projectors of the present Institution."

The stress on the formation of a 'choice library' is worth noting. The role of the library in the cultural upliftment of a community was appreciated, and the fixing of the subscription at a much comparatively cheaper rate of Rupees two per month was obviously impelled by the Society's sensible desire to extend the benefit of the Library to a wide public. The set of rules for the Library shows how its organization and routine were thought of in commendable details. We quote the rules:
"1st.—That a Librarian be appointed every six months.
2nd.—That the Books be properly arranged, and each volume distinctly numbered. An alphabetical Catalogue shall be kept of all the Printed Books, expressing the edition of each, place where printed, date, size, price, and number, as it stands in the Library. A separate Catalogue shall be kept of the Manuscripts, ranged under proper heads. These Catalogues shall always be open for the inspection of every Member.
3rd.—That a printed Paper shall be affixed to each volume, containing the name of the Society, the number of the Book, and an abstract of the laws relating to the receiving and returning of Books; and, if it be presented to the Society, the Donor’s name shall be entered in it.
4th.—That any Member, shall have the liberty, at stated times, of visiting the Library, and reading and taking extracts from the Books and Manuscripts.
5th.—That a Fellow desiring a Book, shall write down, on a slip of paper, its number and title, and sign and date it. The Librarian shall file the paper, and cancel it, when the Book is returned to the Library; and any person taking a Book, without such written acknowledgement, shall forfeit three times its value.
6th.—That if a Book, when sent for, be in the possession of another Member, an answer shall be returned, containing the name of the person who has it, and the time when taken out of the Library.
7th.—That no Member shall have more than two volumes at a time, in his possession.
8th.—That any Member detaining a pamphlet or volume, in duodecimo above one week; an octavo two weeks; a quarto three weeks; or a folio four weeks; shall be liable to a penalty of one, two, three or four rupees, in proportion to the size, for each week that he shall detain it, provided such penalty exceed not half the value affixed to the Book by the Society.
9th.—That a Member who shall lose or injure a Book belonging to the Society, shall replace it, or make such compensation as the Society may think proper.
10th.—That no Member, without leave of the Librarian, shall take any Book from its place.
11th.—That no Books shall be purchased, unless by order of the Society.
12th.—That no Books or Pamphlets shall, at any meeting, be suffered to lie on the table excepting those presented the same evening.

13th.—That the Librarian shall also have care of the Museum; no article whereof shall be removed without permission.

14th.—That the Library and Museum shall not be considered private property; and that every individual right be disclaimed."

The Delphian Society, it appears, had a short life. In 1821 there was a move for the betterment of Indo-Britons, that is Anglo-Indians. In a letter to the Calcutta Journal, ‘Phileriphus’ suggested that for bettering the condition of Indo-Britons there should be arrangement ‘to provide intellectual pleasures, and to cultivate a taste for useful arts’. And he observed inter alia:

“The formation of an extensive useful Library of the best Mathematical, Mechanical, Chemical, Botanical and other Scientific books, as well as of the best classical works in the English language. This would afford means of information to very many who can not afford to buy even a few of these publications.”

Phileriphus’s letter inspired ‘Asiaticus’ who was the person behind the framing of the rules of the Delphian Society, to send a long letter appreciating Phileriphus’s observation. In this letter Asiaticus concluded with this statement:

“You will...oblige me...by inserting at the foot of this letter, the accompanying printed copy of a Prospectus and the Rules of a Society drawn up by me, about twelve years ago, for the purpose specified therein. The society was formed, and continued in operation for a time. It is not material to state the causes of its dissolution: many concurrent circumstances, at the time, conspired towards its suppression: but some of them do not now operate under the present wise and liberal administration of affairs in this country.

I am desirous of submitting these Rules merely as hints to my brethren, towards guiding them, in some measure, to form the proposed society for the cultivation of the Arts and Sciences:—and not possessing another copy of them makes me intrude so largely on the columns of your Journal, and take
advantage of your kindness; for which, I cannot but again apologize."\textsuperscript{15}

From the above we come to know of the short-lived existence of the Delphian Society. It is indeed a pity that an institution so well visioned should have continued only for some time.

However, the spirit of the time advocated the efficacy of literary societies and libraries. It was in keeping with this spirit that the editor of the Calcutta Journal, in giving space to one J. Clark’s letter dated May 24, 1819, * on a ‘Society for Literary Improvement’, added a footnote saying that he considered “such independent association of the ingenious and inquisitive young, and the voluntary establishment of reading societies, and permanent libraries, as the machinery which will, in due time, emancipate the human mind from the disgraceful thraldom of superstition, and from the dangerous authority of national institutions on subjects of literature and science.”\textsuperscript{16} It is gratifying to know that at such an early date as 1819 so much consciousness was there about the library as to consider it as an effective means to rid the mind of all kinds of superstition and to keep up the spirit of democracy.

The formation of Literary Societies became a vogue with enlightened people. At first it was, quite naturally, limited to the European societies, but soon it spread among the Indians as well. We come to learn from the Calcutta Gazette that in 1823 a literary society named the Hindoo Literary Society was formed in Calcutta by the respectable Hindus. An announcement about the Society ran thus:

“A Meeting of the respectable Hindoos took place lately in Calcutta for the purpose of establishing a Literary Society, the objects of which are highly laudable. Meetings of opulent and learned Hindoos are to be held as often as may be practicable and convenient for the discussion of different subjects connected with the improvement of their countrymen, and the diffusion of

* The letter was sent from Birmingham. It may be mentioned that numerous philosophical and Literary Societies had sprang up in the Northern and Midland towns of England at the end of the eighteenth and the beginning of the nineteenth centuries.
general literature. The Society have resolved to translate into Bengalee, and publish scientific and useful works, to comment on the immorality and inconsistency of the customs of the present day, and to point out habits and conduct more conducive to the well-being and happiness of mankind, to publish small tracts in English and Bengalee, and to collect European Mathematical and Philosophical apparatus and instruments for public instruction.

The individuals who attended the first meeting agreed to defray all expenses themselves, until the objects of the Society are generally known and understood. A house is intended to be erected for the accommodation of the Society, with a College attached to it, in which arts and sciences are to be taught.”

Although in this announcement the Society did not envisage the formation of a library, yet its function and future development, and that, particularly, in respect of its publications and the attached College, implied the establishment of a library to be inevitable. But we do not know how long the Society continued and whether it reached that stage of development when it did have to erect a library.

CHAPTER VII

References

2. See Rules for the Asiatic Society Library in Appendix IX.
4. Ibid., p. 36.


CHAPTER VIII

Towards Public Libraries

1

In the preceding chapter, our references to various societies and their libraries did not include one particular society. It was because this society differed from them in genre. While with those societies the library was an adjunct to their characteristic activities, with this society the library was its only concern; any other activity, if at all, was there by courtesy.

The name of the society was Calcutta Library Society. It was a society in so far it was formed by a number of 'proprietors' who invested money in the establishment of a library that could be used by public on payment of a fixed rate of subscription. Here was, therefore, a library that for the first time was established not as an adjunct to some society, but as an institution per se, having independent existence.

We do not know with absolute precision when this Library was founded. From an external evidence, we can hypothetically fix the date of establishment around 1818. In a letter to the Calcutta Gazette of December 20, 1830, the correspondent 'Philibiblos' said that the Calcutta Library Society had been established more than twelve years ago.¹ This gives us a clue to an approximate date of the foundation of the Society. The earliest contemporary document on the Society that we have been able to trace is a report on it contained in the Calcutta Journal of 1819. The text of the report is as follows²:

"Calcutta Library Society.—This Society is at length in full operation, and offers to the reading part of the community an excellent opportunity of perusing all the best new works, in every department of science, at the least possible expense.

"The Library now contains about 2,700 volumes, and receives almost every month an addition of select new publications from England. From the circumstance of the Books coming out in duplicate, the Society have it in their power to sell off one copy, and this they do at the prime cost and charge, so that the Public may purchase them at prices comparatively trifling.

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"This Establishment manifests the public spirit of a few gentlemen, who wish to make it the basis of an extensive and general Public Library; and we cannot too strongly urge the propriety of supporting it. From the increased value of the stock, it appears it is necessary to raise the terms of admission; but as this increased donation does not take place till the 1st May, the Public have the option, in the interval, of entering as Proprietors, at the original low price.

"We believe it is the wish of the members to have periodical meetings on appointed evenings for the reading of any new scientific Papers that may be sent to the Society, and for general conversation on literary subjects.

"A General Meeting of the Proprietors took place at the Library, on Monday the 29th of March, when the following Resolutions were adopted:

"That it is the unanimous wish of this Meeting that the Society be continued.

"That no Subscribers shall in future be admitted, but that the present ones have the option of becoming Proprietors on the original terms of donation, namely, 160 Rupees.

"That the Monthly subscription of Proprietors be raised from 6 to 8 Rupees, from the 1st of April.

"That after the 1st of May next, the donation of those wishing to become Proprietors shall be 200 Rupees.

"That Dr. W. Russel be elected President of the Society.

"That the new Committee be composed of the following Gentlemen for the ensuing year, viz.,
Reverend J. Parson,
James Calder, Esq.
James Young, Esq.
G. J. Gordon, Esq.
That J. Robinson, be Secretary.

"That the Committee shall meet to transact business, on the first Friday of every month, at 9 A.M."

The above report makes it evident that quite some time must have passed before the Library could acquire a stock of 2,700 books. This corroborates our inference from Philobiblos' statement in the Calcutta Gazette.
Further details about the Society, the advantages of becoming a proprietor, the development of the Library and its nature were given in another letter published under the signature of 'Zeno' in the Calcutta Journal of 1820. We quote the letter in full:

"I some time ago attempted to draw the attention of your readers to the existence of the Calcutta Library Society, (which was even unknown to many) and I will now give you some further account of the Institution. I cannot do this better than by relating to you, what passed at a General Meeting of the Proprietors, held a short time since.

"It there appears, that the Society is not only out of debt, but the accounts of the Treasurers present a considerable balance in its favour; and if it were to meet cordial and general support, I am certain much public utility would be the result. Many wellwishers to the Society object to the sum required of each person before he becomes a Proprietor, which sum is no less than 200 rupees. But they do not recollect what they will get for their money; for that 200 rupees, they become legally entitled to a share in the property of the Library, which if sold to-morrow would return nearly treble the sum to each Proprietor, and in addition to this, the share they have thus become entitled to, is transferable to a Friend, should the holder of it be obliged to leave the Presidency, and whilst he is absent from it no Monthly Subscription is demanded from him, yet when he returns again, he may resume his connection with the Institution.

"How then can any one complain that this premium of 200 rupees is a sheer loss? I will venture to say, that no one could point out a more eligible mode of disposing of 200 rupees to advantage. Many members of the Institution hold two shares—some three, and one Gentleman whose name I must take the liberty of mentioning, holds no less than four, and this Gentleman is Lieutenant General Sir John McDonald, who, as far as I am able to judge, makes a better use of his money than any man in India, for he is ever ready to support any Institution, which tends to the improvement of his fellow-creatures; and can any one be more entitled to this character than the Calcutta Library Society?"
"Dr. W. Russell, was President of the Society last year. For the present year the Meeting unanimously resolved to elect Sir John McDonald, as President, and he was consequently called to the Chair. The Society may indeed look up to him as its Father, and I only hope the worthy General will long continue to regard it as his favourite child.

"I am anxious to call the attention of the Public to the Institution, because I am strongly impressed with the idea of its utility, and it only requires more general encouragement to become in a short time a Library of great value. It at present contains nearly 5000 volumes, and all these are modern Works, forming a very interesting and respectable collection, but still we are not possessed of many Works of reference; and it were much to be wished, that this might be accomplished. This might, and will, I have no doubt, be done but Gentlemen should come forward and join cordially in the undertaking; and what now appears difficult to a few, would be easy to be accomplished by the aid of many. We have already a balance in our favour, and should this be increased to a respectable sum, it is in contemplation to send it to some person at home to purchase such Books as shall appear to be most wanted in this country: but this is only contemplated, and it is a reproach to the inhabitants of Calcutta, that it is not carried into execution.

"Let me hope, that this humble representation may have some effect, and that sense of the utility of the Institution to all classes of society, will induce the heads of that society to take it under their patronage. The rooms granted to the Members of the Institution, by the liberality of the Managers of the Town Hall, are found to answer the purposes for which they were intended, and a saving of 1000 rupees per annum to the Society, is the result. Why not then continue this good work?

"It will be satisfactory to those who are concerned in the welfare of the Institution to learn, that Mr. Richardson alone now supplies the Library with Books, Mr. Underwood having given such dissatisfaction to the Society, and so materially contributed to plunge it into those difficulties from which the liberality of its Members have now extricated it, that they even were under the necessity of forbidding him (Mr. Underwood) to send out any more supplies."
"We are now, however, receiving regular and well chosen selections of Books from the hands of Mr. Richardson, who appears to deserve the high character he has everywhere acquired for punctuality and attention. We have thus every prospect of success and from the attention paid to the business of the Library in every department there is no reason to apprehend future embarrassment. It only remains then for those Gentlemen who wish to become Members of the Institution, to send in their names to the Secretary; and for the small Sum required, they may not only procure an adequate compensation in the Pleasure they must derive from it themselves, but will be the means of materially assisting the cause of Literature, and effectually promoting public good.—Zeno."

That the character of the Library was really public is evident from its having received free accommodation in the local Town Hall. The Town Hall address of the Library is contained in the volumes of the Bengal Directory and General Register until 1832 after which the name of the Society does not appear in this Directory, nor in any other contemporary directories or almanacs, such as the Calcutta Annual Directory. And information is lacking as to its whereabouts after that year. Anyway, the available documents, as we have seen, establishes the fact that the Calcutta Library Society organized a general public library which continued to function at least for about fifteen years.

How much was the Indian element in the Calcutta Library Society? It is very difficult to say. Even in the year as late as 1831, that is after about thirteen years of its establishment, the list of members of the Managing Committee of the Society did not contain any Indian name. It is, therefore, obvious that in matters of organization and management, the Society had little contact with the Indian community. We may, however, risk an assumption that the Society might have some Indian Proprietors and Subscribers.

By 1830 the time was ripe for a co-operative effort by the European and Indian communities towards the formation and management of a general library to be used commonly by both
the communities. This situation appears to have been first exploited, however mildly, in Bombay as is evident in the establishment of the Bombay General Library.

For its genesis the Library owed to the imagination of Joachim Hayward Stocqueler,* a journalist, who founded and edited the *Englishman*. In his Memoirs, published in 1783, Stocqueler has made an extensive reference to this Library.5 "There were", he has said, "two or three young Hindoos and a Parsee at Bombay in whom I took considerable interest, because they manifested an ardent desire to cultivate English literature, and under the auspices of the Native Education Society, this laudable passion was increasing. But Bombay laboured at the time under the great disadvantage of being deficient of a public library to which all classes might have gratuitous access." Stocqueler has also explained the pressing necessity for such a library. A general Library was needed because "the Library of the Asiatic Society was only available to the patrician members, and the libraries of Messrs. Lugrin and Baxter** were consecrated to the lightest literature".

The Library was formally opened to the public on the 15th of November 1830.6 A full report of the meeting on that day was published in the *Government Gazette*, Calcutta, of December, 20, 1830.7 In this meeting the Secretary of the Library detailed the history of its formation, its objects and the progress made. From that report it is known that on the 19th of October in the same year the first preliminary meeting was held in the house of one Jamsedjee Jeejeebhoys in Military Square, under the chairmanship of Mr. Stocqueler and a number of resolutions was passed. Of these resolutions the first established the Institution under the name of the 'Bombay General Library and Reading Room', and the second declared that "it should be open to all ranks, classes and castes without distinction; a respectable character, a decorous demeanour, and a strict adherence to the rules, constituting the only requisites for admission."

The Library was housed at the residence of one Parsee gentleman named Framji Cowasjee, who was a member of the Institution. The rooms were magnificent and airy and were obtained

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* It is pseudonym; real name; Joachim Hyward Siddons.
** These were obviously commercial circulating Libraries.
at the 'very low rent of seventy five rupees per month.' In less than a fortnight more than one thousand printed volumes and fifty valuable Oriental manuscripts formed the nucleus of the Library. and to start with the Library had one hundred subscribers.

The want of a general library, the Secretary pointed out, had long been felt. It had been felt, to quote his own words, "by the Asiatic in the pursuit of European, by the European in his prosecution of Asiatic literature." Therefore, this 'new institution' was established which was "at once general in its nature and economical in its scale," and was open to all ranks and classes and professions. In a letter to Sir John Malcolm, the Governor of Bombay, the organizers of the Library referred to the peculiar and original features, which distinguished it from every similar establishment so long formed in India, which were "the total absence of exclusiveness, which threw it open to every walk of life, the low rate of subscription which rendered it accessible to the poorest seeker after knowledge, the tendency which it inevitably had to draw closer together the bounds of union between the European and the Asiatic, to render each more familiar with the literature, the history, the manners and the sentiments, of the other, to soften down long standing prejudices, and to substitute in their stead a mutual feeling of forbearance, of sympathy and of esteem."

The reaction that the establishment of this Library brought about in Calcutta—at least at some quarters of the city—may be judged from the following letter to the Editor of the Government Gazette, published in the same issue of the Gazette in which the full report on the Library was inserted:

"To the Editor of the Government Gazette,

Sir,—I have been amused with the flowery discourse pronounced by the Chairman of the Bombay Meeting, assembled to consult about the General Library, which it is proposed to form at that Settlement. The Orator has a poetical imagination, and his fine periods and quotations about the 'Denizens of the Desert'—the 'Verdure of Genius,' the 'Chrystal Bars of Eden', &c. appear to have called forth much applause from the 'descendants of Vasco de Gama—the sons of Britons—the posterity of Yesdegird—the followers of Mahommad, and the worshippers
of Siva’ who, as he tells us, were assembled on the occasion. I suspect, however, that the learned Chairman spoke more from what he had heard from others than his own personal knowledge, when he enlarged upon the M.S. Treasures of Eastern Lore that are now opened to the perusal of the aforesaid worshippers and descendants. Unless the writings of the learned Koke Pundit, which are current in the West of India, differ greatly from those which are known in Hindustan and Bengal, it is difficult to suppress a smile at hearing him termed the Ovid of the East, and observing that his amatory system is placed by the side of the ‘Inimitable Dramas of Kalidas’ in this oration. Those who have seen his works would be more disposed, I feel, to term the learned Pundit the Aristotle than the Ovid of the East; nobody here has thought of placing them in a public Library.

“I am not at all satisfied of the truth of the remark made by the Editor of the Hurkaru, that the inhabitants of Bombay have, in this instance, got the start of those in Calcutta. On the contrary, I am inclined to suspect, that no General Library has been established in Calcutta, because there is no sufficient demand for such an Institution—that the want of it is not being generally felt in consequence of the numerous Libraries that exist. Besides the Library of the Asiatic Society (corresponding to that of the Bombay Literary Society), there is an excellent classical library in the College of Fort William which is also rich in Oriental MSS. and there is a very extensive collection of Standard Works, and all the new publications of the day belonging to the Calcutta Library Society, which has been established more than 12 years ago. There is an excellent English Library of the Standard Works of Literature and Science in the Hindoo College, for the use of the Students—and I apprehend that any person subscribing to the Hurkaru Circulating Library and Reading Rooms will find much larger collection of modern literature at his command, with all the Periodicals and newspapers, etc., than the Bombay General Library will accumulate for many years.

It is probable that the Portuguese, or the Parsees, or Armenians might find it desirable to collect a Library of those works which are particularly interesting to themselves; and perhaps the middle class of society in Calcutta might find it highly advisable
to unite to form a good Library of English and French authors. But such objects would be best attained by its class taking up the question in a point of view which concerns themselves and making their arrangement to obtain what they particularly require.

Cossyetolah, 18th December. —PHILOBIBLOS.

Evidently, ‘Philobiblos’ gave little importance to the Bombay General Library and thought that the organizers of the Library made a fuss of a small thing, But he was not very sound in his own opinion. The Editor of the Hurkaru did not err when he said that the inhabitants of Bombay had, in this case got the start of those in Calcutta, for although the library of the Delphian Society and the Calcutta Library Society might be said to have been public, we do not have incontrovertible document to show that the use of these libraries was extended to the Indian community in the same manner as it was to the European community. The characteristic feature of the Bombay General Library was that it was professedly open to the Public in general—irrespective of communities whether European or Indian. Again, ‘Philobiblos’ was not quite correct in his remark that the want of a general Library was not felt in Calcutta. We shall presently see that a feeling of the want was there, and soon a very successful attempt was made to meet the want.

Chapter VIII

References

3. Ibid., January 17, 1820, p. 113.


7. See Appendix-XI.

On August 3, 1835, Sir Charles Metcalfe, the then acting Governor-General, passed with the unanimous support of his Council the memorable Act. No. XI of 1835 repealing all restrictions on the press embodied in the Press Acts of 1823, 1825 and 1827 for Bengal, Bombay and Madras respectively. Free expression of thought for all classes of people in the country was the principle behind the promulgation of the Act. The denial of this principle, Metcalfe held, was to contend that "the essence of good government is to cover the land with darkness." Referring to the opinions of those who opposed his policy, he said:

"If their argument be that the spread of knowledge may eventually be fatal to our rules in India, I close with them on that point, and maintain that, whatever may be the consequences, it is our duty to communicate the benefits of knowledge. If India could be preserved as a part of the British Empire only by keeping its inhabitants in a state of ignorance, our domination would be curse to the country, and ought to cease. But I see more ground for just apprehension in ignorance itself, I look to the increase of knowledge with a hope that it may strengthen our empire, ; that it may remove prejudices, soften asperities, and substitute rational conviction of the benefits of our Government ; that it may unite the people and their rulers in sympathy, and that the differences that separate them may be gradually lessened, and ultimately annihilated. Whatever, however, be the will of Almighty Providence respecting the future government of India, it is clearly our duty, as long as the charges be confined to our land, to execute the trust to the best of our ability for the good of the people."

The noble action of Sir Charles immediately inspired the enlightened citizens of Calcutta, particularly the proprietors and editors of the newspapers and journals, to express their sense of
gratitude to him in a befitting manner. A public meeting was organized on the 20th of August, the convener being the Sheriff of the city. The meeting took place "to take into consideration the best mode of testifying the public satisfactions" at the emancipation of the Press.² It was proposed in this meeting that a public building should be erected and appropriated for the reception of a public library. The following resolution was read out:

"That a public subscription be opened for the erection of a building, which shall be called THE METCALFE LIBRARY, and that on the portico or some other conspicuous part of the building, the object of its erection, to wit, IN COMMEMORATION OF THE FREEDOM OF THE INDIAN PRESS HAVING BEEN RECOGNIZED BY LAW UNDER THE GOVERNMENT OF SIR CHARLES THEOPHILUS METCALFE, shall be recorded by a suitable inscription.

"That the building, which shall be ornamental and commodious, be offered free of rent and in trust for the reception of a Public Subscription Library, to be formed on a scale, and conducted in a liberal manner, worthy of this metropolis. The Metcalfe Library to be so offered free of rent and in trust on condition:—

"First, that the edifice be kept in repair from the funds of such Library.

"Second, that a provision be made for opening the Library, and allowing the use of books gratis to poor students, whether, Native, East Indian, or European belonging to any College, or any Public School of Medicine, now established, or which may be hereafter founded in Calcutta. The privilege being granted under such precautions to prevent its being abused, as the committee presiding over the affairs of the library shall desire.

"Third, that in matters connected with the Library all possible accommodation and facility be afforded to respectable strangers visiting this city, either from the interior, the Indian Presidencies, or from other countries.

"The resolution was framed proposed by a member of the European community and it was seconded by a member of the Indian community, named Russumoy Dutt. The resolution was carried. Then followed another resolution:
"That the following gentlemen be appointed a committee to collect the subscriptions, arrange the details, and superintend the construction of the building, and to carry into effect the objects in the foregoing resolution; adopting such measures as may appear best calculated to promote them according to their spirit.

J. Pattle, Esq.
H. M. Parker, Esq.
T. E. Turton, Esq. Baboo Dwarkanath Tagore
Captain W. N. Forbes J. Kyd, Esq.
J. Prinsep, Esq. Baboo Russumoy Dutt."

The inclusion of Indian members on the working Committee shows the spirit of co-operation with which the organization was set up for a common cause.

This Committee was instructed by another resolution "to apply to Sir Charles Metcalfe for permission to place his Statue or Bust in the contemplated building, with an appropriate inscription" which should "include Sir Charles Metcalfe's Letter of the 20th June and the act under which the Press of all India was declared free by Law."

The most interesting feature of the public meeting and its deliberations was its resolution on the establishment of a public library. This shows the consciousness of the people about the utility of a public library. In fact, the prime mover of the main resolution referred to a notice which had been circulated earlier about the establishment of such a library. It can well be presumed that the people who organised the public meeting to decide how best to commemorate the noble deed of Sir Charles Metcalfe, would have called an identical meeting to consider the proposal for a public library if the occasion to celebrate the Freedom of the Press was not there. That occasion having arisen, the question of the public library was tagged to the proposition for the Metcalfe building, and thus the erection of Metcalfe Library was resolved.

The advocacy of the establishment of a public library on the occasion of honouring Sir Charles Metcalfe was quite in keeping with the spirit of the occasion. The new Press Act stood for freedom of thought and expression, which meant the spread of knowledge in the country, and since a public library also stands-
for the spread of knowledge among people and for the freedom of thought and expression, it was, therefore, an ideal resolution that sought to erect a public library in the honour of the man who enacted the Freedom of the Press and regarded the effecting of unrestricted communication of the benefits of knowledge as a vital virtue of the Government. The suitability of a public library as a memorial to Metcalfe was whole-heartedly approved in the meeting. One member of the public said that "he knew no measure which would show the feelings of the inhabitants of British India,—which would better show the estimation in which they held the liberty of the press, than by the establishment of a public library." He added further that without dwelling upon the utility of a public library he might say this much that if there was any part in the world in which such an institution would be useful in cultivating European ideas, science, and notions it would be in this city, and that the principle of having it open to all the community was the best principle on which it could be founded. Another member said that this method of commemorating the freedom of the press in this country must be gratifying to Metcalfe who considered the freedom as necessary to the spread of knowledge. A better measure, the speaker he'd, could not be proposed. He, however, pushed the matter a little further, saying that though a library would be of advantage to those who were educated, it did not afford an opportunity of acquiring knowledge to those who were not. He, therefore, wanted to see that there was a charitable institution in which people without knowledge could receive instruction, or an institution to impart instruction in the learned profession. He even desired to see a University of India instituted in Calcutta, and as the advancement of learning was concomitant with the freedom of the press, he thought it was time to agitate the subject.

Though somewhat beyond the scope of the meeting, the speaker's thought on a University in the city was an admirable anticipation of the establishment of the University of Calcutta two decades after.

From the deliberations of this meeting we come to know that there had been some previous attempts to establish a library which would not be guided by the principle of exclusion but would be
open to all. The speaker who said that no better method of commemorating the freedom of press could be thought of than the establishment of a public library, also mentioned the fact that some ten years ago he had proposed a plan for a public library in the city. But his proposition was not at that time supported; rather, it was opposed. "It did not suit the temper of the times ten years ago to countenance a library to be established on the principle of no exclusion—the horrible destructive principle,—and it was not tolerated for an instant." But now, the speaker was glad to say that that feeling had departed never to return.

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The prime object that the meeting to express public gratitude to Sir Charles Metcalfe held in view, was to raise subscription for a building that would receive a public library. In that meeting when one member expressed the opinion that the meeting had determined to take the advantage of Metcalfe's name to raise money for a public library, he was reminded of the meeting's resolution which was not to subscribe for a public library but for a building to receive one; the meeting did not concern itself with the establishment of a public library.

It was another meeting, held eleven days after, that is on the 31st of August, which took up the question of the erection of a public library in the city. This meeting was presided by Sir John Peter Grant, a judge of the Supreme Court. In his brief address, he made this point clear at the outset that the meeting had no connection with any politics of the country; otherwise he would not have joined it. But at the same time he said that he did not desire to be understood as one who took no interest, in the advancement of liberty of thought, liberty of speech or liberty of action, and pointed out that to do so was not only inconsistent with the character of a British Judge who might be considered as a priest of liberty, but also with his own life and foreign to his habits, disposition and the course which he had hitherto pursued. (Grant was indeed a liberty-loving man; he had resigned his judgeship in Bombay because of his friction with the Government there). He then said that "the meeting had no other object in view besides obtaining the means to purchase a collection.
of books for the use of the inhabitants of Calcutta, and that it had no more connection with the then promulgated act of Government emancipating the press, than it had with questions relating to the arts of type founding, book-binding or printing. Then referring to the want of a public library in Calcutta, Grant said, "I believe this is the only society of the same extent which has not a library of some description; at the Cape,* at Bombay, they are better provided, and Madras has its Literary Society; but but here, in Calcutta, we are without the means of reading, except by purchasing of books, from Humphrey Clinker up to Hume's History of England. This, I think, is a very great inconvenience and we even have no means, except the expensive one I have just mentioned, of procuring books of light literature which form the main reading of the greater part of the community; or of those books which no man would purchase, or refer to except for the purpose of seeking out some particular information or referring to some particular point." Said that to remove the aforesaid inconvenience, some resolutions were drawn up, which, he hoped, would meet with general approval, because they were drawn up "to meet the convenience of all classes of the community, by no means excepting those young men, natives of this country, who were most meritoriously pursuing their studies and whose means did not afford them opportunities of purchasing books."

This introductory address of the Chairman was enough to show, as pointed out by the next speaker, the liberality of the principle which would open the proposed library to all ranks of society, and render intelligence available to all. The same speaker enthusiastically observed: "This is an extensive, liberal principle, worthy of the era that has produced the Emancipation of the Press, the greatest blessing ever bestowed on British India." Here was indeed an expression of the zeitgeist.

The resolution read out was this:

"That it is expedient and necessary to establish in Calcutta a Public Library of Reference and Circulation that shall be open to all ranks and classes without distinction, and sufficiently extensive to supply the wants of the entire community in every department of literature."

* Capetown, South Africa.
So the proposed library was to be both an efficient reference library and a circulating library. There was a proposal to amend the resolution by dropping out the idea of the circulating library. But the proposal was turned down on the ground that the withdrawal of the facility would very much reduce the utility of the Library. A political colour was also given to the argument. A member of the European community said, "Let but knowledge find its way to the minds of the natives of the country, and they will require no other proof of the superiority of the present Government to the Mahommedan one that preceded it. This is one of my motives for supporting, this proposal, and fortunately, the proposers intend that it shall be a library of circulation, hereby extending its benefits, and making it more deserving our support."

It was also pointed out that many of the libraries previously established were "wrecked and destroyed" owing to weak and ill constituted committees, and therefore in the present case the formation of a good and efficient committee was recommended. And the second Resolution stated that a Provisional Committee should be appointed to consider the best means of accomplishing the objects stated in the first Resolution—to frame a set of rules or regulations for the management and use of the Library, and the conduct generally of its affairs, and report the same, together with their opinion, to a subsequent meeting to be called by public advertisement in the newspapers by the Committee as soon as they shall be prepared with the report.

By a third resolution the Committee was empowered to apply for the temporary use of some rooms in the Town Hall for the purpose of the Library but before the resolution was put from the chair, the audience had been informed that Dr. F. P. Strong, Civil Surgeon of the 24 Parganas, who could not attend the meeting, had expressed his willingness to offer the lower part of his house for the Library. This gracious offer was thankfully accepted.

The accommodation for the Library having been thus settled, the third resolution was modified to this:

"That it be recommended to the Provisional Committee to enquire into the means of procuring books in Calcutta, which may serve as foundation to commence upon; and to make
application to the Government for such assistance in this respect as the Committee shall judge proper in the name of the subscribers. And that the Committee be empowered to receive subscriptions, and such donations of books, as the patrons of the institution may be disposed to make to it, the result of such enquiry and application and the amount of such subscriptions and donations to be in their report.

The Provisional Committee was formed by twenty-four members of which only two were Indians. Of the European members, the names of John Clark Marshman of Serampore trio, Editor of *Samachar Durpan* and *Friend of India*, and Capt. Richardson, Professor of Hindu College, are well-known even to-day. The two Indians were RusseeKrishen Mullick, renowned student of Hindu College and Editor of *Jnananveshan* and Russoomoy Dutt, a reputed scholar and Secretary of Hindu College.

The Committee appears to have been a well-selected one. About it some one said in the meeting that it consisted of persons "whose experience and attachment to literature and science would secure for their constituents the most important services, and enable such particular section to have its own representa-tive, in this, as it might be considered, congress of the republic of letters—gentlemen who were acquainted, and familiar with each section," and from whom they might hope that "the institution would derive the most beneficial results."

The financial position of the Library was proposed to be built on the basis of proprietors and subscribers. Every person subscribing Rs. 300/- in one payment, or in three payments of Rs. 100/- each, Rs. 100/- being paid down, and the remaining instalments, at intervals of six and twelve months, was to be considered a Proprietor. Three classes of subscribers were proposed: the first two classes with varying levies of entrance fees and subscriptions, and the third class with merely a two-rupee monthly subscription. The first two classes could become shareholders after the lapse of a few years by paying a lump sum of Rs. 200/-.

It may be mentioned here that Prince Dwarakanath Tagore became the first Proprietor of the Calcutta Public Library. The gratitude of the citizens of Calcutta for his patronage of the
institution was expressed in the installation of his marble bust in
the premises of the Library, which still adorns the entrance
of the National Library at Belvedere, Calcutta.

J. H. Stocqueler, who had initiated the establishment of the
General Library in Bombay, became the Hon. Secretary of the
Provisional Committee of the Calcutta Public Library. In his
Memoirs Stocqueler has said:

"Finding, by my letters from Bombay, that the 'general library'
had taken firm root and was flourishing, I determined to attempt
the introduction of a similar establishment in Calcutta, for that
city was equally destitute of a public library. The endeavour
had been made some years previously and had failed.

"Receiving a good deal of countenance from the upper classes,
my project was now submitted to a public meeting, over which
Sir John Peter Grant, one of the Judges of the Supreme court,
presided, and was so well received that subscriptions rapidly
poured in, and books were presented. I was appointed honorary
secretary to the library, and received very gratifying public
tributes to my humble endeavours to supply a real want." 4

Indeed, Stocqueler again is the man who appears to have
started the move for the Calcutta Public Library. It was, to all
appearance, due to his endeavour that the question of the
Library was taken up and discussed in the meeting on the eman-
cipation of the press, and then it was thrashed out and given a
shape by a full-fledged separate organization.

And Stocqueler did receive for this benevolent act of his, good
public appreciation. As he himself said in the Public Library
Meeting, while expressing his gratitude for his being appointed
as Hon. Secretary to the Provisional Committee that much
had been kindly said about his claims to the merits of having
originated the proposition for the formation of the Library. But
he refused to believe that he had any just claim to such a merit,
and expressly said that it was indeed a reproach to the city to
say that such a scheme was original; it had been brought for-
ward before but it had not met with success, and what he did
was just to revive it by a stroke of good fortune, at a time when "society better understood its true interest, and when the rights of men were more readily recognised and better appreciated." Indeed Stocqueler's endeavour was highly well-timed. The demand for a public library happily synchronized with an awakened public consciousness to have freedom of thought and expression and access to knowledge for all. Such consciousness was a distinct sign of democratic urge in the people—clearly indicated by the recommendation of the Public Library meeting for a policy of non-exclusion and for issuing tickets to poor students and others (who could not afford to become even the third class subscribers) for temporary admission to the Library. And it is democratic spirit that prepares the best soil for the growth of the public library.

The work of the Provisional Committee of the proposed Library progressed very well. Having considered the various points referred to them and in pursuance of the directions given to them, the Committee called a public meeting at the Town Hall on the 31st October, 1835 at which they apprised the public of the development about the Library by submitting a report of their work.5

The Committee recommended the immediate appointment of a full-time Librarian on a salary of Rs. 200/- per month and also the appointment of two Sub-Librarians, one an East Indian and the other a Hindu, on a monthly salary of Rs. 50/- for each. W. H. Stacy was appointed Librarian, and he was willing to do gratuitously all the laborious work preparatory to the opening of the Library. But the authorities desired to pay him Rs. Rs. 100/- per month, or half the salary which they thought right to affix to the post. As regards the Sub-Librarians, only one post was sanctioned, and the situation was offered to Peary Chand Mitra who later became the acknowledged father of the Bengali novel.

The Committee succeeded to register within a the short period quite a number of Proprietors and Subscribers, and was in a position to acquire a fairly large collection of books. Time favoured the quick acquisition of books for the Library. As referred to earlier, Fort William College as an educational institution had come to an end in 1830. But its Library was there. The Provisional Committee of the Public Library did not
lose any time to seize the opportunity. In the month of September they applied to the Government for transfer of the stock of the College Library to the Public Library under such conditions as it might approve of. The Government considered their application favourably and communicated to them its willingness to place under their care the works in the European languages belonging to the College Library. On the 23rd September, 1835, the Government called for a report upon the existing state of the Library of the College with a list of the books distinguishing the European from the Oriental works. The report that was submitted contained three lists covering all the books in the Library: No. 1, European printed books covering 5224 volumes; No. 2, Oriental printed books amounting to about 11,718 volumes; and No. 3, Oriental manuscripts amounting to 4,225, a number of which were "highly illuminated and of great rarity". The Oriental books and manuscripts went to the Asiatic Society. As regards the European books, it was not at all difficult for the Provisional Committee of the Public Library to get those books for their Library. Negotiations were made with the Government for the transfer of the books under certain conditions contained in a letter from H. T. Prinsep, Secretary to Government, dated the 4th November, 1835. These conditions briefly were:

(1) That the Society should provide a place and establishment befitting the reception of the books;
(2) That the arrangement should be subject to the approbation of the Hon'ble Court of Directors;
(3) That the books should be preserved with care.  

The agreement appears to have been made on the 19th January, 1836. The Curators of the Public Library also asked for the loan of the College book cases till their own were ready. This was sanctioned by the Government. A total number of 4990 volumes was transferred on the 27th February, 1836. The transfer was signed by W. H. Stacy, Librarian, W. P. Grant, A. P. R. Jackson and John Bell, Curators.  

To this collection of 5,000 volumes were added 1,500 volumes of donations, and the total of 6,500 volumes was, the Committee had reason to believe, larger than the collection of the Cape Library. Thus the endeavour of the Committee to collect books for the Public Library was highly fruitful.
But the Committee were aware that compared with the collection of the Cape Library, the initial collection of the Public Library was not at all rich in contemporary publications and in the departments of Poetry and Drama, prose works of Imagination, History, Biography, Politics, Jurisprudence, Science and the Arts, and Miscellaneous works. The collections, however, was very good in respect of Philosophy and Philology—there being many grammars and dictionaries, and had a fair foundation of Classic and Italian works, hardly any French and no German.\(^9\)

The Committee therefore recommended the procuring of valuable and useful standard works, and that quickly, without waiting for casual opportunities of supplying the needs at a cheaper rate. They pointed out that a large sum of money was necessary in order "to provide a library sufficiently extensive to supply the wants of the entire community of Calcutta in every department of literature."

On the 8th March, 1836, there was held at the Library rooms a general meeting of the Proprietors and Subscribers. In this meeting, rules for the circulation of books among the members of the Library were proposed and ratified. These rules were as suggested earlier by the Provisional Committee in their meeting framed on the model of those of the Cape Library, attention having been paid to such modifications as the different circumstances of this city required.\(^10\)

On the 21st of March, 1836, the Library was formally opened to the public.

The establishment of the Calcutta Public Library was a landmark in the cultural history of modern India. Its significance is best realised if the event is viewed in the perspective of not only the Freedom of the Indian Press but also the Anglicization of Indian education following Macaulay's Minute of 2nd February 1835. In his Minute Macaulay said that English education would bring about a renaissance in India, just as Greek and Latin studies did in England, or just as the languages of Western Europe civilized Russia. That it was a prophetic utterance was evidenced by the conspicuous developments in the country following the introduction of English education. Indeed a great renaissance was brought about. And the Calcutta Public Library was one of the first fruits of that renaissance. It became:
a dynamic force to develop and foster the reading habit of the people, and by its example it inspired the society to appreciate the value of a library as a cultural unit. And in its wake, therefore, many public libraries came into existence very soon.

If the General Library of Bombay was the first bonafide public library of modern India, the Calcutta Public Library may be said to have been the first public library which came to stay with a glorious history. The fate of the General Library was a sorry one. For, although Stocqueler found from his letters from Bombay that the Library had taken firm root and was flourishing, yet strangely enough, to day nobody appears to know that once there happened to be such a thing as the General Public Library of Bombay, let alone the information as to what career it had after its establishment. One can but sadly infer that the General Library had a brusque descent into desuetude and oblivion. But with the Calcutta Public Library, the history is easily traceable. Some interesting accounts of it are recorded at several places, and from them one can follow its chequered career from 1835 until 1903 when it was merged in the Imperial Library, which in its turn, became India’s National Library in 1948. And in the rare collections of the National Library the legacy of the Calcutta Public Library is still discernible.

CHAPTER IX

References

2. For full report on the Freedom of the Press, see Appendix-XII.
3. For full report on the Calcutta Public Library, see Appendix-XIII.
5. *See* Appendix-XIV.
8. *See* Appendix-XIV.
10. *See* Appendix-XV.
APPENDICES
APPENDIX—I

Books in the Library of Ziegenbalg and Grundler, 1713

In the Malabarick language:

5. The Gospels and Epistles appointed for Sundays and Holidays.
6. Luther’s Catechism.
8. Six and Twenty Sermons upon the Articles of Faith.
10. Fourteen Sermons upon Points of Divinity.
11. The History of Christ.
12. The Method [or way] of Salvation.
13. A Description of the Four Principal Religions in the World.
16. Several Letters to the Malabarians.
17. Letters out of Europe to the Christians of the Church to which Ziegenbalg and Grundler belonged.
18. A Letter from Madras to the members of our Church.
19. The Rites of the Danish Church.
20. The Book of Hymns, set to European Tunes.
23. Short Question concerning the whole Christian Doctrine.
24. The Catechism.
25. A Dictionary written on paper.
26. A Dictionary on leaves; in which, under every primitive word, the derivatives are written.
30. An A. B. C. with the variations.
32. A Malabarick-Grammar.
In the Portuguese language:

1. An A. B. C.
2. The Method of Salvation.
4. An Explications of the Christian Doctrines, according to the order of the Catechism.
   [These four were printed in this country]
5. An Abridgment of Divinity (written).
8. Ecclesiastical Rites, according to the use of the Church of Denmark (written).
10. A Portuguese Grammar (written)
12. The New Testament, in 4 to
13. The Book of Common Prayer, according the use of the Church of England, together with the Psalms of David.
17. Ars Grammatica pro Lingua Lusitanica addiscenda.
18. A Rustic and Pastoral Dialogue between the Curate of a Village, and a keeper of Sheep.
19. The First Part of the History of the Dominican Order, in the Kingdom and Conquests of Portugal.
21. The Spiritual and posthumous works of Antonio das Chagas.
22. A Dictionary, written in Folio.

Besides these, there were 14 books written by Romish Missionaries, 156 books of Malabarick Theology, 'Physick', and Philosophy and 12 books concerning the Mohamedan religion.

APPENDIX—II

Books arrived in Calcutta during 1780 s.

October 7, 1784.

- Complete set of Churchill’s Voyages, adorned with copper plates, 8 vols., folio.
- Complete set of the Ancient and Modern Universal History, 64 vols. 8 vo. with cuts.
- Orme’s History of the late War, 3 vols., 4 to, with cuts.
- Sime’s Military Service, 1 vol., 4 to.
- Geographical Magazine, 23 numbers, 4 to, with cuts.
- Ward’s English Grammar, 1 vol., 4 to.
- Harris’s Voyages, 2 vols., folio, with cuts.
- Bickham’s Penmanship, 1 vol., folio.
- Dictionary of Arts and Sciences, 3 vols., 4 to.
- Sportsman’s Dictionary, 1 vol., 4 to, with cuts.
- Burleigh’s State Papers, 2 vols., folio.
- Campbell’s Political Survey, 2 vols., 4 to.
- ————Lives of the Admirals, 4 vols., 8 vo.
- State Trials, 11 vols., folio.
- Stuart’s History of Scotland, 2 vols., 4 to, also in 8 vo., 2 vols.
- Carner’s Universal Traveller, 1 vol., folio, with cuts.
- Brisbane’s Anatomy of Painting, 1 vol., folio.
- Birch’s History of the Royal Society, 4 vols., to.
- Lewis’ New Dispensatory, 1 vol., 8 vo.
- Halhed’s Gentoo Laws, 1 vol., 8 vo.
- Blackstone’s Commentaries, 4 vols., 8 vo.
- Andrew’s remarks on French and English Ladies, 1 vol., 8 vo.
- Lord Kames on Education, 1 vol., 8 vo.
- ————on the Principles of Morality, 1 vol., 8 vo.
- Gogul’s Arts and Sciences, 3 vols., 8 vo.
- Stackhouse’s History of the Bible, 6 vols., 8 vo.
- Bruenonia Elimenta Medicinae, 1 vol., 12 mo.
- Barclay’s English Dictionary, 1 vol., 8 vo.

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Gordon's Book-keeping, 1 vol., 8 vo.
Veneroni's Italian and English Grammar, 1 vol., 8 vo.
Carretti's Phraseology, 1 vol., 8 vo.
Philidore on Chess, 1 vol., 8 vo.
Entick's English and Latin Dictionary, 1 vol. small 4 to.
———English Dictionary, 1 vol. small 4 to.
Mortimer's Student's Pocket Dictionary, 1 vol., 8 vo.
Pleasing Instructor, 2 vols., 12 mo.
Chesterfield's Letters, 4 vols., 8 vo.
Clemont's Cookery, 1 vol., 8 vo.
Glass's Cookery, 1 vol., 8 vo.
Farley's Cookery, 1 vol., 8 vo.
Muller's Works complete, 7 vols., 8 vo.
Turkish Spy, 8 vols., 12 mo.
Duncan's Medical cases, 1 vol., 8 vo.
Abbe Raynal's Revolution of America, 1 vol., 8 vo.
Priestley's Repository, 3 vol., 8 vo.
———Institutes of Religion, 2 vols., 8 vo.
Goldsmith's Natural History, 8 vols., 8 vo.
Wheeler's Botanist's and Gardener's New Dictionary, 1 vol. 8 vo.
Voltaire's Age of Lewis XIV and XV, 3 vols., 8 vo.
———Philosophical History, 1 vol., 8 vo.
———Memoirs, 1 vol., 8 vo.
Arabian Nights' Entertainment, 3 vols., 8 vo.
Monro on the Diseases of the Army, 1 vol., 8 vo.
Hadley's Moor Grammar, 1 vol., 8 vo.
Josephus' Works, 6 vols., 8 vo.
Bell's British Theatre, 21 vols., 12 mo.
Francis's Horace, 1 vol., 12 mo.
Fothergill's Works, 1 vol., large 8 vo.
———Letters, 6 vols., 8 vo.
Mead's Works, 1 vol., large 8 vo.
New Edition, with the life of the Author, as written by himself.
Harris’s Life of Cromwell, 1 vol., 8 vo.
New Annual Register for 1780, 1781, and 1782.
Political Magazine for 1781, 1782, and 1783, with a great variety of others, too tedious to mention.
Jumin’s Letters, 1 vol., 12 mo.
Roderick Random, 2 vols., 8 vo.
Peregrine Pickle, 3 vols., 12 mo.
Ellis’s Account of Captain Cook’s last Voyage, 2 vols., 8 vo.
Duke of Buckingham’s Works, 2 vols., 8 vo.
Bailey’s Dictionary, 1 vol., 8 vo.

Thursday, November 18th, 1784

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<td>Dictionary of the world</td>
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<td>Littleton’s life of Henry II, and works</td>
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<td>Ancient and Modern Universal History with cuts</td>
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<td>Hawkin’s History of Music</td>
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<td>Stuart’s History of Scotland</td>
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<td>Forest’s Voyage to New Guinea</td>
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<td>Parker’s evidence of Transactions in the East</td>
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<td>Gesner’s Idylles, with cuts</td>
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<tr>
<td>Principles of Law and Government</td>
<td>. .</td>
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<tr>
<td>Carver’s Universal Traveller, with elegant cuts</td>
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<td>Cunningham’s Law Dictionary</td>
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<td>Birch’s History of the Royal Society</td>
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<td>Bottarelli’s English, French, and Italian Dictionary</td>
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<td>Campbell’s Political Survey</td>
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<td>Lives of the Admirals</td>
<td>48 vo.</td>
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<td>State Trials</td>
<td>11 folio.</td>
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<td>Blackstone’s commentaries</td>
<td>48 vo.</td>
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<td>Gogul’s Arts and Sciences</td>
<td>3 &quot;</td>
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<td>Gordon’s Book-keeping</td>
<td>2 &quot;</td>
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<td>Moors’ Navigation, new edition</td>
<td>1 &quot;</td>
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<tr>
<td>Muller’s works complete</td>
<td>7 &quot;</td>
</tr>
<tr>
<td>Turkish Spy</td>
<td>8 12 mo.</td>
</tr>
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<td>Duncan’s Medical cases</td>
<td>18 vo.</td>
</tr>
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<td>Raynal’s Revolution of America</td>
<td>1 12 mo.</td>
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<td>Priestly’s Repository and Institutes of Religion.</td>
<td>58 vo.</td>
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<td>Wheeler’s Botanist’s and Gardener’s New Dictionary.</td>
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<td>Monro on the Diseases of the Army</td>
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<td>Swift’s letters</td>
<td>6 &quot;</td>
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<tr>
<td>Crever’s Roman Emperors</td>
<td>10 &quot;</td>
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<tr>
<td>History of the Indies, with an Atlas (French)</td>
<td>11 &quot;</td>
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<tr>
<td>Annual Register, from 1758 to 1782</td>
<td>25 &quot;</td>
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<td>Hadley’s Moors’ Grammar.</td>
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<td>Granger’s Biography</td>
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<tr>
<td>Hunter’s Sacred Biography</td>
<td>1 &quot;</td>
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<tr>
<td>Orme’s Historical India Fragments</td>
<td>1 &quot;</td>
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<tr>
<td>Comyn’s Digest of the Laws of England</td>
<td>5 folio.</td>
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<tr>
<td>Transtaganano’s Dictionary of English and Portuguese</td>
<td>2 4 to.</td>
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<td>Pennant’s Quadrupeds</td>
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<td>Lilly’s Entries</td>
<td>1 folio.</td>
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<td>Gentoo Laws</td>
<td>1 8 vo.</td>
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<td>Boyle’s Works</td>
<td>6 4 to</td>
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<td>Cooke’s Voyage, with Cuts</td>
<td>2 &quot;</td>
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<tr>
<td>Sully’s Memoirs</td>
<td>5 8 vo.</td>
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<tr>
<td>Gem’s Antiquities</td>
<td>1 &quot;</td>
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<td>Robertson’s History of Charles V.</td>
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APPENDIX—II

Thursday, July 26th, 1787.

Gibbon’s Roman Empire.
Biographical Dictionary.
Johnson and Steeven’s Shakespeare.
Sparman’s Voyage to the Cape.
Knox’s British Empire.
American Farmer.
Blackstone’s Commentaries.
Hayley’s Works.
Newton’s Milton.
Johnson’s Lives.
 Beauties of the British Senate.
History of Modern Europe, 5 Vols.
Chesterfield’s Letters.
Poems, by Miss Aitkin.
Adelaide and Theodore, by the Countess of Genlis.
Millot’s Ancient and Modern History.
Goldsmith’s Works.
Elegant Extracts, & C., & C.

Thursday, August 30th, 1787.

Latham on Birds, with plates beautifully coloured, 3 vols., 4 to.
Monro’s Works on Fishes, fol.
Paley’s Philosophy.
Pennant’s Arctic Zoology, 2 vols., 4 to
Philosophical Dictionary.
Reed’s Essays on the Intellectual powers of man
Modern Europe, 5 vols.
Fergusson’s Roman History, 4 to.
Forster’s Northern Voyage.
New system of Modern Geography.
Medical Transactions.
Johnson’s Dictionary.
Rencontre.
Gamester.
Town and Country Magazine for 1785.
Ladies, do.
Political, do.
Universal, do.
European, do.
Critical Review, do.
Monthly, do
English, do.

Pamphlets and Plays

Widows' View.
I'll tell you What.
He wou'd be a Soldier.
School for Grey Beards.
Peruvian.
Richard Coeur de Lion.
Choleric Fathers.
School for Scandal.
Appearance is against them.
Appearance is against them.
Green Room Mirror.
The Fool.
The Romp.
The Captives.
Hastings' Memoirs of India.
Mr. Francis's Speech.
Rushe's Orations.
The Chatsworth Poem.
Interesting Debates.
Curse of Sentiment.
Progress of Romance.
Italian Letters.
Evelina.
Muse's Mirror.
Humphrey Clinker.
Recess.
Trip to Holland.
Sandford and Merton.
Peter the Long.
Pleasing Instructor.
Sir,

I beg leave to send you the accompanying address and shall feel obliged if you will have the goodness to lay it before the Right Hon’ble the Governor-General in Council.

Calculta;
The 11th December 1823

I have, etc.,
Rammohun Roy

To
His Excellency the Right Hon’ble William Pitt, Lord Amherst.

My Lord,

Humibly reluctant as the natives of India are to obtrude upon the notice of Government the sentiments they entertain on any public measure, there are circumstances when silence would be carrying this respectful feeling to culpable excess. The present Rulers of India, coming from a distance of many thousand miles to govern a people whose language, literature, manners, customs and ideas are almost entirely new and strange to them, cannot easily become so intimately acquainted with their real circumstances, as the natives of the country are themselves. We should therefore be guilty of a gross dereliction of duty to ourselves, and afford our Rulers just ground of complaint at our apathy, did we omit on occasions of importance like the present to supply them with such accurate information as might enable them to devise and adopt measures calculated to be beneficial to the country, and thus second by our local knowledge and experience their declared benevolent intentions for its improvement.

The establishment of a new Sangscrit School in Calcutta evinces the laudable desire of Government to improve the Natives of India by Education,—a blessing for which they must ever be grateful; and every well wisher of the human race must be desi-
rous that the efforts made to promote it should be guided by the most enlightened principles, so that the stream of intelligence may flow into the most useful channels.

When this Seminary of learning was proposed, we understood that the Government in England had ordered a considerable sum of money to be annually devoted to the instruction of its Indian Subjects. We were filled with sanguine hopes that this sum would be laid out in employing European Gentlemen of talents and education to instruct the natives of India in Mathematics, Natural Philosophy, Chemistry, Anatomy and other useful Sciences, which the Nations of Europe have carried to a degree of perfection that has raised them above the inhabitants of other parts of the world.

While we looked forward with pleasing hope to the dawn of knowledge thus promised to the rising generation, our hearts were filled with mingled feelings of delight and gratitude; we already offered up thanks to Providence for inspiring the most generous and enlightened of the Nations of the West with the glorious ambitions of planting in Asia the Arts and Sciences of modern Europe.

We now find that the Government are establishing a Sango- crit school under Hindoo Pundits to impart such knowledge as is already current in India. This Seminary (similar in character to those which existed in Europe before the time of Lord Bacon) can only be expected to load the minds of youth with grammatical niceties and metaphysical distinctions of little or no practicable use to the possessors or to society. The pupils will there acquire what was known two thousand years ago, with the addition of vain and empty subtilties since produced by speculative men, such as is already commonly taught in all parts of India.

The Sango-crit language, so difficult that almost a life time is is necessary for its perfect acquisition, is well known to have been for ages a lamentable check on the diffusion of knowledge; and the learning concealed under this almost impervious veil is far from sufficient to reward the labour of acquiring it. But if it were thought necessary to perpetuate this language for the sake of the portion of the valuable information it contains, this might be much more easily accomplished by other means than the establishment of a new Sango-crit College; for there have been always and are now numerous professors of Sango-crit in the different
parts of the country, engaged in teaching this language as well as the other branches of literature which are to be the object of the new Seminary. Therefore their more diligent cultivation, if desirable, would be effectually promoted by holding out premiums and granting certain allowances to those most eminent Professors, who have already undertaken on their own account to teach them, and would by such rewards be stimulated to still greater exertions.

From these considerations, as the sum set apart for the instruction of the Natives of India was intended by the Government in England, for the improvement of its Indian subjects, I beg leave to state, with due deference to your Lordship's exalted situation, that if the plan now adopted be followed, it will completely defeat the object proposed; since no improvement can be expected from inducing young men to consume a dozen of years of the most valuable period of their lives in acquiring the niceties of the Byakurun or Sanscrit Grammar. For instance, in learning to discuss such points as the following: *Khād* signifying to eat, *khadduti*, he or she or it eats. Query, whether does the word *khadduti*, taken as a whole, convey the meaning *he, she*, or *it eats*, or are separate parts of this meaning conveyed by distinct portions of the word? As if in the English language it were asked, how much meaning is there in the *eat*, how much in the *s*? and is the whole meaning of the word conveyed by those two portions of it distinctly, or by them taken jointly?

Neither can much improvement arise from such speculations as the following which are the themes suggested by the Vedant:—

In what manner is the soul absorbed into the deity? What relation does it bear to the divine essence? Nor will youths be fitted to be better members of society by the Vedantic doctrines, which teach them to believe that all visible things have no real existence; that as father, brother, etc., have no actual entirety, they consequently deserve no real affection and therefore the sooner we escape from them and leave the world the better. Again, no essential benefits can be derived by the student of the Mee-mangsa from knowing what it is that makes the killer of a goat sinless on pronouncing certain passages of the Veds, and what is the real nature and operative influence of passages of the Ved, etc.

Again the student of the Nyaya Shastra cannot be said to have improved his mind after he has learned from it into how
many ideal classes the objects in the Universe are divided, and what speculative relation the soul bears to the body, the body to the soul, the eye to the ear, etc.

In order to enable your Lordship to appreciate the utility of encouraging such imaginary learning as above characterised, I beg your Lordship will be pleased to compare the state of science and literature in Europe before the time of Lord Bacon, with the progress of knowledge made since he wrote.

If it had been intended to keep the British nation in ignorance of real knowledge the Baconian philosophy would not have been allowed to displace the system of the schoolmen, which was the best calculated to perpetuate ignorance. In the same manner the Sanscrit system of education would be the best calculated to keep this country in darkness, if such had been the policy of the British Legislature. But as the improvement of the native population is the object of the Government, it will consequently promote a more liberal and enlightened system of instruction, embracing mathematics, natural philosophy, chemistry and anatomy, with other useful sciences which may be accomplished with the sum proposed by employing a few gentlemen of talents and learning educated in Europe, and providing a college furnished with the necessary books, instruments and other apparatus.

In representing this subject to your Lordship I conceive myself discharging a solemn duty which I owe to my countrymen and also to that enlightened Sovereign and Legislature which have extended their benevolent cares to this distant land actuated by a desire to improve its inhabitants and I therefore humbly trust you will excuse the liberty I have taken in thus expressing my sentiments to your Lordship.

CALCUTTA;
The 11th December 1823.

I have, etc.,
RAMMOHUN ROY
APPENDIX—IV

Oriental works for sale at Mr. Thacker’s, St. Andrew’s Library, near the Scotch Church, in 1822.

Gilchrist’s Hindoostanee Philology, 4 to. calf, 2nd edition, Rs. 50.
———British Indian Monitor, 2 vols, 8 vo. half bound, Rs. 32
———Bagho Buhar, in Hindoostanee, half bound, Rs. 8.
———Hindee Story-Teller, in Roman, Persian, and Na-gree Characters, 2 vols. 8 vo. Rs. 16.0.
———Dialogues, English and Hindoostanee, new edition, Russia, Rs. 12.
———Hindee Moral Preceptor, 1 vol. 8 vo. half Russia, Rs. 20.
———Stranger’s East Indian Guide to the Hindoostanee, 1 vol. Rs. 12/-
———Nusri Benuzeer, a Fairy Tale, in Prose, 1 vol. 4 to. Rs 8/-
———Tota Kuhanee, or Hindee translation of the Tootee Namu, Rs 8/-
Alif Luhla, 1 vol. 8 vo. half bound, Rs. 16/-
Amara Cosha, ditto, Rs 16/-
Araish i Muhfil, History of Hindoostan, Rs. 20/-
Ulfaz Udvib, Materia Medica, Rs. 20/-
Bara Masa, or the Seasons, 1 vol. 8 vo. half bound, Rs. 8/-
Boorhani Quatiu, or Persian Dictionary, by Rochuck, 1 vol. 4 to. Rs. 45/-
Cability Ramayuna, 8 vo. Rs 2/-
Chandee, Hymns to Durga, Rs. 2—50 Paisha.
Caumudi, or Sanscrit Grammar, Rs. 30/-
Chuhar Durwesh, 4 to. Rs 16/-
Dayabhaga, (Law), Rs. 16/-
Dustoor Ishk, Rs. 5/-
Dattaca Chandrica, and Mimansa, Rs. 3/-
Geeta Bhagavata, 8 vo., Rs 3/-
Geeta Govind, (songs of Joyadiva,) 8 vo. Rs 5/-
Ghata Curupro, Sanscrit, Rs. 5/-
Gooli Mughfirut, Rs. 8/-
Gladwin's Ulfaz Udviah, 4 to Rs. 20/-
———-Goolistan, Persian and English, with Notes, 2 vols. Rs. 32/-
———-Persian, Hindoostanee, and English Dictionary, 2 vols. 8 vo., Rs. 24/-

-Calcutta Gazette, August 29, 1822
APPENDIX—V

Rules of the Calcutta School Society

1. That an Association be formed, to be denominated "THE CALCUTTA SCHOOL SOCIETY".

2. That its design be to assist and improve existing Schools, and to establish and support any further Schools and Seminaries which may be requisite; with a view to the more general diffusion of useful knowledge amongst the inhabitants of India of every description, especially within the Provinces subject to the Presidency of Fort William.

3. That it be also an object of this Society to select pupils of distinguished talents and merit from elementary and other Schools, and to provide for their instruction in seminaries of a higher degree; with the view of forming a body of qualified Teachers and Translators, who may be instrumental in enlightening their countrymen, and improving the general system of education. When the funds of the Institution may admit of it, the maintenance and tuition of such pupils, in distinct seminaries, will be an object of importance.

4. That it be left to the discretion of a Committee of Managers to adopt such measures as may appear practicable and expedient for accomplishing the object above stated, wherever local wants and facilities may invite.

5. That no system of education shall be introduced, nor any book used, in the schools under the exclusive control of this Society, without the sanction of the Committee of Managers; and that the school-books approved by the Committee, as far as they may be procurable from the Calcutta School-Book Society shall be obtained from that Association.

6. That in furtherance of the objects of the Society, Auxiliary School Associations, founded upon its principles, be recommended and encouraged throughout the country, and especially at the principal cities and stations.

7. That a Committee of Managers for conducting the business of this Institution be elected annually, at a General Meeting
of Subscribers to be held in the month of January, at the Town Hall of Calcutta. The first Annual Meeting to take place in the month of January, 1820.

8. That the Committee, inclusive of official members, consist of twenty-four persons; of whom sixteen to be Europeans, or their descendants, and eight Natives of India; and that five members constitute a Quorum.

9. That a European Recording Secretary, a European Corresponding Secretary, two Native Secretaries, a Treasurer, and a Collector, be appointed; who shall be ex-officio Members of the Committee.

10. That all persons subscribing any sum annually to the funds of this Institution shall be considered Members of the Society, be entitled to vote at the annual election of Managers, and be themselves eligible to the Committee.

11. That the Committee be empowered to fill up from among the Members of the Society any vacancies that may happen in their own number, and in the official situations above specified, within the period of one annual election of Managers and another.

12. That the Committee be also empowered to call a General Meeting of the Members of this Society, whenever circumstances may appear to require it.

13. That the names of Subscribers and Benefactors, and a statement of receipts and disbursements, be published annually, with a Report of the proceedings of the Committee.

14. It was also Resolved, that the following Gentlemen be elected Members of the Committee of Managers for the remainder of the present year, and till the period of the Annual Meeting to be held in January 1820.

Hon'ble Sir Anthony Buller,
John Herbert Harington, Esq.
William Orton Salmon, Esq.
John Pascal Larkind, Esq.
Gordon Forbes, Esq.

S. Samuel Robinson, Esq.
Mr. David Hare,
Mowluvee Mirza Cazim Ulee Khan
(Meer Moonshee in the Persian Secretary's Office)
George Money, Esq. Mowluvee Wilayul Husun (Mooftee of the Calcutta Court of Circuit).
Joseph Barrettoo, Senior, Esq. Mowluvee Durvesh Ulee, (Vuken of the Raja of Benares)
Rev. Dr. Carey, Mowluvee Nooroomnubee (Vuken of the Nuwwab of Rampoor).
Rev. Henry Townley, Baboo Radha Madhub Banroojya,
Lieut. Francis Irvine, Babu Rasomoy Dutta.

15. That to complete the number of the Committee fixed by the eighth Resolution, the Members above elected be authorized to add two Natives of India, being Hindoos; and eligible under the tenth Resolution, as Annual Subscribers.

16. That Lieut. Francis Irvine, and Edward Sheffield Montague, Esq., who hold the situations of European Recording secretary, and European Corresponding Secretary to the School-Book Society, and have kindly tendered their services to perform the duties of the same situations for this Institution, be elected thereto accordingly; viz. Lieut. Irvine to be Recording Secretary, and Mr. Montague to be Corresponding Secretary.

17. That Mowluvee Mirza Cazim Ulee Khan be appointed one of the Native Secretaries to this Society, and that the selection of the other, from the four Hindoo Members of the Committee, be left to the Committee of Managers.

18. That Joseph Barretto, senior, Esq. be appointed Treasurer to the Calcutta School Society; and that all contributions on account of this Society be paid into his hands.

19. That Stephen Laprimaudaye, Esq. be appointed Collector for this Society, to collect the amount of all Donations and Subscriptions, and pay the same to the Treasurer.

20. It was further unanimously resolved, on the motion of Mr. J. Robinson, seconded by Mr. Forbes, that the cordial thanks of this Meeting be given to Mr. Harington, for his very able conduct in the Chair, as well as for the benevolent zeal which has conducted the Calcutta School Society to so promising a state.
21. It was also resolved, that the Proceedings of this Meeting be printed and published in the English, Persian, and Bengalee Languages, for general information:

(Signed) J. H. HARINGTON, Chairman.

In explanation of the above Rules, particularly such as relate to the constitution of the Society, and the management of its business by a Committee composed partly of Europeans and partly of Natives of India, it appears sufficient to observe, that attention has been given to the existing Rules of the Calcutta School-Book Society, which have been very generally approved, and appeared to furnish the best exemplar for a sister Association, having in view the same beneficent object: the intellectual and moral improvement of our Indian fellow subjects.

The obligations national and individual, arising from the Providential establishment of the British Power in India, to promote the gradual attainment of the important object above stated by all practicable means, consistent with a due regard to the received opinions of the people whose benefit is intended, have been explicitly declared by the Legislature of the United Kingdom, as well as by the highest local Authority.

It has also been observed, in a public discourse by His Excellency the Marquis of Hastings in his capacity of Visitor of the College of Fort William, that "The amendment must begin from the lowest step. It is only by facilitating and encouraging the education of a rising generation, that any thing solid can be done; a process to which I am satisfied the parents will every where be found eagerly disposed, from what they have seen of the advantages of our science".

It would be superfluous to add anything to the above authoritative statement on the utility of schools and seminaries for the purpose of diffusing useful knowledge amongst the Inhabitants of India; and it is confidently hoped that Society, exclusively intended to establish, support, or assist, such schools and seminaries, and encouraging the Natives themselves to share in carrying into effect designs so conducive to their moral welfare, will receive universal countenance and aid from every description of persons, both European and Asiatic.
It may however be proper to observe, that numerous applications made to persons already engaged in the work of education, for the establishment of new schools, attest the increasing desire of instruction amongst the Natives of India; whilst the frequent necessity of declining compliance, from the want of pecuniary and other means, evinces the need of a general and united effort for their supply.

Without meaning to disparage the efforts of any existing Institutions whose designs embrace the advancement of tuition, but on the contrary with the most cordial good will towards them and desire of co-operation with them, it may be justly stated that even with regard to elementary Schools a wide field remains unoccupied.

But the Calcutta School Society does not limit its views to that single object. It is allowed that no plan for enlightening the mass of the people of these extensive and populous provinces can be expected to succeed, without the adoption of systematic measures for providing a body of qualified Teachers and Translators from among themselves. These will be eminently useful, by their instructions, conversation, and writings, in diffusing just ideas and useful knowledge; and through their instrumentality the stores of learning and science accumulated in our language will be transferred into the vernacular tongues of the Country.

Towards forming such a body the most efficient and direct means are obviously afforded by systematically acting on the principle of selection, which is popular among the Natives, and highly approved by those who have reflected most maturely on the means of improving the human race. The principle has accordingly been distinctly recognized in the 3rd Rule of the Institution; and should the liberal and permanent support of a discerning public enable its Managers to act on it extensively and with vigour, it cannot be doubted that the happiest results will follow”.

In three months from the establishment of the Calcutta School Society, the contributions to it were Sa. Rs. 9,899 as donations, and Sa. Rs. 5,669 as annual subscriptions. A considerable proportion of both has been contributed by Natives, principally Hindoos. When encouraged by European example, cooperation, and condescension, the opulent and learned natives evince a laudable
willingness to aid in the efforts making to improve the condition and character of the inhabitants of this country. It is an interesting and encouraging fact, that besides the Hindoo College, almost entirely founded on the contributions of that class of the Natives whose appellation it bears, there are now no less than four philanthropic Institutions in this metropolis or its neighbourhood, whose funds are derived partly from European partly from Native liberality. These are, the Calcutta School-Book Society, the Calcutta Leper Asylum, the Calcutta School Society, and the Institution for the encouragement of Native Schools, under the management of the Serampore Missionaries.

APPENDIX—VI

"Catalogue of the Calcutta School-Book Society's Library

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Accum's Chemical Tests, 12 mo.
Adam's Summary of Ancient and Modern Geography and History.
Adam's Abridgment of Blackstone's Commentaries.
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Carpenter's Vocabulary.
Chalmer's Biographical Dictionary, 32 vols.
Conversations on Chemistry, 2 vols. 12 mo.
Conversations on Botany.

*The books are in 8 vo. unless otherwise marked.
Conversations on Philosophy.
Constance on the Constitution.
Craig's Lectures on Drawing and Painting.
Cudworth's Intellectual System, 4 vols.
Dodsley's Esop's Fables, 12 mo.
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Edinburgh Philosophical Journal, 6 vols.
Encyclopaedia Britannica, 20 vols. 4 to. Russia.
Euler's Algebra, 8 vo. half Russia.
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Fergusons' Lectures, 3 vols.
Ferguson's Perspective.
Greig's Astrography, or the Heavens Displayed, 12 mo.
Goldsmith's Popular Geography, 12 mo.
Goldsmith's History of Rome, 12 mo. bound.
Goldsmith's Greece, ditto.
    Ditto England, ditto ditto.
    Ditto's Grammar of Geography, 12 mo.
Gellert's Lectures on Morality (from the French,) 3 vols.
    12 mo.
Guthrie's Popular Geography.
Huber on Ants, 12 mo.
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Hutton's Arithmetic, 12 mo. bound.
Jamieson's Universal Sciences, 2 vols. 12 mo.
Jamieson's Grammar of Rhetoric, 12 mo.
Journal of Sciences and Arts, 12 vols.
Jones' Grammar of Chronology, 12 mo. bound.
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  4 to.
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Wanostracht’s Recueil Choisi.
Ward’s Latin Grammar, 12 mo.
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———Bengalee Dictionary, 4 to.
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Kirkpatrick’s Persian, Arabic, and English Vocabulary, 4to.
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Musseri Talibee, (or Travels of Uboo Talib.)
Old Serampoor Digdorshon.
Pennant’s Hindoostan, 2 vols. 4 to.
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—Annals of the College of Fort William.
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Tytler’s Taleelat, or Treatise on the Permutation of Letters
in the Arabic Language.
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Sobdo Sindhoo, (Beng. ed. of Umuru Coshu.)
Soobhuncor’s Letters.
Ukhlaki Julalee and the Lylee Mujnoon, vol. 5th.
Vidyahar-Avulee, (Bengalee Encyclopaedia,) No. 4-12.
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Wilson’s Sunscrit Dictionary, 4to.
Yates’s Sunscrit Grammar.

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Ward's Latin Grammar.
Wesley's Philosophy, 6 vols.

Any books on literary or scientific subjects will be thankfully received by the Secretary, No. 12, Circular Road.

APPENDIX—VII

List of Works Published From the Native Press up to 1818

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<th>No.</th>
<th>Names</th>
<th>Subjects</th>
<th>Editors</th>
<th>Publishers</th>
<th>No. of Copies</th>
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<tbody>
<tr>
<td>1</td>
<td>Coroona-nidhan bilas</td>
<td>Description of Crishno and the gods of the Hindoos, with an account of Jesus Christ and of Mohummud,</td>
<td>Kalee Shunder</td>
<td>Lullo Jee</td>
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<td>Ghosal</td>
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<td>2</td>
<td>Dosavotar-cotha</td>
<td>Account of the Ten Incarnations of Crishno,</td>
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<td>3</td>
<td>Podanco-dooto</td>
<td>Amours of Crishno,</td>
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<td>4</td>
<td>Vilwo-mongol</td>
<td>Legends of Crishno ; by a blind man,</td>
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<td>5</td>
<td>Narodo—Poncho-rattree or Narodo-sombad</td>
<td>Praises of Crishno,</td>
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<td>6</td>
<td>Joyo-devo</td>
<td>Account of Crishno,</td>
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<td>7</td>
<td>Chondee</td>
<td>Account of Calee,</td>
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<td>8.</td>
<td>Onnoda-mongol</td>
<td>Account of Doorga and other gods,</td>
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<td>Gunga Kishwor</td>
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<td>Lulloo Jee</td>
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<td>9.</td>
<td>Mohimno-stobo</td>
<td>Praises of Shiva,</td>
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<td>10.</td>
<td>Gonga-bhootee-</td>
<td>Pedigree and praises of Gunga or Ganges R.</td>
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<td>Geeta-gobind</td>
<td>Songs of Gobind,</td>
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<td>12.</td>
<td>Narottoma-bilas</td>
<td>Praises of Choytonyo, (founder of the sect of</td>
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<td>Choytonyo-chorita-</td>
<td>Account of Choytonyo,</td>
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<td>Bidya Soondor</td>
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<td>15.</td>
<td>Roso-monjree</td>
<td>On the choice of woman,</td>
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<td>16.</td>
<td>Roti-monjree</td>
<td>Another treatise on the same,</td>
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<td>17.</td>
<td>Adiros (Slok)</td>
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<td>Rosopodhotee</td>
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<td>Shringar-tilok</td>
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<td>20.</td>
<td>Cam-sashtro</td>
<td>Rules for the acquisition and</td>
<td>Gunga Kishwor Bh.</td>
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<td>preservation of wealth,</td>
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<td>The twenty-five Tales of a Wizard,</td>
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<td>Lukhmeen choritro</td>
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<td>Betal-poncho-bingsoti</td>
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<td>25.</td>
<td>Buttris-singhason or Rajah Bicrumadityo</td>
<td>The speeches of thrity-two Images,</td>
<td>Serampore Press</td>
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<td>Tales of a Parrot,</td>
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<td>The Bhaguvut Geeta,</td>
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<td>Translation of Vedant,</td>
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<td>Ditto of Ishopunishud,</td>
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<td>31.</td>
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<td>32.</td>
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<td>Luloo Jee</td>
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<td>Vedanta-chondrica</td>
<td>On the Vedant System; (in defence of Hindoo Idolatry, against the observations of Rammohun Roy,)</td>
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**APPENDIX—VII:**

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<td>35</td>
<td>Title unknown</td>
<td>Reply to the Treatise of Mrityonjoy Bhattacharjya, or Second Defence of Hindu Theism,</td>
<td>Rammohun Roy</td>
<td>Ditto</td>
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<td>36</td>
<td>Ditto</td>
<td>Reply to a M.S. of Ram-gopal Sormono,</td>
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<td>Bruhma pootlik-sombad</td>
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<td>Birjomohon Mozoomdar</td>
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<td>Rammohun Roy</td>
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<td>The Precepts of Jesus; translated from No. 12, Eng. div.</td>
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<td>Santi-sotok</td>
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<td>Moral Sayings</td>
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<td>Gooroo-dukshina</td>
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<td>(The trial of men) or Rules for the choice of persons,</td>
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<td>Moral Instruction,</td>
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<td>On burning of Widows—Viducide,</td>
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<td>——Sombad</td>
<td>First conference on the same, (Sutees)</td>
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<td>Sohomoron, bishoye dwitiyo Sombad</td>
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<td>Crishno-chandro-choritro</td>
<td>History of Rajah Crishno Chandro Roy, of Nodya.</td>
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<td>Umuru-singh obhidhan or Sobdo-sindhoo</td>
<td>Vocabulary of Umuru Singh, arranged alphabetically and translated from the Sanscrit, by</td>
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<td>Biswonath De</td>
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<td>Moogdhobodh, or Byacoron</td>
<td>First portion on Sundhi of Surscrit Grammar, in Surscrit and Bengalee, by English Grammar, (from Murray). by Ditto ditto</td>
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<td>56</td>
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<td>by Gunga Kishwor Bh.</td>
<td>Luloo Jee.</td>
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<td>58</td>
<td>Owshodh-grontho</td>
<td>Book on medicine.</td>
<td>Ram Chundro</td>
<td>Biswonath De.</td>
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<td>59</td>
<td>Prankrishno Mohododhee</td>
<td>On Astrology,</td>
<td>Gopee Nath Bh.</td>
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<td>Ram Chundro</td>
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<td>Swopnadhyay or Swopnopotol</td>
<td>Description of Dreams</td>
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<td>62</td>
<td>Sonkhyep-Songkhet, or Onco-poostok</td>
<td>Astrological almanac, miscellaneies, arithmetic, &amp;c</td>
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<td>Biswanath De.</td>
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63. Ponjika or Ponjee
   Almanacs, (published yearly),
64. Rag-mala
   On poetry,
65. Songit-toronginee
   Rules for music,

SUNSKRIT

1. Reply to the observations of Ootsobanund Bhuttacharjya,

2. Answer of the said Ootsobanund to the above,

3. Rejoinder to the above answer of the said Bhuttacharjya,

4. Reply to the observations of Sobhasastree,

5. Apology for the pursuit of final beatitude, independent of Brahmunical observances,

6. Hymns,

7. The Precepts of Jesus, (translated from No. 12), Eng. division,
List of Works Published from the Native Press up to 1818 (Cont'd.)

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<td>Apology for the pursuit of final beatitude, independent of Brahmunical observances,</td>
<td>Rammohun Roy</td>
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**HINDEE**

1. Noor’ool Eeman  
2. Hidayut’ool Islam, 2nd. ed  
3. Unwari Soohylee  
4. Tohfuhi Isna Ashuree

**PERSIAN**

1. Noor’ool Eeman  
2. Hidayut’ool Islam, 2nd. ed  
3. Unwari Soohylee  
4. Tohfuhi Isna Ashuree

Account of the Prophet Moohummud, by  
On the ceremorial law of Islam, by  
On Morals : by Cashifee,  
Arguments of the Soonees against the Shi’as, by ‘Ubd’ool ‘Uzeez,

Mowl. Ubd’oor-ruheem  
Mowl. Umanut’oollah  
Meer Hoosyn Alee  
Mooftee Umeer Hydur

Hidayut’oollah and Co.  
Ditto  
Ditto  
Moohshee

Allee and Co.  
Allee and Co.
5. Šuwarīm-o-Hoosain  | Reply of the Shi‘as to the above and on the prophetic character of Moohummud, by Mowl. Meer Dildar ‘Ulee,  
6. Taleem‘oo-Sybyan    | On Inflection of Persian Grammar,  
7. Quwaid‘i Farsee, 1st ed. | On the same, by Roshun‘ Ulee,  
8. Jam‘i‘ool Quwaneen  | On letter-writing of Khuleefuh Shah Moohumud,  
9. Munshati-Talibeen   | On Persian Correspondence,  

Mowl. Curum Hoosyn  | Ditto  
Mowl. Curum Hoosyn  | Hidayut‘oollah Alee and Co.  
Mowl. Qulunden Alee  | Moonshee Diler Alee,  
Mowl. Qulunden Alee  | Hydayut‘oollah and Co.  
Mowl. Nadir Alee    | 200  
Mowl. Nadir Alee    |  
Mowl. Gholam Hoosyn | Ditto  
Mowl. Gholam Hoosyn |  
Mowl. Data Ram      |  

**ARABIC**

1. Noor‘ool Unwar   | Elements of Canon Law, by Moolla Jeewuni Lukhvee, Commentary on the Wiqayuhon ditto) by Obyd‘oollah,  
2. Shurhi Wiqayub   | On Canon Law, by Boorhan’ooddeen,  
3. Hidayuch         | Law of Inheritance, by Meer Shureef Ullamuch,  
4. Shureesfiyuḥ     |  

Mowl. Vuzeer Alee   | Moonshee Meean Jan  
Mowl. Vuzeer Alee   |  
Mowl. Hubban        | Ditto  
Mowl. Fyz‘oorruhman | Ditto  

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<td>Shurhi Uqaidi Nufsee</td>
<td>Exposition of the belief of the Soomees, by Sad'ooddeen Toofazenee,</td>
<td>Mowl. Mudeen Oollah</td>
<td>Hidayut'oollah &amp; Co.</td>
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<td>Shurhi Moolla</td>
<td>Commentary on the Cafiyyuh (or Syntax) of Arabic Grammar.</td>
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<td>Zuroorut'ool Udeeb</td>
<td>On the irregular feminine</td>
<td>Mowl. Ubd'oor-ruheem</td>
<td>Hidayut'oollah and Co.</td>
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**ENGLISH**

1. .. Translation of an Abridgment of the Vedant, by Rammohun Roy “Times” Press 500
2. .. Ditto of the Ishopunishud Ditto Hindoostanee Press 500
3. .. Ditto of the Kenopunishud Ditto Ditto 500
4. ... Ditto of the Moonduk Oopunishud.

5. ... Ditto of the Kuthopunishud,

6. ... Defence of Hindoo Theism,
in reply to a Defence of Idolatry, (at Madras) by Suncur Shastree,

7. ... An apology for the present system of Hindoo worship, (translation of No. 34, Bengalee div.)

8. ... Second Defence of the Monotheistical System of the Veds, in reply to the above Apology,

9. ... An Apology for the pursuit of final beatitude, independent of Brahmunical observances in Sunscrirt, Bengalee, Hindee, and English

10. ... First Conference between an Advocate for the burning of Widows alive and an Opponent of Sutees,
### List of Works Published from the Native Press up to 1818 (Cont'd.)

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<td>Ditto</td>
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<td>12.</td>
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<td>The Precepts of Jesus, the guide to peace and happiness</td>
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<td>13.</td>
<td>..</td>
<td>An Appeal to the Christian public in defence of the above,</td>
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<td>Ditto</td>
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<td>14.</td>
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<td>Reply to the observations of the Editor of the Friend of India on the above appeal,</td>
<td>Ditto</td>
<td>Mirror Press</td>
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**ENGLISH (Cont'd.)**

APPENDIX—VIII

(From: The Bengal Directory and General Register for the year 1832, pp. 331-334)

THE CALCUTTA PRESS

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<td>John Gray.</td>
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<td>2. The India Gazette</td>
<td>T. B. Scott &amp; Co.</td>
<td>T. B. Scott &amp; Co.</td>
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<td>10. The East India Press</td>
<td>A. Moreiro &amp; Co.</td>
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<td>12. The East Indian</td>
<td>H. I. V. Derozio</td>
<td>A. D'Souza.</td>
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<td>Daily Newspapers</td>
<td>Publishers</td>
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<td>The Bengal Hurkaru and Chronicle</td>
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<td>The John Bull</td>
<td>George Printchard.</td>
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<td>The East Indian</td>
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<td>The India Gazette</td>
<td>T. B. Scott and Co.</td>
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<td>The Bengal Chronicle</td>
<td>Samuel Smith &amp; Co.</td>
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<td>The Government Gazette (Mon. &amp; Thursday)</td>
<td>C. H. Huttamann.</td>
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<td>The Bengal Herald, (Political)</td>
<td>Samuel Smith &amp; Co.</td>
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<td>(Sunday)</td>
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<td>The Calcutta Literary Gazette</td>
<td>George Pritchard,</td>
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<td>(Sunday)</td>
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<td>The Oriental Literary Observer (Sunday)</td>
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Weekly Price Currents

The Calcutta Domestic Price Current .......... -do-
The Calcutta Domestic Retail Price Current .......... Monte D’Rozario.

Native Weekly Newspapers

The Sumachar Durpan (English and Bengalee) L. C. Marshman.
The Jami Jehan Numa (Persian) Hurryhur Dutt.
The Sumachar Chundrica (Bengalee) Bhowanichurn Banerjee.
The Sumbard Cowmuddy (Bengalee) Gooroochurn Nundy.
The Sumbad Temernashauk (Bengalee) Kistnomohun Doss.
The Benga Doot (Bengalee) Bholanath Sein.
The Reformer (English) Bholanath Sein.
The Informer (English) J. P. Namey.
The Inquirer (English) Issurchundro Gopt.
The Sumbad Prubakhur (Bengalee) Premchod Roy.
The Sumbad Soodhakur (Bengalee) Sake Almyoollah.
The Subha Rajendra (Bengalee) Shaik Alymollah.
The Subha Rajendra (Persian) Russickishna Mullic.
The Gannaneshun (Bengalee) Bholanath Sein.
The Unnoobadika (Bengalee) Bennymadub Dey.
The Sungbad Sarsungroho (English & Bengalee)
PERIODICAL PUBLICATIONS (Cont'd.)

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<td>The Bengal Almanac</td>
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<td>The Companion and Appendix to ditto</td>
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<td>The Bengal Directory</td>
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1. **The Bengal Hurkaru Press**  
   [No. 1, Hare Street]

   This Press does not undertake Miscellaneous Printing. At this Press are published, the following Periodicals:—
   The Bengal Hurakaru and Chronicle, a Daily Newspaper.
   The Bengal Chronicle, published three times a Week.
   The Bengal Herald, a weekly Political Journal.
   The Calcutta Literary Gazette, a Journal of Belles-Lettres, &c.
   The Calcutta Commercial Price Current, published on Saturdays.
   The Domestic (or Bazar) Price Current, published on Mondays.
   The Bengal Army General Orders, republished by Sheets.
   The Calcutta Monthly Magazine, published on 1st of every month.
   The Bengal Army List, published quarterly.
   The Bengal Annual, A Literary Keepsake.
   The Bengal Souvenir and Pocket Account Book,
   The Bengal Almanac, Companion and Appendix.
   The Bengal Directory and General Register.

2. **The India Gazette Press**  
   [No. 3, Durrumtollah]

   Executes orders in every branch of printing, including Lithography and copper plate, and publishes
   The Public Advertiser, issued daily and gratuitously.
   The India Gazette, published daily and three times a week.
   The Monthly Journal, being Asiatic Extracts from the India Gazette.
   The Calcutta Quarterly and Annual Register.

3. **The John Bull Press**  
   [No.—Fancy Lane]

   Besides executing orders for all descriptions of Printing, publishes the following Periodicals:—
   The John Bull, a Daily Newspaper.
   The Oriental Observer a Weekly Miscellaneous Journal.
4. The Government Gazette Press
[ No. 27, Cossitollah ]

Is chiefly occupied by Government Printing, but executes order for Book or Job Work: from this Press issues The Government Gazette, a Half Weekly Newspaper.

5. The Baptist Mission Press
[ No. 11, Circular Road ]

This Press is extensively engaged in printing religious Works connected with the Mission; it also undertakes the execution of all descriptions of typographical printing.

The undermentioned periodicals are printed at this Press:

  The Missionary, Herald—a monthly publication.
  Gleanings in Science, a ditto.
  Commercial Guide, or an acct. of Imports and Exports at the Calcutta Sea Custom House—compiled by Mr. J. Bell.

6. The Church Mission Press

This Press is extensively engaged in printing religious Works connected with the Mission; it also undertakes the execution of all descriptions of typographical printing.

The undermentioned periodical issues from this Press:

  The Christian Intelligeneer, a Monthly publication.

7. The Columbian Press Gazette
[ No. 58, Cossitollah ]

Executes Book and Job Printing and publishes Weekly: The Domestic Retail Price Current and Miscellaneous Register.

8. The Calcutta Exchange Press

Prints the following publications:

The Calcutta Exchange Gazette a Daily Advertizer.
9. The Loll-Bazar Press
   [No. — Loll Bazar]
Prints the Loll Bazar Daily Advertizer.

10. The East Indian Press
    [No. 13, Chowringhee Road]
Prints and Publishes the Inquirer, a Weekly Newspaper, and
the Kaliedoscope, a Monthly Publication,

11. The Mahindy Laul Press
    [No. 15, Chowringhee Road]

12. The East Indian Newspaper Office
    [No. 9, Cossitollah]
Prints and publishes the East India, a Daily English News-
paper, and executes every description of Printing.

Booksellers and Stationers

Fleury J. J. ................ No 67, Cossitollah
Grant, Norman (Calcutta Depository) .. Tank square
Ostell, Thomas (British Library) Mission Row, Loll
Bazar.
Thacker, William (St. Andrew's
and Co. Library) .......... Loll Bazar.
APPENDIX—IX

Rules for the Asiatic Society Library

(1) The Library is open from 10 to 4 o'clock between which hours the Native Librarian is to be in attendance every day, Sunday excepted.

(2) None but the Members of the Society are allowed to borrow Books from the Society's Library, and no Book is to be lent out of Calcutta without especial permission from the Committee of Papers.

(3) Books are to be borrowed by written or personal application to the Secretary in either case, the person applying is to furnish a written receipt, specifying the name of the work, and the time for which it is borrowed, at the expiration of which, he is to return the book borrowed, or renew his application for an extended loan of it.

(4) The Receipts for the Books shall be filed, and a Record kept of the Books lent out, to whom, and when lent out, and when returned.

(5) A list of the Books in the Library, and a Register of those lent out, are to be kept ready for inspection.

(6) All persons borrowing Books are to be answerable for their safe return, or are expected to replace them, if injured or lost.

From: The Calcutta Annual Directory, 1831, p. 305
APPENDIX—X

THE LITERARY SOCIETY OF BOMBAY

Extract from the Rules regarding the Library

[1] No Book, Pamphlet, or Paper, belonging to the Society, shall be carried out of the Islands of Bombay, Salsettee, and Caranjah.

[2] Any Member, or Subscriber, may propose publications to be added to the Library, by inserting their names in a book kept for that purpose.

[3] Any Gentleman not usually residing in Bombay, Salsettee, or Caranjah may have admittance to the Library upon the introduction of a Member; but no person shall be considered a non-resident more than three months.

[4] The Members of the Asiatic Society, and of the Literary Society of Madras, shall have free access to the Library during any visit to Bombay.

[5] No Books shall be taken out of the Library by Gentlemen having access to it according to the two preceding rules, unless in consequence of an application to that effect to the Library Committee, signed by a Member, or Subscriber, and approved of by the Library Committee: it being understood that the Member, or Subscriber, applying, shall become responsible for any loss or damage that may take place in the Books which may be afterwards taken out.

APPENDIX—XI

BOMBAY GENERAL LIBRARY

The opening meeting of this Institution was held, pursuant to notice, on Monday evening, the 15th inst. About seventy members were present on the occasion, besides several gentlemen who attended as spectators. At half past 6 o’clock, Thomas Crawford, Esq. was voted to the Chair, and addressed the meeting as follows:

Gentlemen, I could have wished that, in your selection of a Chairman, your choice had fallen upon some one more capable of presiding on an occasion so interesting as the present. We have met, gentlemen, to open an institution which has long been desired at this Presidency, and which must be productive of the greatest benefit to every class of the community. No one can go beyond me in the warmth of my wishes for its success and welfare; and, as far as my individual power can effect, no one shall be ever more ready to do anything that can contribute to its prosperity. The task of detailing the history of its formation, the progress it has made, and the objects it embraces, I leave to our Secretary, convinced that he will do every justice to the subject.

The Secretary then rose, and read the following Address:—

Gentlemen,—Early in last month a paper was circulated in Bombay, pointing out the want that existed at this Presidency of a public Library sufficiently liberal in its Institution to be open to all classes, and conducted upon principles so economical as to meet the circumstances of every rank in life. It proceeded to disclose a plan by which this deficiency might be remedied, and concluded by calling upon all who felt disposed to support the proposition to subscribe their names. Upwards of 40 signatures having been, within a few days, affixed, a meeting was called by circular, and held in the house of Jamsedjee Jeejeebhoy, in Military-square, on the evening of the 19th ultimo. Mr. Stocqueler, the gentlemen who had originally suggested the idea, was called to the Chair and a series of resolutions was entered into for the formation and management of the proposed Library. Of these resolutions, the first established the Institution under the name of ‘the Bombay General Library and Reading Room’, and the second
declared that it should be open to all ranks, classes and castes without distinction; a respectable character, a decorous demeanour, and a strict adherence to the rules, constituting the only requisites for admission.

Five of the gentlemen present were elected as a Committee of Management, and this Committee induced rather by the comparatively great share of leisure at my disposal, than by any abilities which I could bring to the task, did me the honour to choose me for their Secretary.

In that capacity, Gentlemen, it is now my duty to state to you the progress which has been made by the Committee in carrying into effect the measures resolved upon at that meeting. After experiencing repeated difficulty and failure in our first endeavours to procure a house, we were at length, through the liberality of one of our members, Framjee Cowasjee (whose affairs I regret have prevented him from attending here this evening) enabled to take possession of the magnificent and airy apartments in which we are now assembled, for the very low rent of 75 Rupees per mensem: the first obstacle having been thus surmounted, the necessary establishment was retained, and the formation of the Library proceeded with rapidity. In less than a fortnight upwards of one thousand printed volumes and nearly fifty valuable Oriental manuscripts were presented to or deposited in [the] Institution. The ornamental part was not forgotten; the globe and charts that lie upon your table, the pictures, busts, and statues that adorn your walls, and by far the greatest part of the very furniture around you, are the voluntary gifts of your own members.

In adverting to the quality of the works which now lie upon your shelves, I am happy to say that it forms a yet greater subject of gratification than the numerical amount. To enter into details, and attempt to enumerate them, would be to trifle with your time; but I may be allowed shortly to state that they contain almost all the celebrated writers of Greece and Rome, poets, orators, historians, and philosophers—with a selection of the most eminent authors of France, Italy, Spain, and Portugal—that in our own language, in addition to every classical prose writer from the time of Henry VIII to the commencement of the present century—every poet of eminence, from Spenser to Byron,—we can boast of a respectable assortment in the several departments of science, history, biography, philosophy, travels, and the higher branches of Novel
writing—that in the particular department of literature, which throws light upon the history, religion, and manners of the East, and in the whole range of Oriental Philology, from the earlier writings of Meninski to those of Sir William Jones, Lumsden, Colebrooke, Wilkins, Gilchrist, and the more recent labours of Carey, Wilson, Alexander Murray, Kennedy and Molesworth, our collection is such as will afford the amallest field to the lovers of Asiatic literature. The modesty of those gentlemen whose contributions have thus enriched us, forbids me publicly paying that tribute to their liberality which it merits; but one valuable donation, at least, I feel it to be my duty to particularize, because it proceeds from a Public Body composed of individuals distinguished alike by the highest rank, character and acquirements, and evinces the liberal feeling and lively interest with which this institution is viewed by those whose approbation must stamp a value wherever given. I allude, Gentlemen, to the Native Education Society of this Presidency. To Mr. Money, the highly gifted Secretary of that Society, I was directed by the Committee to address a letter, intimating the formation of our Library, detailing our proceedings, and soliciting his support. The answer to that letter I shall now read, convinced that it would afford to every one present the same unmingled gratification that it did to the Members of the Committee:—

To
Mr. R. X. Murphy,
Sec. to the Bombay Gen. Library.

Sir,

I have had the pleasure of receiving your letter of yesterday’s date. I am directed by the Native Education Society to present to the General Library and Reading Room, a copy of all works published and printed under its superintendence. I shall be most happy to assist in any way I can, in forwarding the views of your Society, and in attending to any proposition likely to promote its success.

I have the honour to be, Sir,
Your most obedient servant,

R. C. Money.

Bombay, 12th Nov., 1830
Sec. to the N. E. Society.
(The reading of this letter drew forth the loudest plaudits, after
which the Secretary proceeded.) The present which accompanied
this letter lies before you: it consists of nearly 40 volumes, forming
a selection of the best works in the Hindoostanee, Guzerati, Ma-
hratta, and Persian languages, the greatest part lithographed in
characters of great beauty. Amongst the Persian books is the
elegant poem of Yoosoof and Zuleika, and the celebrated Anvar-
i-Sahili, a work consecrated by the admiration of Sir Wm. Jones,
who pronounces it a mine teeming with all that is rich and harmo-
nious in the language of Iran, and since raised to a yet higher
fame by the public eulogium lately bestowed upon it by one whose
voice in everything that relates to the History or Literature of
Persia, must be considered decisive. Independent of these pub-
lications, others, now in the press, are to be forwarded when com-
plete: of these, the principal are Ferishta’s History of Hindostan
in Persian, and Major Molesworth’s Maharatta Dictionary. The
former is already well known from Col. Dow’s paraphrase: on
the latter any commendation that I could bestow could confer no
value; but that the worth of this present may be duly appreciated,
justice bids me declare that any candid man, who has seen the
mass of sheets struck off, must pronounce it to be one of the most
elaborate, the most comprehensive, the most correct, and the most
nicely critical productions of any age or country, every way
worthy of ranking side by side on the same shelf with the works
of Johnson, D’Alberti, Meninski, Richardson, and Horace
Wilson.

With regard to the manuscripts, they include, amongst others,
the Arrayas of Muropunt, the amatory system of Koke Pundit,
the Ovid of the East, the inimitable dramas of the celebrated Cali-
das, who has justly been termed the Shakespeare of India, and
those of Shreehursh, a royal bard who blended the cultivation of
the muses with the cares of a kingdom, and gained by the sweet-
ness of his lyre an immortality which might have been denied to
the lustre of his crown.

This outline will give a general idea of the volumes which we
already possess. In the meantime a letter has been prepared
directing Mr. Richardson to forward a selection of the
most talented English periodicals as well as a small stock of the
best authors of the present day. The Indian files have become
available to us gratis through the liberality of the Editor of the-
Courier, and with like liberality of the Editor of the Gazette has offered us the gratuitous use of his lithographic presses. It only remains for me to state, that the number of subscribers has now increased from forty to one hundred.

Such, Gentlemen, is the history—such has hitherto been the progress of the Institution which we are this day assembled to open. The want of such an Institution has long been felt. It has been felt by the Asiatic in the pursuit of European, by the European in his prosecution of Asiatic literature; by every individual of either class who follows study as a profession or recurs to it as a recreation. To all persons engaged in active business, an occasional hour stolen to literature must be a relief the most grateful; [?] but to us, who are exiles from our home, who day by day lose something of the knowledge of our youth, whose ideas and recollections of early scenes and early impressions wax more faint and more indistinct as the days of our sojourn are prolonged; to us, Gentlemen, how truly delightful, how really profitable, to be able after the toil of the day to retire to the company of books, to hold converse with those “conquerers of the conquerers of the earth”, whose laurels are unstained with blood—whose palms unsteeped in tears—to renew our acquaintance with the scenes and associations—with the knowledge and sentiments which were dear to us in our earlier years, to conjure around us amid the arid plains and sultry airs of the East, all the verdure, all the coolness of the West—and if, from the natural I might make a transition to the moral, to recall amid the desiccation of sentiment which a long residence in India has been supposed to produce, all the greenness and freshness of English feelings.

To gratify such a taste to its full extent the circumstances of no single individual will permit. The Library of the Literary Society does not afford the remedy:—many individuals are too modest to offer themselves as candidates for admission into a body so strictly Literary—many are withheld from a fear of being repulsed—some have applied and have been pained by a rejection.—They brought to the doors a love of literature, a passion for inquiry and research and like the poor Peri at the gate of Paradise fondly imagined that their gifts would be accepted and the golden portals of immortality thrown open; but like her they returned disappointed and disconsolate, and heard their doom pronounced by the defending cherub of the garden:
——“see, alas, the crystal far
of Eden moves not, holier far
Than even these gifts the boon must be,
that opes the gates of heav’n to thee”.

It may be said that no ballot is required in order to become a subscriber to the Library of the Literary Society, and such is now the case: only two months ago, however, such a ballot was necessary; and what was once the rule may become so again; independent of all these considerations, the high amount of the subscription established alike for the members and the subscribers must for ever close the doors of that Institution against many individuals; more especially the poorer classes of native students.

The only means therefore left, to supply the want so long, so severely and so generally felt, was to establish a new institution, which should be at once general in its nature and economical in its scale: that institution, gentlemen, is now established, and claims your support. That it will prosper I feel confident, from the encouragement it has already met with from the praiseworthy objects which it pursues—from the practical utility at which it aims. To diffuse a literary spirit amongst all orders, and create means for its gratification—to avail ourselves of our central situation whence we can command alike the treasures of the East and of the West, and by a progress slow but unceasing, to collect together all the waters of knowledge—not from one sacred spring nor one consecrated mount, but from every rock which the rod of inspiration has quickend by its touch—from every spot of earth where the verdure of genius has sprang up—from the happy valleys of Europe—from the far realms of Transatlantic—from the desert of Arabia, the gardens of Persia, the marts of India, the steppes of Tartari—to gather from every land and every tongue all the deductions of science—all the revelations of History—all that poetry has inspired, or Philosophy taught, or eloquence breathed forth—and to unlock the flood-gates of this mighty reservoir to all who burn with the thirst of knowledge. This, gentlemen, is the glorious task which we propose. We ask not the comer from what land he has arrived,—what tenets he professes; we mete not this understanding by his creed, nor his worthiness by the lot which he feels in life; but of whatever country—of whatever desert he was born a denizen—before whatever shrine he was taught in his infancy to
bow, to whatever hue the north wind has bleached, or the southern
sun has mellowed his complexion, we bid him to approach—to
drink—and to be filled. [Loud and long continued applause]. In
laying down the principle that the institution shall be open to all
ranks and classes and professions, subject only to that moral
propriety, and that strict observance of decorum, without which
no Society, however fenced about with barriers of exclusion, can
long remain respectable, you have based it upon a broad and solid
rock, which no force can shake, nor earth undermine, nor time
assail, with decay. This, gentlemen, is no speculative principle—
no Utopian theory framed at once to dazzle and delude. I see
upon our books the names—I see assembled around me the
persons or individuals of every class—whose walks in life
are remote—whose connexions in private society are and
must remain apart—but who nevertheless scruple not
to associate publicly together for the purpose of forwarding
an object which embraces alike the benefit of all. I behold
Britons and the sons of Britons—the descendants of Gama—
the posterity of Yeszdejird—the followers of Mahommed and
the worshippers of Shiva, all united together for the accom-
plishment of one great end, (applause) upon this union at the very
outset of our undertaking, upon the determined zeal which these
plaudits bespeak, I ground the most solid hopes of ultimate suc-
cess. Let us continue to labour at the work we have begun with
the same zeal, the same harmony, the same liberality of sentiment
which now unite us; and when at length perseverance shall have
crowned our efforts—when the imperishable edifice raised by our
hands stands complete in strength and beauty, then gentleme1,
will the humblest individual amongst us have reason to glory and
be proud of the part which he has this day taken in laying the
foundation.

After the applause which followed the conclusion of this add-
ress had subsided, the Chairman rose and spoke as follows:

GENTLEMEN:

You have all heard with the same admiration as myself
the very luminous and eloquent address read by the Secretary.
The enthusiastic plaudits which attended him throughout attest
more forcibly than any words how truly he spoke your own feel-
ings. I am convinced therefore that I only give voice to the
wishes of every one present in moving "That the Address of the Secretary be adopted and published, as conveying the best abstract of our proceedings and faithfully portraying the objects pursued and the sentiments entertained by this meeting." The motion was supported by Mr. Morris and Mr. Graham, and carried unanimously. The following resolutions were then successively proposed and passed.

That the thanks of this meeting be conveyed to Mr. Money for the warm interest he has evinced for the success of this institution, and that a letter be addressed by the Committee to the President and Members of the Native Education Society expressive of the high and grateful sense entertained by this meeting of their liberality.

That the thanks of the meeting be given to Framjee Cowasjee for the liberal terms on which he has given us possession of these rooms. That the thanks of the Meeting be given to the Editors of the Courier and Gazette, for the liberal offers made respectively by those gentlemen to aid the infant resources of this institution.

That, in order to facilitate the classification of books, and the preparation of printed catalogues, no publication shall be taken out of the Library before the 1st January next, until which time it shall be open as a reading room only.

That Mr. Clarke be appointed Pre-Secretary, in order to alleviate the labours of the present Sec., and to supply his place when absent, or engaged in his professional duties.

The resolutions and regulations passed at the Meeting of the 19th ultimo, were then read over and confirmed, with some modifications. Mr. A. P. Rodrigues and Shreecrustna Wassoodewjee were elected respectively, by the Portuguese and Hindoo members, to represent them in the Committee; and thanks having been voted to Mr. Crawford for his conduct in the chair the meeting separated at a quarter after eight.

Printed copies of the regulations will be distributed to all applicants as soon as prepared.

All applications, for admission, and all communications of whatever nature, to be made to the Committee through the Secretary, or in his absence, through the Pre-Secretary.

Gazette, No. 27.

From: The Government Gazette, Calcutta, December 20, 1830.
Hon'ble Sir,—We have the honour of forwarding for your perusal an account of the information and proceedings of a new institution, established at this presidency, to promote the diffusion of Literature. To dilate upon the advantages which must flow from such an institution, was utterly superfluous: your own comprehensive and far-seeing mind must, at a glance, anticipate all that the most eloquent advocate could urge in its behalf; but some prominent points, some peculiar and original features, which distinguish it from every similar establishment hitherto formed in India, we would dwell upon and press upon your consideration. The total absence of exclusiveness, which throws it open to every walk of life,—the low rate of Subscription which renders it accessible to the poorest seeker after knowledge,—the tendency which it must inevitably have to draw closer together the bonds of union between the European and the Asiatic, to render each more familiar with the literature, the history, the manners and the sentiments of the other,—to soften down longstanding prejudices, and to substitute in their stead a mutual feeling of forbearance, of sympathy, and of esteem,—these, Hon'ble Sir, are claims upon the support of one whose whole course of public life has been one continued effort to ameliorate the condition, to improve the minds, and to conciliate the affections of the natives of India.—Were we diffident of receiving that encouragement which we solicit, we should suggest the great consideration that your granting or withholding your support on this occasion, does not merely involve the question of your individual patronage, most valued and esteemed as that would justly be, but that it decides the fate of every similar application that may hereafter be made to other. Standing upon that exalted eminence to which rank, and character, and literary fervor alike have raised you, your acts must serve as signals of imitation to those who tread below:—Every eye will turn for an example to the chief: every hand will be outstretched or withdrawn, according to the interest or the apathy which he may suggest. But such doubts, Hon'ble Sir, we do not entertain: for our long attachment to and your uniform encouragement of letters forbid us.—A great living poet has borrowed an image from the gardens of the past to typify the constancy of private affections: that image we would apply to nobler-
theme—to the constancy of public attachments; he would say that Literature was the votive flowed to you at your dawn, and received the first impress of your light; and that with the same steady aspect of hope it now turns to meet the glow of your decline. This Hon’ble Sir, is no mere figure of poetry, no empty compliment; it is the type of our truest, our warmest feelings. This very first act of your public administration as Governor of these territories, was the expression of your devotedness to the welfare of the Literary Society; our proudest wishes bid us hope that your last will be to stamp the seal of your approbation, on the more humble, but no less useful institution, of which we are members.

We have the honour to be, &c. &c.
Bombay General Library.

REPLY

To the Committee of Management of the Bombay General Library.

Gentlemen,—I have to thank you for your kind and flattering Letter, with an Account of the formation and proceedings of a new Institution established at this Presidency to promote the diffusion of literature.

I have too deep a sense of the value of all Institutions that have such an object not to rejoice in their establishment: and from your’s many essential benefits must arise, from the increased facility it gives for the acquisition of knowledge to all who seek it, and that at a moderate expense, which to numbers must be so material a consideration.

I shall give on all occasions any aid and support in my power to your Institution, and shall send from England a copy of the volumes I have published, which, so far as they relate to Persia and India may have value, and will remain on your shelves as a token of my sincere good wishes for the prosperity of your Institution.

Malabar Point, Dec. 2d, 1830 I am, Gentlemen, yours faithfully,

John Malcolm.

From: The Calcutta Monthly Journal
December, 1830, pp. 54-56.
APPENDIX—XII

PUBLIC MEETING—THE FREEDOM OF THE PRESS

A public meeting took place on Thursday, the 20th of August, convened by the Sheriff, to take into consideration the best mode of testifying the public satisfaction at the repeal of the Laws which have hitherto restrained the Freedom of the Press, and the enactment of a Law by which that freedom is rendered reasonably secure.

THE SHERIFF IN THE CHAIR

The requisition having been read,

Mr. H. M. PARKER rose, and after briefly alluding to a notice, recently circulated, of a Public Library, said, that a resolution had been assigned to him not certainly to propose the establishment of such an institution, but to submit that this community should mark the Emancipation of the Press, by the erection of a public building, which, if the meeting were so disposed, might be appropriated for the reception of a public library. This, as many of the meeting were aware, had already been proposed by a gentleman who gave his name H. M. P.; but an objection had been started in the pages of a journal famous for fancy, wit, and good taste, that the building was too utilitarian, and would not be sufficiently ornamental for the purpose it was intended to commemorate. He, Mr. Parker, did not expect to find much that was utilitarian in the pages of the journal to which he had alluded, nor could he imagine, if a beautiful building is considered adapted for the purpose, why the one now proposed may not be made as ornamental as circumstances and situation will permit. If either the Parthenon or St. Peters were considered adapted to the purpose, he would be very glad to see them removed; or he would be glad if another building were erected here equal to either of those; despairing, however, of attaining his wish, he would be content with something inferior, though he confessed, when he looked at the Ochterlony Pillar and its incomplete state, he blushed with shame. But to leave this subject, he would read the resolution he had the honour to propose for the meeting's adoption:—
That a Public Subscription be opened for the erection of a building, which shall be called "THE METCALFE LIBRARY," and that on the portico or some other conspicuous part of the building, the object of its erection, to wit, IN COMMEMORATION OF THE FREEDOM OF THE INDIAN PRESS HAVING BEEN RECOGNIZED BY LAW UNDER THE GOVERNMENT OF SIR CHARLES THEOPHILUS METCALFE, shall be recorded by a suitable inscription.

That the building, which shall be ornamental and commodious, be offered free of rent and in trust for the reception of a Public Subscription Library, to be formed on a scale, and conducted in a liberal manner, worthy of this metropolis. The Metcalfe Library to be so offered free of rent and in trust on condition—

First, that the Edifice be kept in repair from the funds of such Library.

SECOND, that a provision be made for opening the library, and allowing the use of books gratis to poor students, whether Native, East Indian, or European belonging to any College, or any Public School of Medicine, now established, or which may be hereafter founded in Calcutta. The privilege being granted under such precautions to prevent its being abused, as the committee presiding over the affairs of the library shall desire.

THIRD, that in matters connected with the Library all possible accommodation and facility be afforded to respectable strangers visiting this city, either from the interior, the other Indian Presidencies, or from other countries.

Baboo Russomoy Dutt seconded the resolution.

Mr. LONGUEVILLE CLARKE was perfectly unprepared for this proposal, but would be ashamed of himself,—ashamed to be considered an Englishman, if he was not perfectly prepared to support a proposal so worthy of the object it was intended to commemorate, and so deserving of the city of which the inhabitants had shewn the value they place upon the liberty of the press, by the perseverance with which they had contended for it. He knew of no measure which would shew the feelings of the inhabitants of British India,—which would better show the estimation in which they held the liberty of the press, than by the establishment of a public library; but he did not think it sufficient to give the library merely the name of the individual to whom they were indebted for that liberty, and he would suggest that a.
marble tablet ought to be erected, on which should be inscribed the letter which first communicated to them the determination of the legislature. Those gentlemen who have been in London would remember that Beckford’s reply to his sovereign at the time he considered an attempt was made by the minister on the liberties of the people, was recorded on a tablet in one of the public buildings. He need not detain them further with remarks on that subject, nor indeed dwell at length on the utility of a public library, but this he might say, that if there was any part of the world in which such an institution would be useful in cultivating European ideas, science, and notions it would be in this city; and he was sure, that the principle of having it open to all the community, as his friend proposed it should be, was the best principle on which it could be founded. Heartily would he support the project, and he was quite sure, when he thought of its importance,—when he thought of the number of inhabitants of this town who were desirous to show their gratitude to the statesman who had bestowed the freedom of the press, sure he was that they could not do better than accede to his friend’s proposal.

The resolution was then put and carried, and after some conversation the suggestion made by Mr. Clarke was left to a committee, and the following resolution, moved by Mr. J. Sutherland and seconded by Mr. L. Clarke, was put and carried nem. con:

That the following gentlemen be appointed a committee to collect the subscriptions, arrange the details, and superintend the construction of the building, and to carry into effect the objects in the foregoing resolutions; adopting such measures as may appear best calculated to promote them according to their spirit.

J. Pattle, Esq. Baboo Dwarkanauth Tagore
H. M. Parker, Esq. J. Kyd, Esq.
-Captain W. N. Forbes,
J. Prinsep, Esq.

And on the motion of Mr. Pattle, seconded by Mr. Clarke, Mr. J. Sutherland was added to the committee.
DR. CORBYN fully agreed with the proposers and seconders of the two preceding resolutions, convinced as he was, that this method of commemorating the freedom of the press in this country must be highly gratifying to Sir Charles Metcalfe, who, it was evident, considered the freedom of the press as necessary to the spread of knowledge. A better measure could not have been proposed; but he wished to remind the meeting that though a Library would be an advantage on those who were educated, it did not afford an opportunity of acquiring knowledge to those who were not. He did not press his suggestion under any idea or wish to divert the attention of the meeting from the object which had been introduced and had met with the approbation of this community, but he thought it was a fit opportunity to remind the meeting that there did not exist in this community a charitable institution in which those who were at present without knowledge could receive instruction, or an institution to impart instruction in the learned professions. He had for a length of time felt desirous to see a University of India instituted in Calcutta, and as the advancement of learning was in consonance with the freedom of the press, he thought this was a fitting opportunity to agitate the subject, or at least to bring it to the notice of those who were better able to support it than he was.

MR. PATTLE would not detain the meeting, but follow the excellent example of the learned gentleman who had preceded him, for it seemed that long speeches had at length entirely gone out of fashion, and an expeditious method of doing business was to be the practice for the future. Mr. Clarke had reminded the meeting of the reply of Beckford, and as this building in which they were assembled was the Guild Hall or rather the Town Hall, of this community, he thought it the most appropriate place for a tablet on which Sir Charles Metcalfe’s reply ought to be inscribed, and he would propose that such tablet be erected. Of course, he made his proposition under the idea that there would be a large surplus of subscription for the erection of a building for the reception of a library; for he could not anticipate that there would be small subscription to commemorate the bestowal of a benefit so extensive, universal, and gratifying to every class of the people; nay, he anticipated that there would be a surplus not only sufficient to enable them to place a mural tablet, but also a statue as noble as that of Cornwallis which now adorns the
Town Hall. Mr. Pattle then proposed a resolution in substance as follows:

That after carrying the objects of the preceding resolutions into effect, should the funds be found insufficient for a statue, an ornamental tablet of marble be affixed in a conspicuous part of the Town Hall, on which shall be engraved Sir Charles Metcalfe's letter, and the Act under which the Press of all India is declared free by law.

Mr. Longueville Clarke begged leave to say a few words before this resolution was put by the Sheriff. If they were to have a building for the reception of a library, that building ought to be as complete as possible; but he knew not how it could be considered complete if it were without a tablet on which the Magna Charta of the freedom of the press was inscribed, [Mr. Pattle. "We can have a tablet in both places."] To that proposition he would not object, provided it was a sine qua non that the building for the library was completed before any part of the funds was appropriated to another purpose. Recurring to what had fallen from Mr. Pattle with regard to this building being the Town Hall, he would admit that it bore the name of the Town Hall of this community, but so far from being their property, it was in the power of Government at any moment to put a padlock on the door and prevent any person entering it. It was a mere name for the place and nothing more. Like the Lottery Committee, the Town Hall appeared that which in reality it was not; for as the funds of the Lottery instead of being appropriated to the improvement of Calcutta were sent home in silk and indigo, so might the community be excluded at any time from the Hall which purported to be their property. He remembered the time when the community were about to meet here on the question of the property. He remembered the time when the community were about to meet here on the question of the Stamp Act, and were threatened to be dismissed, and he believed that but for the patriotism of one of the magistrates at the police office that threat would have been carried into execution. On that occasion they were obliged to meet in the Exchange; and he would ask, if a place from which they could be excluded by Government, when exercising the constitutional privilege of Englishmen, was one in which it is fitting to erect a tablet, inscribed with the Magna Charta of the freedom of the Press of India? While he was addressing,
the meeting he would take the liberty to say a few words with regard to what had fallen from another agitator, who had proposed to establish something, he did not know whether it was a school or university. But he would remind that gentleman of the homely adage, that it was necessary "to cut the coat according to the cloth," and he feared that gentleman if he imagined this community could raise a fund to establish and maintain an university, would find that with the numerous calls upon them, the project would dwindle into an infant school. He had heard of a gentleman who informed a public meeting that some children were so favourable to the advancement of religion as to refrain from eating butter that the money might be laid out in purchasing bibles; this gentleman was afterwards known by the name of the "Bread and Butter Orator," and though he, Mr. Clarke, would not call his friend so, he must say that the proposition savoured of A. B. C. philosophy. That his friend Dr. Corbyn had deservedly a great deal of influence in Calcutta, he, Mr. Clarke, thought all who knew him must readily admit, as well as that he gave a great deal of his time to the cause of education; but he entreated the meeting not to be diverted from commemorating the freedom of the press in the manner that had been proposed. He was also desirous to say that many years ago, he had contemplated the establishment of a public library, and he would be ready to lay before the committee the plan he had then proposed, which would prove that in ten years a library may be established containing 100,000 volumes. But his proposition did not meet with proper support in those days; indeed, he might say it was opposed. It did not suit the temper of the times ten years ago to countenance a library to be established on the principle of no exclusion—that horrible destructive principle, and it was not tolerated for an instant. But now, thank God! that feeling had departed never to return. He might also state that ten years ago he had proposed amongst his own professional friends, a library for a particular class of books, which had succeeded so far as to contain at the present moment no less than 2,000 volumes, although the books were of the most expensive class, and were only to be purchased by paying eighty percent dearer for them in this country than in England. Now, if ten gentlemen in ten years could purchase 2,000 books of the most expensive class, he did not think that he was under the mark in saying that in two...
years a library might be formed by the united exertions of this community which would be worthy of this city.

MR. PATTLE explained. His proposition to have a tablet in this Hall was, as indeed he thought he had plainly stated before, to depend entirely on there being a surplus after the building for the Library was completed. He could not agree with what had fallen from Mr. Clarke regarding the Lottery Committee, for he thought the exertions of that committee had effected a great deal not only in the formation of large squares and the effecting of other visible improvements, but in the clearing away of marshy lands, and thereby rendering the city much more salubrious. He also believed that Mr. Clarke was mistaken in stating that the committee had sent the profits of the lotteries home in silk and indigo, nor did he hear before of any intention to dismiss the stamp meeting by force; and as to the mistake in calling this building the Town Hall Sheriff, who inserted the misnomer in the advertisement. (Laughter). But why this earnestness? He had submitted a simple proposition for the meeting to adopt or reject, and that was all. However, as his friend had told them a pleasant story, perhaps he, Mr. Pattle, might be permitted to remind the meeting of a tale told by Lucian:—Jupiter and a Countryman were conversing together with great freedom and familiarity upon the subject of heaven and earth. The Countryman listened with attention and acquiescence whilst Jupiter strove only to convince him, but happening to hint a doubt, Jupiter turned hastily round and threatened him with his thunder. "Ah, ah!" says the Countryman, "now Jupiter, I know you are wrong; you are always wrong when you appeal to your thunder." It is thus, said Mr. Pattle, with my friend Mr. Clarke; you may always tell when he is wrong, when he quits his subject to commence his thunder by referring to circumstances which have no connection with the question under discussion. (Much Laughter).

DR. CORBYN thought Mr. Clarke must have mistaken the few observations which he had ventured to submit to the meeting, for so far from attempting to divert the attention of the meeting from the establishment of a public library, he gave the proposition his cordial support. He merely wished to bring to the notice of the meeting that there was no institution here for giving instruction to those who had no knowledge at all, and, perhaps, he might have done so more effectually had he been heard without interrup-
tion. As it was, he was quite at a loss to know why the learned gentleman thought he was an "agitator," for nothing was more foreign to his intention than to endeavour to repeal the union, happily existing between the friends of freedom and the friends of education.

MR. TURTON was quite sure that his friend Mr. Clarke intended to say that Dr. Corbyn was an agitator only of useful objects. With regard to the Lottery Committee, his friend was mistaken in saying that the funds went home in silk and indigo, as those funds, though they were raised under false pretences, were not sent home, but were paid to Government in liquidation of a very considerable sum lent to the committee, but which loan the Court of Directors had refused to accept.

MR. OSBORNE had been listening for some time to these proceedings with great attention, and would now take leave to express his unfeigned astonishment at the result, which, so far as he could understand, after much pondering, appeared to be, that the meeting in order to express their gratitude to Sir Charles Metcalfe had determined to avail themselves of his name to raise money for a public library, (Much Laughter) and the only advantage Sir Charles was to receive, was to be stuck up against one of the walls. He thought a better testimony of their respect might have been proposed than this, which indeed from these proceedings, did not appear likely to be carried into effect in a very warm or grateful manner.

MR. PARKER said the gentleman who was in opposition, now and ever, did not appear exactly to understand the proposal which he had submitted to the meeting. It was not to subscribe for a public library but for a building to receive one.

Some conversation took place at this time in which Mr. Pote, Mr. Turton, and Mr. Judge took part, the latter, as we understood, expressed himself strongly in favour of the proposal contained in the resolution proposed by Mr. Parker at the commencement of the proceedings. Mr. Pattle then remodelled his resolution which was seconded by Dukinanundur* Mookerjee and put and carried.

The resolution is as follows:—

"That the Committee be instructed to apply to Sir Charles-

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*Dakshinaranjan
Metcalfe, for permission to place his Statue or Bust in the contemplated Building, with an appropriate Inscription, and that the Inscription in question shall include Sir Charles Metcalfe’s Letter of the 20th June last, and the act under which the Press of all India is declared free by Law”.

MR. POTE suggested that two rooms in the building be appropriated, one for painting and the other for an exhibition room, and proposed a resolution to that effect which was seconded by Mr. Crow, but opposed by Mr. Turton and Mr. Clarke, and lost by a large majority.

MR. JAMES SUTHERLAND said, there seemed to be some little diversity of opinion regarding the resolution he was about to propose, which was to celebrate the day on which the press was made free in this country, according to the good old English custom, by having a public dinner. He did not see any particular necessity of making this resolution a part of these proceedings, but it was perhaps as well to do so, in order that it might be understood that the aristocratic feeling did not pervade, and that it was the desire of the friends of freedom to see all classes join in the rejoicings. Mr. Sutherland proposed the following resolution:

“That the following gentlemen be appointed by this meeting a committee, with power to add to their numbers for the purpose of promoting a public illumination and subscription dinner to be given on the 15th September to celebrate the freedom of the press in India.

J. Pattle, Esq.
H. M. Parker, Esq.        Captain J. T. Taylor.
T. Dickens, Esq.          J. Kyd, Esq.”

MR. J. D. M. SINAES briefly seconded the resolution.

MR. TURTON supported the motion, because it was the mode generally adopted at home, and one too, that did not call for the sacrifice of time which should be denoted to business, and besides a public dinner was one of those occasions when men’s hearts were open, and no doubt, they would rise from it with their hands open also, and afterwards make a liberal subscription. It was the mode adopted here on receiving intelligence of the
French Revolution, and were the meeting more interested in that event, glorious as it was, than in an event in which they were more immediately concerned, and which came home to their own bosoms? At that time the foreigners in the neighbourhood joined in their rejoicings, and he had no doubt, but that they would, in the present instance, show the same sympathy for us that we felt for them several years ago.

Mr. L. Clarke opposed the resolution, which was supported by Mr. Pattle and Mr. Sutherland. Dwarkanauth Tagore said, that if the natives were to vote on this occasion, the resolution would be lost by a large majority.

Mr. Turton, with reference to what had fallen from Dwarkanauth Tagore, asked if he meant to call upon the natives to prevent the Europeans celebrating the event in their own peculiar manner? Did he mean to say the natives felt no interest with the Europeans, or that because they could not participate in the same mode of expressing the pleasure they felt it was a matter of total indifference to the native community? If the natives could not participate with the Christians, it would be more becoming in them to retire and not vote at all. But let the natives halt and let Dwarkanauth Tagore halt also, for Englishmen were not backward in expressing their sympathy, or stood upon their prejudices when native feelings or native interest were concerned.

After some further discussion in which Mr. Clarke, Mr. Speed, and Dwarkanauth Tagore took part.

Mr. C. Thackery, alluding to the national customs of Englishmen, thought they would rather honour the great object by a fast than deride it by a feast. They might rejoice with all their souls but not with all their bodies too; and, with reference to the willingness expressed by one gentleman to be present, if the natives offered a sacrifice to Kali of a buffalo, he, Mr. Thackeray, would not be present lest they should make him a piece of offering. (Loud Laughter).

The resolution was then put and carried by a large majority, and after a vote of thanks to the Sheriff, the meeting separated.

Englishman.

From: *The Calcutta Monthly Journal*, September, 1835, pp. 256-8
APPENDIX—XIII

PUBLIC LIBRARY MEETING

A public meeting took place on Monday the 31st August, at ten o'clock, to elect a committee, and arrange all such matters as may be necessary to give existence and effect to the proposed Public Library. On the motion of Mr. Turton, seconded by Mr. Plowden, Sir J. P. Grant in the Chair.

Sir J. P. Grant, in taking the chair, briefly addressed the meeting. Considering the importance of the object in view at the present meeting, and with which we are already acquainted, I have thought it so much in connection with the advancement of literature in the country as to induce me to depart from a rule I have adopted and accept the honor of taking the chair on this occasion. I think it right also to make an explanation, which under circumstances other than those that have occurred would have been unnecessary, namely, that this meeting has no connection with political questions, but is for the furtherance of a purpose purely literary. I think it the more necessary to make this explanation, as with reference to the situation which I hold, it would be for me extremely unbecoming to take the chair at a meeting where questions as to laws proposed, or as to laws passed, formed a subject for discussion. My duties are of a very different nature, but when I say so, I by no means desire to be understood as taking no interest in the advancement of liberty of thought, liberty of speech, or liberty of action. I think to do so were as inconsistent with the character of a British Judge, who, indeed, may be considered a priest of liberty, as it would be inconsistent with my life and foreign to my habits, disposition, and the course which I have hitherto pursued. (Applause). I make these remarks because I have learned from the newspapers, that on another occasion something was thrown out with regard to the object of this meeting, and I also happen to know, that it has, unfortunately, deprived us of some useful assistance which we might otherwise have had on this day. Therefore I am now extremely desirous it should be perfectly understood that this meeting has no other object in view besides obtaining the means to purchase a collection of books for the use of the inhabitants of Calcutta, and
that it has no more connection with the recent act of Government
emancipating the press, than it has with questions relating to the
arts of type-founding, book-binding, or printing. Without these
arts, certainly, we cannot have books; but as certainly there is as
little occasion at this meeting for a gentleman to rise and speak
with reference to the liberty of the press, as there is for another to
dwell on the law of libel, for a third to dilate on the art of type-
founding, and a fourth on that of book-binding, or to shew how
books may be protected from the insects that infest them in this
country. I would particularly urge that gentlemen who may
address the meeting would keep in mind the subject before it,
and which I have endeavoured briefly to explain. (Applause.)
I believe this is the only society of the same extent which has
not a library of some description: at the Cape,* at Bombay,
they are better provided, and Madras has its Literary
Society; but here, in Calcutta, we are without the means of rea-
ding, except by purchasing books, from Humphrey Clinker up to
Hume's History of England. This, I think, is a very great incon-
venience and we even have no means, except the expensive one I
have just mentioned, of procuring books of light literature which
form the main reading of the greater part of the community; or of
those books which no man would purchase, or refer to except
for purpose of seeking out some particular information or refer-
ing to some particular point. But the particular object we have
in view will be better developed by the resolutions, which I hope
will meet with general approbation. They have been drawn up
to meet the convenience of all classes of the community, by no
means excepting those young men, natives of this country, who
are most meritoriously pursuing their studies and whose means
do not afford them opportunities of purchasing books. Sir
John Grant then apologized for the time he had occupied the
attention of the meeting, and concluded by strongly recommending
the gentlemen to abstain from making remarks that did not bear
on the subject they were met to consider. (Loud applause.)

MR. C. W. SMYTH. After all that has been said, written,
and especially after what has fallen from the chariman on this
subject, I will not detain you by speaking generally, as to the
advantages held forth by this proposition; and indeed it is the

* Cape Town, South Africa.
more unnecessary, since, whatever difference there may be as to
details, all are agreed that it will be highly advantageous to
the inhabitants of Calcutta. However, it is as well to call your
attention to the liberality of the principle which opens the library
to all ranks of society, and renders intelligence available to all.
This is an extensive, liberal principle, worthy of the era that has
produced the Emancipation of the Press, the greatest blessing ever
bestowed on British India. The resolution I have the honor to
propose is as follows:

Resolved, "That it is expedient and necessary to establish in
Calcutta a Public Library of Reference and Circulation that shall
be open to all ranks and classes without distinction, and suffi-
ciently extensive to supply the wants of the entire community in
every department of literature."

It has been suggested that the library should not be one
for the circulation of books; but this would deprive it of its
usefulness, and render it quite inadequate to the purpose; it
has therefore been proposed to make it a circulating library,
to meet the wants of all, and indeed were it otherwise, I for
one would withhold my support. In conclusion I would earnestly
press on the attention of the committee the necessity of having
a good managing committee, for the error of committees, is the
rock on which former libraries in Calcutta have been wrecked
and destroyed, and I trust the meeting will not separate without
paying some tribute to the gentleman (and here Mr. Stocqueler)
to whom we are indebted for the excellent proposition we are
here to consider. (Applause).

MR. H. M. PARKER. I take the opportunity, in seconding
this resolution, to say a few words with reference to a subject,
which has been very properly taken notice of by our worthy and
distinguished chairman, though indeed I cannot see by what st-
range confusion in men's minds the building to commemorate
the emancipation of the press has been mixed up with a public
library. Perhaps, however, the public being a body with many
eyes, has on this occasion seen obliquely, or possibly I was
unable on a recent occasion to make the public comprehend my
meaning. However, this I must say, that the proposals for a
building and for a library are entirely distinct, and though in
ten or fifteen years, the proposers of the former may have a very
handsome and commodious building to offer for the reception,
of the latter, it is still quite possible that its acceptance may be refused. Refused? Yes, for I hope the library may be in a condition not to require it, and before that time there may be several libraries in Calcutta, and that the spread of knowledge may be as rapid as the spread of intelligence.

The resolution was then put from the chair and carried *nem. con*.

MR. PATTLE. It devolves on me to propose for your adoption the second resolution, and to which I shall make but a short preface, for on these occasions I hold it best to say as little as possible; and luckily for me who cannot boast of being able to say much and much to the purpose, the necessity of doing so has been completely superseded, by what has fallen from our distinguished chariman, and my worthy colleague. Indeed they have so well explained the object we have in view, and so completely cleared up any confusion which may have been occasioned by the recent meeting for carrying into effect another object, that I have nothing to say on those subjects; but I may however mention, that this proposal presents some peculiar features that I cannot reconcile myself to look over. The advantages it presents to our native fellow subjects cannot be too strongly dwelt upon for it is a peculiar feature, a principal recommendation, that it will aid their enlightenment, and teach them to place a proper estimate on the blessings of British rule. When they do once properly appreciate the advantages resulting from that Government, they will be convinced that there is none other under which they could derive the same degree of happiness and prosperity. I for one would rather the British rule should cease in this country if it can only continue by means other than the affection of the people; but I am convinced that rule only requires to be known to be appreciated. Let but knowledge find its way to the minds of the natives of the country, and they will require no other proof of the superiority of the present Government to the Mahomedan one that preceded it. This is one of my motives for supporting this proposal, and fortunately, the proposers intend that it shall be a library of circulation, hereby extending its benefits, and making it more deserving of our support. Mr. Pattle concluded by moving the following resolution:—

Resolved,—That a Provisional Committee be appointed to consider of the best means of accomplishing the objects stated.
in the first Resolution—to frame a set of Rules and Regulations for the management and use of the Library, and the conduct generally of its affairs, and to report the same, together with their opinion, to a subsequent meeting to be called by public advertisement in the newspapers by the Committee as soon as they shall be prepared with the report.

Rev. Mr. Dealtry said, the resolution had his most hearty concurrence and in seconding it he was convinced he was humbly but earnestly contributing towards the means of circulating knowledge not only through this city but through this great empire.

Sir J. P. Grant then moved the first resolution from the chair and it was carried unanimously.

Mr. Plowden briefly proposed the third resolution, which was seconded by Mr. James Kyd, and adopted by the meeting. It is as follows:—

Resolved,—That the Committee be empowered to apply for the temporary use of apartments in the Town Hall; and in case these cannot be obtained, then to hire apartments for the reception of the books in an airy and central situation, upon as reasonable terms as dry and elevated apartments can be procured for; and to purchase suitable book shelves and furniture of a plain and not costly description. Further, that the Committee be empowered to engage such persons as may be necessary to take charge of the books, rooms and furniture; and to make catalogues, keep accounts and copy correspondence, and generally to assist them in the duties they undertake, a strict regard being paid to economy, to the state of the funds and amount of the subscription.

Before the resolution was put from the chair, Mr. Kyd took the opportunity to mention, that he had just received a letter from Dr. Strong, of which the following is an extract:—

The Rev. Dr. Marshman is now at my house and will attend the meeting. He says he is willing, should it be thought desirable, to be one of a Committee for the object of arranging the matter,—you are aware how valuable a man he would be. He does not like to propose, the thing himself but has sanctioned me to write as much to you. I had intended being myself at the meeting but my complaint does not allow me. Will you kindly put his name down for any sum that you may subscribe yourself, and if I had been there and an opportunity had offered I meant to have offered
the lower part of my house for any books that might accumulate until a proper place was ready for them: you may, if you please, make the offer for me. There is a separate entrance and the rooms are, high, airy and large.

Dr. Marshman stated to the meeting that the apartments offered by Dr. Strong were in his opinion admirably adapted for the purpose. But, as will be seen, the matter was left to the committee, and a suitable acknowledgement given to Dr. Strong for his kindness. The resolution was then put from the chair and carried.

Mr. W. P. Grant. The resolution which I have to propose, is merely one of detail, and does not occasion a necessity for detaining the meeting with any lengthy remarks. I shall, therefore, briefly, express my hearty concurrence with a plan which goes to establish a library on an extensive plan; not of books for reference only, but of books for circulation also. In Calcutta, where almost every man is engaged in business, to make the library one for reference only, would be circumscribing its utility; indeed it would render it almost useless, for under those circumstances the books are the more required for perusal at home. The following is the resolution, which I hope may meet with as much approbation as those that have preceded it:—

Resolved.—That it be recommended to the Provisional Committee to enquire into the means of procuring books in Calcutta, which may serve as foundation to commence upon; and to make application to the Government for such assistance in this respect as the Committee shall judge proper in the name of the subscribers. And that the Committee be empowered to receive subscriptions, and such donations of books, as the patrons of the institution may be disposed to make to it, the result of such enquiry and application and the amount of such subscriptions and donations to be in their report.

Mr. Grant, in conclusion, drew the attention of the meeting to the libraries in Edinburgh, where, he said, there are no less than three accessible to strangers, viz. that for the Faculty of Advocates, for the Writers of the Signet, and the College Library. These, said Mr. Grant, are perfectly at the disposal of persons be they residing in Edinburgh, or be they only sojourners there for a week or a fortnight, and many persons, in the latter case, who, perhaps, had entered the city with a single volume in their
portmanteau, could declare the degree of pleasure experienced by them in consequence of this facility.

Mr. A. Rogers briefly seconded the resolution.

Mr. G. T. Speed here suggested that there ought to be a call on the friends of the library to send in the names of such books of reference as might be obtainable in Calcutta. Mr. Rogers thought details ought to be left to the committee, and the meeting coincided with the latter gentleman. The resolution was then put and carried.

Mr. Minchin, after a few prefatory remarks, moved the following resolution.

Resolved.—That the Provisional Committee, or such of their number as they shall appoint, in writing, for this purpose, be at liberty to draw from the Treasurer, from time to time, such sums as may be necessary for current expenses, not exceeding the amount in his hands, and to call upon the Treasurer, from time to time, for an account of receipts and disbursements.

I hail, said Mr. Minchin, the institution of the library, not only so far as the community of Calcutta concerned are but as a society likely to benefit the natives of this country generally. For by extending to them the literature of England, we induce them to cultivate the knowledge of our language, and afford them the means both of improving their literature and their morals.

Colonel Dunlop seconded the resolution, which was put from the chair and carried without opposition.

Mr. H. Torrens proposed the sixth resolution, being merely for the formation of a Provisional Committee and which with subsequent alterations stood as follows—the names in italics being added to the original motion:

Resolved.—That the following gentlemen be requested to form the Provisional Committee:

Sir Edward Ryan  Mr. W. P. Grant
Sir J. P. Grant    The Rev. Dr. St Leger
Mr. W. H. Macnaghten    Mr. James Kyd
Mr. C. W. Smith     Capt. D. L. Richardson
Colonel Dunlop       Capt. Thompson
The Rev. H. Fisher     Mr. James Prinsep
Mr. Dickens         Mr. W. M. Woollaston
Dr. Ranken  Mr. Wale Byrn
The Rev. James Charles  Mr. Scott Thompson
Mr. J. C. Marshman  Mr. B. Harding
Mr. John bell  Mr. Carr
Russeekrishen Mullick  Russomoy Dutt.

The number of names on the list, Mr. Torrens observed might appear unwarranted, but they were to be divided into sub-committees of four or five, each sub-committee taking different sections. As to the gentlemen themselves he need not enter into any panegyric because the simple utterance of each name conveyed its own panegyric.

Mr. Leith seconded the resolution, and did so with greater pleasure, because it contained the names of gentlemen whose experience and attachment to literature and science would secure for their constituents the most important services, and enable each particular section to have its own representative, in this, as it might be considered, congress of the republic of letters—gentlemen who are acquainted, and familiar with each section, and from whom we may hope that the institution will derive the most beneficial results. The term ‘provisional’ had been adopted to distinguish it from the other committee whose duty it would be to propose rules, fill up details; and though last not least, to purchase books, collect subscriptions, and organize the construction of the library. The united efforts of these gentlemen he, Mr. Leith, felt confident would raise a structure which would merit the support of the whole community.

Mr. Pattle said, the gentleman who has just sat down has spoken of committee intended to represent the different classes of society, but he, Mr. Pattle, observed that in the formation of the committee, the mercantile class appear to be wholly unnoticed. Perhaps this had arisen from a conjecture that mercantile gentlemen had not time to attend to the details, but still, as there was to be a sub-committee, he thought the meeting ought not to omit a compliment to gentlemen of so much importance. He would, therefore, propose, that the names of Mr. Carr and Mr. Harding be added to the number. As to their distinguished Chairman, he was sure the meeting were aware of the deep interest Sir John Grant took in the proposed institution; there was no one more anxious, no one more able to further their views, and he trusted
that the meeting would not allow him to depart from this hall, without requesting permission to place him on the committee.

Sir John Grant was fully sensible of the very flattering proposal, but would rather decline the honor; not from any disinclination to the office, but from a dislike to take upon himself duties to which he had not sufficient time to attend. If the meeting were of opinion that the duties were not so arduous but that he had leisure to attend to them, he would bow to their decision, premising, however, that it must not be considered as a compliment. No one was more able to bestow a compliment than his friend Mr. Pattle, but the making choice of a committee was a matter of business of which compliment should form no part; and rich as they were in names on the committee, they could not afford to have one inactive member.

Mr. Turton entirely concurred with Sir John Grant, and would put matters of compliment out of the question. But notwithstanding the number of the committee, he would propose that it should be increased by the addition of Mr. R. S. Thomson, a gentleman with whom he, Mr. Turton, had the pleasure of acting on one committee, and to whose usefulness and ability he could give ample testimony.

Mr. Sinaes admitted the correctness of the remarks made by Mr. Turton, but regretted that amongst the gentlemen whose names were contained in the resolution proposed by Mr. Torrens, there was only one who could be said to represent the class to which he, Mr. Sinaes, belonged. He thought the committee ought to be more general and under this impression he begged to suggest that the names of Mr. Woollaston, and Mr. Wale Byrn be added to the number.

Mr. P. S. D’Rozario and Mr. Crow rose at the same time and seconded this proposition. The latter said, he could scarcely hope that the resolution would meet with success, for he perceived that the feeling of the meeting was decidedly against it (cries of no, no.). He would however do his duty, and offer a few remarks in support of the gentlemen named by Mr. Sinaes, with both of whom he, Mr. Crow, was personally acquainted. He believed there was an impression on the mind of several gentlemen who had taken an active part in these proceedings, that the number on the list of the committee was already too great, but he thought otherwise, and begged of the meeting to consider whether the large
number was not a circumstance in favor of Mr. Sinaes's proposition. The proportion which the East Indian bore to the European community, would point out that one East Indian was not a fair number to represent that class; and therefore he would submit for the favourable consideration of the meeting the proposition of Mr. Sinaes.

Mr. R. S. THOMSON was sensible of the honor it was proposed to confer on him, and deeply indebted for the flattering compliment from Mr. Turton, but he would rather decline the honor, and for this reason he believed the list of the committee, as it stood originally, was calculated to impart confidence to every friend of the proposed institution, and its enlargement might destroy that feeling. However, if the meeting were of opinion that he could be of any service to the committee, he would cheerfully accede to their request.

Mr. A. ROGERS supported the original resolution, and reminded the meeting that it was a classification of books, and not a classification of persons to which they had to attend.

Mr. L. FRASER spoke in favour of the original resolution, and urged that if it were departed from the native community which stands in proportion of three hundred to one to the East Indian, had also a claim to be represented in the committee; so had the Jews, the Parsees, and indeed every other section of the diversified community.

Mr. PATTLE suggested that the question should be referred to the committee, who no doubt would receive it with becoming attention; and he trusted that the proposer had that confidence in the committee which would induce him to withdraw his amendment.

Mr. CROW would again beg to be heard before the amendment was put from the chair. He was ready to grant that the proportion of Natives to East Indians, was more than three hundred to one; but it was not the mass of the people that ought to be taken into consideration. Those who were likely to appreciate the proposed institution and to benefit by it in either class should alone be taken into consideration, and then he was sure that the proportion would not be so great as it otherwise appeared to be. The question of qualification, he thought, was one of a very delicate description, particularly when a comparison had to be instituted. He would, therefore, not enter upon it in detail.
However he might observe that the names proposed by Mr. Sinaes were of gentlemen who stood high in the opinion of those who knew them for the performance of duties that were likely to devolve on them as members of the committee. He said it was not only those who would devote their time, but also those who had influence in the class to which they belonged who ought to be selected; and for that purpose those who were connected with public institutions, and known as the promoters of public and liberal measures, were most likely to benefit such an institution as was now proposed. On the contrary, those who led a secluded life, it was not likely would be so successful in that respect. With these considerations, he begged to press the proposal of Mr. Sinaes on the attention of the meeting.

Mr. Turton was anxious to state the grounds on which he supported the amendment. He thought there was a great deal in what had been advanced by Mr. Crow, not only with regard to the literary qualifications of the gentlemen alluded to, but for other reasons. Was it nothing, that there should be on a committee persons who were to draw up rules and regulations, persons who are acquainted with the habits and taste of a large portion of that community for whose benefit the institution was intended? It had been said that the committee were to be the literary representatives of this community, but how can this community be represented by persons who have no knowledge of their wants? As to the number of the committee it mattered little, since there was to be a sub-division, which would enable them to divide their labours, whether there were twenty-one or twenty-four, or any other reasonable number; and as there was but one native on the committee, he thought if he had a coadjutor it would greatly increase his efficiency. Therefore, he would prefer the committee to be unlimited and he would propose that Baboo Russomoy Dutt be added to the number.

Mr. J. R. Colvin begged to add his testimony of the utility of Mr. Woollaston. No man, said Mr. Colvin, is capable of giving more solid information to the committee, or will be a more useful member of it.

Mr. Sinaes's amendment was then put, and carried by a large majority. The amendment is embodied in the resolution above.

Mr. Turton—When his friends prepared the resolution, he believed that they must have had Mr. Pattie's opinion before
them as to the propriety of short speeches, for they had assigned to him the driest resolution in the whole lot. It was one merely relating to finance. However, though he, Mr. Turton, did not excel as Chancellor of the Exchequer, he would endeavour to explain the principle on which it was proposed the institution should be founded. Mr. Turton then explained the substance of the resolution, which, with an alteration suggested by Mr. Greenlaw, stands as follows:

Resolved.—That the property of the Library be vested in trustees for the benefit and use of shareholders, and that the following payments do constitute persons proprietors and subscribers.

Proprietors—Every person subscribing 300 rupees in one payment, or in three payments of 100 rupees, each 100 rupees being paid down, and the remaining instalments at intervals of six and twelve months, to be considered proprietors.

The shares of original proprietors subscribing within the period of one twelve-month, to be transferable on such fine or conditions as the Provisional Committee shall determine. The question of transfer of future shares to be left open to the Committee.

Subscribers—The subscription to the Library to be as follows:

1st Class—Entrance 20 rupees and 6 rupees per mensem, for every month subsequent to the first. Such subscribers of 2 years standing or upwards, to be entitled to become shareholders, by an additional payment of 200 rupees.

2nd Class—Entrance 16 rupees, and 4 rupees per mensem, for every month subsequent to the first. Subscribers of this class of 4 years standing to be entitled to become shareholders by an additional payment of 200 rupees.

3rd Class—No entrance. A subscription of 2 rupees per mensem payable from the commencement of the first month.

Donors of books and others, on the recommendation of the committee, may be nominated honorary members by a general meeting of proprietors.

No books to be taken out of the Library, without a deposit being made; the amount to be regulated by a committee to be appointed annually by the proprietors out of their own body in such manner as shall be hereafter decided.

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No books or periodicals to be taken out of the Library, until they shall have lain ten days upon the table; after which period proprietors or subscribers of the 1st and 2nd classes, will have the privilege of taking them out and reading them in circulation, preference being given to the proprietors and subscribers of the 1st class who may apply within a month after the arrival or purchase of such books.

All books to be delivered out in the order of application, subject to the above preference.

No other class to be permitted to take any books out of the Library without the permission in writing of the Annual Committee.

Mr. Turton continued. He thought he had in his eye some trifling opposition to this resolution, for ruin had been predicted to the institution, if they were to adopt the first part of it. But he could not foresee the ruin that others apprehended; on the contrary, he thought that the plan was admirably adapted to give permanence to the library. The part of the resolution which it was said would have a ruinous effect, was that which proposed persons subscribing Rs. 300 should become proprietors. He thought no injurious consequences would ensue from this, and he would inform the meeting why he thought so. In four years, subscribers of the first class, at six rupees per month, would pay Rs. 302, and he put it to the meeting whether it was not a very good compromise to obtain Rs. 300 immediately available for the purposes of the Library, by making those who pay three years in advance free of all subscriptions afterwards. Taking into consideration who were likely to become subscribers, he did not think that the average time each individual would remain in Calcutta, would be more than four years, and possibly, of these the majority would become proprietors not so much with a desire to benefit themselves as to benefit the Library. Taking the number of proprietors to be 100, this would raise a fund of Rs. 30,000 to commence with. Without funds there could not be a library; and though this might not be the best plan, he was quite satisfied that it was the best plan that had been as yet proposed.

Mr. Pattie here suggested that donors of books that may be thought by the committee Rs. 300 in value ought to be considered subscribers.
Mr. Turton said, that point had not escaped the attention of the framers of the resolutions, but it must be borne in mind that a great number may wish to become proprietors on those terms. It was a consideration, he thought, that ought to be left entirely to the committee, for it could not be supposed that they would be so indifferent to the interests of the institution, that if they thought the proposal adapted to advance it, they would not propose its adoption.

Mr. W. P. Grant said it was a great object with the committee to raise a sufficient fund to purchase books in England.

Mr. H. M. Parker thought that books to the value of Rs. 300 was too small an amount to entitle persons to become proprietors, he would rather it should be fixed at Rs. 1,000.

Mr. Pattle reminded the meeting that there were many scarce and valuable books in this country which were out of print, and could not be obtained in England. But after some further conversation, the suggestion was left to the committee.

Mr. L. Clarke said his friend Mr. Turton was correct when he anticipated opposition to the resolution just proposed. He, Mr. Clarke, had been one of the party who had met on a previous day to consider the resolution preparatory to this meeting and he had declined to propose that resolution which his friend Mr. Turton had just moved, because he thought it was not founded on calculation, and that it defined rules which it were better at present to leave for more mature consideration in committee. He thought it would be necessary for the committee, before they come to the result contained in the resolution, to have a calculation as to the expenses of establishment, binding of books, stationery, and then the amount of surplus which might be applied to the purchase of periodicals, for without these there could be no library. This, in his opinion, ought to be the duty of the committee, before any such propositions as those contained in the resolution was brought forward, and he, Mr. Clarke, was quite certain, that if the minimum of that surplus was not the base for the committee to go on, it would lead the society into great difficulties. He knew the resolution had been formed without any calculation whatever. In fact, it originated with himself, for it was him from whom the idea fell at the preparatory meeting regarding shareholders, and he was quite sure it was a crude proposition
without the slightest calculation for a base. For this reason he opposed the resolution. He contended that it would be fatal to the interests of the institution, and ought not to be adopted unless after mature consideration. But the rules were decidedly bad, for his friend proposed that on the payment of Rs. 300, a proprietor should be free from all subscription for ever, whereas, the subscription of a subscriber of the second class in four years, would amount to more than that sum. Here then by the payment of Rs. 300 a proprietor not only escapes all future payment but his heirs and assigns also. (Mr. Turton expressed his dissent from the statement). Well, said Mr. Clarke, we shall see about that presently. A proprietor may transfer his share to whom he chooses by the payment of a fine of Rs. 100; thus he has all the privileges of a proprietor for four years by the payment not of Rs. 300, but of Rs. 200, and he would appeal to many persons now near him if a similar scheme for a proprietary had not ruined the Chowringhee Theatre, where an enormous debt was entirely occasioned by giving the benefit of the theatre without requiring the proprietors to pay anything, and thus while the public paid eight rupees for an admission by purchasing a share, admittance was obtained at the rate of one rupee one anna for each performance. It was this very same principle his friend was now advising the meeting to adopt,—allowing the proprietors to have the benefit of the institution at too cheap a rate. There were other parts of the resolution which he, Mr. Clarke, objected to, but this he thought would be sufficient to induce the meeting to refer details to the committee, whose object ought not to be to make a great beginning to come to a poor end. But he, Mr. Clarke, had doubts as to the prudence in making it a share Library at all. He thought it ought to be a Public Library to remain here for ever, or if it were necessary to provide in the trust deed for its distribution, it might be so arranged that in the event of a distribution being necessary, the books should be given to Bishop’s College, the Asiatic Society’s Library, or the Martiniere. He called on the public not to make a share Library but a public Library. Let the friends of such an institution actively solicit support, and he had no doubt but that Rs. 15,000 might be immediately raised for the purpose. He would not, however, come forward with a proposition to that effect at present, but merely propose an amendment as follows:—
That it be referred to a section of the Provisional Committee, consisting of Messrs. Bell, W. P. Grant and James Prinsep, to prepare to draft of a Trust Deed for the constitution of the society and to prepare the rates of subscription and admission.

Mr. Plowden seconded the amendment. He declared that previous to entering the room he had entertained a very different opinion, but Mr. Clarke’s eloquence had convinced him that the Library ought to be strictly a public one.

Mr. Turton begged leave to say a few words on this part of the subject, for Mr. Clarke’s eloquence had not satisfied him that he was wrong, and if he was not greatly mistaken Mr. Clarke had but recently entertained these opinions. But possibly Mr. Clarke’s mental eloquence may have had the same effect on Mr. Clarke himself as his oral eloquence had had on Mr. Plowden. He, Mr. Turton, happened to have a different opinion and was not quite so sanguine of raising Rs. 15,000 as Mr. Clarke, for he thought that the public,—and he was sure he might place himself amongst the number,—did not like to advance their money in entire ignorance of the benefit to accrue from the gift. He for one would not countenance and object by giving his money to a crude undertaking, in which a committee who had been agitating the subject for two months were to come before a general meeting without a plan. In fact, he was not so willing, like his friend Mr. Plowden, as it was vulgarly said, to buy a pig in a poke. He was perfectly satisfied that the plan must precede the subscription, and that if the subject were referred to a committee of twenty-four, there would not be less than a dozen plans brought forward by as many members of the committee at the next general meeting.

Considerable discussion followed, in which Mr. Clarke, Mr. W. P. Grant, Mr. Plowden, Mr. Greenlaw, and Mr. James Sutherland took part. At the suggestion of Mr. Dobbs, the amendment was remodelled, and stood as we have given it above. Mr. Torrens spoke in favour of the amendment, and Mr. Leith opposed it.

Mr. Turton would use his right of having the last word by asking Mr. Greenlaw what he meant by saying that the Library would not be a public one, for was it not as public when vested in proprietors as when vested in the public? But was the latter the most desirable plan to be adopted? Let the meeting look to
the Bombay theatre and to the Ochterlony Monument: As to
the former, the public in 1783 determined to build a place of
amusement at Bombay, and Government gave a piece of ground
for the purpose. There were no proprietors, no one to look after
the interests of the building. Time passed on, a large debt accu-
mulated, and at last, when it was discovered that the building
could neither be sold nor mortgaged, Government took it under
their charge, and appropriated it for a public office. As to the
Ochterlony monument the evil of a want of proprietary was too
apparent to require comment, and in God's name, gentlemen,
said Mr. Turton, if you desire to avoid a similar neglect, vest
your Library in those who will not be inattentive to their own
interests. The amendment was then put and negatived.

Mr. Greenlaw then proposed another amendment, taking
away the right of transfer from proprietors, but this after some
further discussion was withdrawn, Mr. Turton limiting that
right to proprietors who should become so during the first twelve
months. The original motion, thus amended, was then put from
the chair and adopted by the meeting.

The following resolutions were then put and carried without
discussion:—

Moved by Mr. Sutherland, seconded by Russicklall Mullick.

Resolved—That the Annual Committee be at liberty to issue
tickets to poor students and others for temporary admission to the
Library under such regulations as they may think fit.

Moved by Mr. Stocquelet, in the absence of Sir C. D' Oyly,
seconded by Dwarkanauth Tagore.

Resolved—That the foregoing resolutions relating to entrance
subscriptions and privileges be considered only as a general out-
line, subject to such modifications as may be recommended by the
committee now appointed and adopted by a General Meeting to
be called by the Committee.

Moved by Mr. Holroyd, seconded by Baboo Russomoy Dutt.

Resolved—That the Union Bank be the Treasurers to the In-
stitution.

Moved by Mr. H. Torrens, seconded by Captain D. L.
Richardson.

Resolved—That Mr. J. H. Stocquelet be requested to officiate
as Honorary Secretary to the Institution.

Moved by Mr. Sutherland, seconded by—
Resolved—That the thanks of the Meeting be conveyed to Dr. Strong for his liberal offer of rooms in his house for the temporary use of the Library.

Mr. Stocqueler then rose to move what he believed would really be the last resolution. Previous to doing so, however, he begged to say a few words for himself. He begged to return his best thanks to Mr. Torrens for proposing that he should fill the office of Secretary to the Provisional Committee, and to the meeting for the manner in which the proposal had been received. He only hoped that such assistance as he might be able to afford the Committee in the prosecution of their labors would not be found altogether unavailing. Much had been kindly said about his claims to the merits of having originated the proposition for the formation of a Public Library. He believed that he had no just claim to any such merit. Indeed it was a reproach to the city to say that such a scheme was original. The project, it appears, had been brought forward before and failed, and it was merely his, Mr. Stocqueler's, good fortune to have revived it at a time when society better understood its true interests, and when the rights of men were more readily recognized and better appreciated. He would now move that Sir J. P. Grant do leave the chair.

Sir J. P. Grant in rising said, he could not vacate the chair without expressing how much the public were indebted to Mr. Stocqueler for his exertions. He was quite sure that without his energy and perseverance there would have been no meeting to-day.

Thanks were then unanimously voted to the chair, and the meeting separated.

MEETING OF THE GENERAL COMMITTEE

The following Resolutions, passed at a Meeting of the General Committee, on the 3rd September, are published for general information:

1st. Resolved—That Mr. William Carr, Mr. John Bell and Mr. James Kyd, do form themselves into a Sub-Committee,
to consider whether the shares of future Proprietors or Shareholders in the Public Library shall be transferable, and, if so, upon what conditions, and also to settle the rates of entrance and subscription, as mentioned in the Seventh Resolution of the General Meeting.

2d. Resolved—That the following gentlemen do form a Sub-Committee to consider and report upon the description of books, necessary, in the first instance, to be procured, and the probable expense of the same, including Periodical Works, and to carry into effect the several matters contained in the Fourth Resolution of the General Meeting:

Sir Edward Ryan  
Revd. James Charles  
Mr. James Prinsep  
Mr. Woollastone  
Capt. D. L. Richardson  
Mr. T. Dickens  
Mr. W. P. Grant  
Revd. Dr. St. Ledger.

3rd. Resolved—That the following gentlemen do form themselves into a Sub-Committee, to determine what place shall be engaged for the reception of the Library; for the purchase of Book Shelves and Furniture of every necessary description; and to apply, if necessary, for apartments in the Town Hall, or the centre apartments of the College; and likewise attend to all other matters mentioned in the Third Resolution of the General Meeting:

Sir J. P. Grant  
Captain Thomson  
Mr. R. Scott Thomson  
Mr. C. W. Smith  
Russomoy Dutt  
Mr. Wale Byrn.

4th. Resolved—That the property of the Library be vested in Trustees for the benefit and use of shareholders, and that every person subscribing within the period of one twelvemonth from the 31st August last, to the amount of three hundred rupees, to be paid in one payment, or in three payments of one hundred rupees each, one hundred-rupees being paid down, and the remaining instalments at intervals of six and twelve months, be considered a shareholder.

5th. Resolved—That all payments on account of shares, or instalments of shares, be made to the Union Bank, to the credit of the four following gentlemen, as Provisional Trustees for the Calcutta Public Library:

Sir Edward Ryan  
Mr. C. W. Smith  
Sir J. P. Grant  
Colonel Dunlop.
6th. Resolved—That the Secretary do circulate books for the reception of the names of persons desirous of becoming shareholders, inserting the foregoing Resolutions in a fly leaf in each book.

7th. Resolved—That the sub-Committee do communicate with each other, and also with the Chairman, and with the Secretary, who will call a General Meeting of the Committee, at four o'clock, P.M. on such days as the Chairman may determine upon.

8th. Resolved—That Sir Edward Ryan be permanent Chairman.

9th. Resolved—That the foregoing Resolution be published.

(Signed) E. Ryan, Chairman

By order of the Committee,

J. H. Stockqueker. Honorary Secretary

(Englishman)

APPENDIX XIV

CALCUTTA PUBLIC LIBRARY MEETING

Resolutions adopted at a general meeting held at the Town Hall on the 31st August, 1835.

"That it is expedient and necessary to establish in Calcutta a Public Library of Reference and Circulation, that shall be open to all ranks and classes without distinction, and sufficiently extensive to supply the wants of the entire community in every department of literature."

"That a Provisional Committee be appointed to consider the best means of accomplishing the objects stated in the first Resolution—to frame a set of Rules and Regulations for the management and use of the Library, and the conduct generally of its affairs, and to report the same, together with their opinion, to a subsequent meeting to be called by public advertisement in the newspapers by the Committee as soon as they shall be prepared with the report."

The Provisional Committee appointed by the second of the foregoing resolutions, having considered the various matters referred to them, have in pursuance of the directions given to them, called together a public meeting at the Town Hall for Saturday the 31st October, at which meeting they will present the following:

REPORT

In answer to an application for the temporary use of apartments in the Town Hall, the Town Hall committee obligingly assigned a room to the Library, but the situation of Dr. Strong's house and the extent of the apartments which he has kindly consented to appropriate to the use of the Library, induce the Committee to recommend that his offer be accepted.

The Committee have obtained estimates of the probable cost of book-shelves and such other furniture as appear to them immediately necessary to be procured for the use of the Library, and they recommend, as the result of their enquiries, that the sum of Sicca Rs. 1,000 be applied to these purposes. In the meanwhile
the Secretary has kindly offered the use of his own bookshelves, of which the Committee have gladly availed themselves.

The subject of the *Establishment* necessary for doing the duties and taking charge of the books and other things enumerated in the 3rd resolution of the public meeting, has engaged the particular attention of the Committee, and they recommend that a Librarian be appointed on such a salary as will secure the continual and exclusive services of a competent person: and they have ascertained by inquiry that such a person would cheerfully undertake these duties for a salary of Rs. 200 by the month.

The Committee recommend also that, for the purpose of insuring attendance at the Library from an early hour in the morning until a late hour at night, two Under-Librarians be appointed: and they think it would be satisfactory to those who will resort to the Library if one were an East Indian and the other a Hindoo. The Committee are satisfied that highly respectable and well qualified young men of these classes will readily give their services for Rs. 50 each by the month.

The Committee recommend that the rest of the establishment should consist of

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**Rs. 43**

making a total for the establishment of servants, including Librarians, Rs. 343 monthly.

The Committee, in the month of September, applied to Government to allow under such rules as it might approve of, the Subscribers to the Public Library to enjoy the use of the books belonging to Fort William College; understanding that a large part of these consists of Oriental works which the Asiatic Society are desirous of procuring, and are likely to apply for, the Committee restricted their application to those books which do not relate to the particular objects of that Society's care; and they have received a communication from the Secretary to Government, announcing generally, that Government is disposed to comply
with their application and to place, under the care of a Committee, the works in European languages belonging to the College Library.

Regarding any reservation which Government may think it right to make of works required for the public service and regarding the rule under which the use of the books will be allowed, the Committee are informed that a further communication will be made.

The printed catalogue of these books gives a list of 1,912 works; of these 190, at most, may be deemed to come under the description of those which the Asiatic Society may lay claim to, leaving 1,722 works of which the subscribers to the Calcutta Public Library are likely to enjoy the use. The Public Library had also at the time the list was sent to the Committee, received donations of 397 works comprising 1,356 volumes and about 150 volumes have been received since. Taking the proportion of volumes to works given by the books presented to the Library, and applying it to the 1,772 works lent it by Government, the collection of books at starting would consist of about 5,000 volumes from Government, 1,500 volumes of donations; together 6,500 volumes, which the Committee have reason to believe is a larger number than is to be found in the Cape Library.

However, a very large proportion, perhaps five-sixths, of the Cape Library consists of works published in the present century. In all works of this modern date, the Library of which the subscribers may now have the use is very deficient, as it is also in older works in the particular departments of

- Poetry and the Drama
- Prose Works of Imagination
- Miscellaneous Works
- History

Biography
Politics
Jurisprudence
Science and the Arts.

There is a very good foundation of a Library in the departments of Works of Philosophers, and Philology, that is Grammars and Dictionaries, a fair foundation of Classic and Italian works, hardly any French, and no German.

The Committee in giving the result of their investigation of the books available as a nucleus of a Public Library, have no wish to depreciate the value of these books; on the contrary they wish to state it as their opinion that few collections of the same extent would be found to contain so many useful books, and so
few which any makers of a Library would be disposed to reject, as that belonging to Fort William College. But they think it right to point out the deficiencies which occur to them; not in any hope that sufficient funds can be obtained at once to supply them all, but to shew that, in addition to the important assistance already afforded by public and private liberality, a large sum of money, and great attention in laying it out are necessary in order “to provide a library sufficiently extensive to supply the wants of the entire community of Calcutta in every department of literature.”

The Committee are of opinion that a sum of not less than Rs. 20,000 should be placed at the disposal of a Committee, for the purpose of purchasing such standard works as they may think advisable, in addition to those now available to the Subscribers, in order to supply the deficiencies, herein before mentioned, in those departments of literature which are most likely to be appreciated by the Subscribers generally.

In addition to this sum Rs. 1,000 are recommended to be laid out in book-cases and furniture.

And your Committee recommend that Rs. 9,000 more be placed at the disposal of a Committee for the purpose of procuring in the first place one set of the most approved periodical publications which shall not be allowed to circulate among the Subscribers, and of laying out, at their discretion, the balance in purchases of periodical and other popular literature for circulation.

The Committee are of opinion that the above sums, amounting together to Rs. 30,000, are necessary to be provided in the first instance, to cover the expenses attendant on forming such a Library as the public Meeting of the 31st August appear to have contemplated: and, with this sum judiciously laid out, they think a Library might be formed so generally useful as to ensure a large number of monthly Subscribers, and enable the Committee on whom the management might devolve, to lay out a large portion of the periodical receipt in the purchase of new and popular works.

With regard to the means of procuring books in Calcutta there appear to be occasional opportunities here of purchasing valuable and useful standard works, and the Committee think it would be useful to keep a part of the Library funds so as to be available for such opportunities when they occur. But the Committee are of opinion that in a Public Library the procuring
quickly, at the fair market rate, of works which are found wanting, should be more attended to than waiting for casual opportunities of supplying desiderata at a lower rate. And they are also of opinion that the best library will be formed at the least cost, when scrupulous attention is paid to the choice of books purchased and ordinary prudence employed in buying them.

The number of subscribers of Rs. 300 each who have already come forward is 55, and about Rs. 500 more has been subscribed in donations, making in all a capital of Rs. 17,000.

The committee have thought it right, in this state of the funds, which prevents the plan they have suggested from being immediately acted upon to call a public meeting and lay before them their views upon the subject, before proceeding to consider that part of the matters referred to them which regard the formations of rules for the use of the Library. If the meeting should be of opinion that the projected institution should be set on foot, the committee recommend that the management of the Library be committed to a small committee of gentlemen, who should be desired to frame such rules for the use of the books in the first instance as they think advisable, and that stated annual meeting of subscribers be appointed at some convenient time of year, the first of which might take place at no distant period, when the rules might be approved of or altered as may seem best to the subscribers generally. The Committee beg also to suggest that the rules of the Cape Library afford an easy means of framing these rules, such attention being paid to such modifications as the different circumstances of this place require.

The Committee recommend that the payment of 300 Rs. in one payment or in three payments of 100 Rs. each, 100 Rs., being paid down and the remaining 200 Rs. in two equal instalments, at 6 and 12 months, shall constitute parties, proprietors of the Library, and entitle them to all the privileges of 1st class subscribers.

That 1st class subscribers pay an entrance fee of 20 Rs. and a subscription of 6 Rs. for every month subsequent to the first.

That 2nd class subscribers pay an entrance fee of 16 Rs. and a subscription of 4 Rs. for every month subsequent to the first.

That any subscriber be at liberty at any time to become a proprietor upon making up his contributions to the sum of 300
Rs. with interest at the rate of 10 percent. per annum from the
time of his commencing his subscription.

That subscription be collected in advance from the 1st and
2nd class of subscribers monthly, and from the 3rd class quarterly.

That subscribers who choose to pay a year's subscription
in advance, be allowed a deduction of 10 percent. on such advance.

That no subscriber failing for one month to pay his subscrip-
tion shall be allowed to make use of the Library, until he receive
permission to do so from the Committee of Management.

That subscriptions be not received for broken parts of a month,
and that they be held to run as from the 1st of the month in which
they are enrolled.

That proprietors shall not have more than ten shares each.

That all shares be transferable on payment by the purchaser
of a fine of 100 Rs. per each share transferred, and this share
whether he be already a proprietor or not.

That persons who have not paid up the full amount which
entitles them to a share be not allowed to transfer such antici-
pated share.

That subscribers quitting Calcutta without communicating
in writing to the managing Committee their intention, be required
to pay their subscriptions until such intention is so communicated
by them; and, failing so to pay, shall cease to be subscribers,
and shall not be re-admitted without special reference to the
Committee.

That proprietors who leave India without due notice to the
managing Committee and who do not return within eighteen
months, from the time of their departure, shall at the expiry of
such eighteen months, forfeit all claim to any share or shares they
may hold, and such share or shares shall revert to the Library:
and that proprietors who leave India with such notice to the ma-
naging Committee, and who do not return within five years from
the time of their departure, shall at the expiry of such five years,
in like manner, forfeit all claim to any share or shares, and such
share or shares shall revert to the Library.

That proprietors and subscribers be convened annually for the
examination of accounts and for general business.

That accounts be made up yearly, and be audited and approved
by the managing Committee, and submitted to the yearly meeting
of proprietors and subscribers.
That upon all pecuniary questions each share shall have one vote, on all other matters each proprietor to have only one vote. And upon all such other matters, each subscriber shall have a vote.

That the Committee of Management have power to issue to poor students and others tickets of admission to the Library, for such periods as may be thought advisable, such tickets not to be transferable.

RESOLUTIONS

Adopted at the Library meeting on the 7th of Nov.
Moved by Dr. Jackson, seconded by Mr. Garden, and carried nem. con.

Resolved 1st:—That it is the opinion of this meeting, that the support already afforded to the scheme is sufficient to enable a Public Library to be established in Calcutta upon the principles embodied in the Resolution of the meeting of the 31st August last.

Moved by Mr. W. P. Grant, seconded by Col. Dunlop, and carried nem. con.

Resolved 2nd:—That it be an instruction to the Committee to engage only one Under Librarian in the first instance, at such salary as they can procure a competent person for, with power to engage another when it appears to them necessary.

Moved by Mr. Holroyd, seconded by Mr. Leith, and carried nem. con.

Resolved 3rd:—That the recommendations contained in the report of the provisional Committee now read, with the above amendment, be adopted by this meeting.

Moved by Colonel Dunlop, seconded by Dr. Jackson, and nem. con.

Resolved 4th:—That the management of the Library be entrusted to seven Curators to be chosen by the Proprietors, and first class subscribers of one year's standing at an annual meeting in the month of February in each year, to be called by advertisement by the Curators for the time being.

Moved by Colonel Beatson, seconded by Mr. Turton, and carried nem. con.

Resolved 5th:—That the Curators be requested to frame such rules for the collection, and circulation of books and in the
management of the Library, as in their discretion shall seem fit, to establish such a Library upon the principles agreed on by this meeting, and to publish the rules as soon as may be for general information previous to the general meeting in February next; that they be also empowered to appoint a Librarian, and such other establishment as may be necessary to open the Library if practicable, on the 1st December.

Moved by Mr. Pattle, seconded by Mr. Grant, and carried as a distinct Resolution.

Resolved 6th:—That no Resolution of the Curators disposing of the Funds of the Society exceeding in amount one thousand rupees, be carried into effect until the accounts shall have been on the table for the space of one week.

Moved by Mr. Leith, seconded by Mr. Turton, and carried.

Resolved 7th:—That the proceedings of the Curators shall be entered in a book, which shall always be on the table of the Library for the inspection of Proprietors and Subscribers.

Moved by Mr. Turton, seconded by Mr. Kyd, and carried nem. con.

Resolved 8th:—That the present Rules be considered the Fundamental Rules of the Institution—and that they can only be altered at the General Annual Meetings, or at a special meeting called for that purpose by Public advertisement in some one or more of the daily newspapers in Calcutta, with not less than seven days notice, and in which shall be expressed the object of the proposed alterations.

Moved by Mr. Turton, seconded by Mr. W. P. Grant, and carried nem. con.

Resolved 9th:—That it shall be open to the Curators to call a Special Meeting at any time that they may think fit, giving such notice as provided in the last resolution—and that they shall be bound to call such meeting to be held within one month from the receipt of a requisition signed by any five proprietors, or any ten proprietors and subscribers of the 1st class of one year’s standing, expressing the object for which the requisitionists desire such meeting—and if notice of such meeting shall not be given by such Curators within one fortnight of the receipt of such requisition, any three proprietors may call the same, giving not less than seven days’ notice thereof.
Moved by Dr. Marshman, seconded by Col. Dunlop, and carried unanimously.

Resolved 10th:—That the following gentlemen be requested to accept the office of Curators, until the first general meeting:

Sir Edward Ryan, W. P. Grant, Esq.,
Charles Cameron, Esq., J. C. Marshman, Esq.,
T. Dickens, Esq., and
H. M. Parker, Esq., J. R. Colvin, Esq.

Moved by Mr. W. P. Grant, seconded by Mr. G. T. F. Speed, and carried nem. con.

Resolved 11th:—That J. H. Stocqueler, Esq. be requested to act as Honorary Secretary to the institution until the next general meeting.

Moved by Mr. Pote, seconded by Mr. Sinaes and carried unanimously.

Resolved 12th:—That the thanks of this meeting be offered through the Curators to the Honorable the Governor of Bengal, for the liberal transfer of the College Library to this institution.

Moved by Mr. Sinaes, seconded by Mr. Pote, and carried unanimously.

Resolved 13th:—That the thanks of this meeting be given to those private individuals who have, by donations of books or otherwise, contributed so liberally to advance the interests of the Library.

Moved by Lieutenant-Colonel Beatson, seconded by Mr. Leith and carried unanimously.

Resolved 14th:—That the thanks of this meeting be offered to the provisional Committee for the pains they have taken and the ability and judgement they have shown in framing their report and drawing up the original plan for establishing the Public Library.—Hurkaru.

APPENDIX—XV

PUBLIC LIBRARY

Proceedings of the General Meeting of Proprietors and Subscribers of the Calcutta Public Library, held at the Library Rooms, 8th March, 1836.
The Hon. Sir J. Peter Grant in the chair.

PRESENT


Report of the Curators of the Calcutta Public Library to the Proprietors and Subscribers thereof.

The Curators have pleasure in informing the proprietors and subscribers of the Calcutta Public Library, that the use of the Fort William College books have been made over to them by the Governor of Bengal under the following conditions, viz.

1st. That the Society shall provide a place and establishment fitting for the reception, care and preservation of the books lent them by Government, and if at any time for want of funds or any other cause the Society shall neglect or be unable to do so, that they will redeliver the books to any person whom the Governor of Bengal may depute to receive them.

2nd. That the assignment shall be subject to the approbation of the Hon’ble the Court of Directors, and the books be reclaimable by the Government if this approbation be disapproved by that authority.

3rd. That they shall at all times be open to the examination
of any person the Governor of Bengal may depute to examine them, in order to see that the books are preserved with due care.

Upon signing these conditions the Curators got permission to take away the books and they then thought it necessary to appoint a person in whom they might have confidence for the purpose of the taking charge of the books from the gentleman entrusted with the care of them by Government, and of carefully comparing the books delivered with the lists, which the Curators will be called on to acknowledge the correctness of. It became also necessary to arrange the books of which your library consists, and this not only in such a catalogue as might be of easy and useful reference, but also to arrange the books themselves in a manner consistent with convenience and economy both of space and funds.

These matters have necessarily taken up much time, but they appeared to the Curators of such importance as to warrant all the attention which has been paid to them; and they have satisfaction in announcing that a catalogue raisonne of all the works in the Library is prepared and ready for printing, and that all the arrangements which appeared to them necessary to be made before opening the Library, will be completed by the day on which they have called a general meeting of the proprietors and subscribers.

The Curators, after a careful consideration of the merits of the different candidates who presented themselves, have appointed Mr. Stacy to the office of Librarian. They have also appointed Peery Chund Mitter to the office of Sub-Librarian. Considering all that was spent upon the establishment until the Library was opened as diminishing the very small capital upon which the Library depends, they have endeavoured to keep these expenses as low as a due attention to the work to be done would allow, and though they did not think it right to avail themselves of Mr. Stacy's liberal offer to do gratuitously all the laborious work preparatory to opening the Library, they were glad to be able to secure his services, for this purpose at 100 rupees per month, or half the salary which it has been thought right to affix to the situation which he holds.

Annexed to this report is a statement of the money paid and received on account of the institution up to the 7th of March,
1836. In addition to the information to be found in this document, the Curators have to observe that

The total expenses of book-shelves will amount to ... ... Rs. 1,100. 0. 0.
Of other furniture to ... ... 450. 0. 0.

Together ... ... 1,550. 0. 0.
Of which has been paid ... ... 1,000. 0. 0.
(Being all which they entitled to lay out) leaving a balance of ... ... 550. 0. 0.

which they have to ask your permission to devote to the above purpose. The total amount subscribed for is

Proprietor's Shares of Sa. R. 300 each,
of which is already paid ... ... 6,887. 0. 1.
Donations ... ... 200. 1. 0.
Subscriptions ... ... 34. 12. 0.

7,121. 13. 1.

Some of the proprietors have paid up their whole shares, and the actual sum available, supposing all outstanding to be collected, is Rs. 7,500, which the Curators think too small a sum to meet the expenses which it is desirable to incur immediately.

They therefore submit that you should come to resolution calling upon the proprietors to pay their 2nd instalment forthwith; if this be done, there would be immediately available for the purpose of the Library Sa. Rs. 14,200.

The Curators have taken into consideration the matters referred to them by the 5th resolution of the meeting of 31st October last, and with regard to that part of it which refers to them, the framing of rules for collecting books, they are of opinion that it would be premature now to frame such rules. They have thought it more useful to the institution to prepare a catalogue raisonne of all the works at present comprised in the Library, by reference to the different departments of which the deficiencies of the collection can accurately be known; and the Curators having undertaken to prepare lists of useful works in those departments of knowledge with which they have respectively some acquaintance, they believe that from those
lists compared with the present catalogue when printed, a general list may easily be made by reference to which advantage may be taken of all opportunities for acquiring books.

With regard to the other matter referred to them in the above resolution, viz., the framing of rules for the circulation of the books:

*Proposed Rules for the Circulation of Books of the Calcutta Public Library among the Proprietors and Subscribers.*

*Rule 1st*:—None of the books belonging to Fort William College Library shall be allowed to circulate without special leave obtained from the Curators.

*Rule 2nd*:—The Curators shall have power to withdraw from circulation, and also to prohibit without special leave obtained from them, the circulation of any book in their discretion.

*Rule 3rd*:—All other books in the Library shall be allowed to circulate among proprietors and 1st and 2nd class subscribers.

*Rule 4th*:—No book shall be allowed to circulate until it shall have remained in the Library one week from the date of receipt, except novels, tales and periodicals intended for circulation. These may be put into circulation after two days from the date of receipt.

*Rules 5th*:—No person shall be entitled to take books out of the Library who has not deposited a sum of rupees to be applicable to the discharge of all claims against him on behalf of the Library.

*Rule 6th*:—No person shall be entitled to take any books out of the Library until he shall have discharged all claims against him on behalf of the Library.

*Rule 7th*:—No deposit shall be returnable except under an order in writing of the Curators.

*Rule 8th*:—The Library shall be daily open (Sundays and the space of days immediately preceding the Annual Meeting of the Proprietors and subscribers in each year, only excepted) from A.M. to P.M.

*Rule 9th*:—Any proprietor or 1st or 2nd class subscriber shall be entitled to have delivered to him on his written order:
books from the Library if he provide a suitable bag or box for the secure conveyance of such books.

Rule 10th:—No person shall be entitled to have out of the Library at any time more than one set of works and one periodical without special leave of the Curators.

Rule 11th:—Any works comprised in one volume and in general the works of any one author or set of authors published together shall be accounted a set of works, provided that in voluminous works the Curators shall have power in their discretion to limit the number of volumes which shall be taken out at any one time.

Rule 12th:—All works as received shall be entered in the Library Catalogue, and the titles thereof shall be conspicuously notified in the Public Room.

Rule 13th:—All new works shall also as received be entered in a book to be entitled a privilege-book, and such works shall be issuable to proprietors and subscribers who put their names under the respective entries according to the order in which they put down their respective names, provided that proprietors and 1st class subscribers who put down their names within a month of the date of the receipt of such new works shall be allowed to take out such new works before any 2nd class subscriber.

Rule 14th:—The person next in succession for such new works who does not apply for it one day after it has been returned to the Library shall be considered as having lost his turn and the first applicant on the list after him shall then be entitled to take out works.

Rule 15th:—Any person taking out books shall be entitled to keep them for the following periods exclusive of the day of delivery, viz.

| Periodicals for | 2 days. |
| New Works, vol. 8vo. | 2 days. |
| ———vol.4to. | 1 week. |
| ———vol.folio. | 2 weeks. |

Any person shall be entitled to keep other works for double the above times, or until one day after he has received notice on the part of the Curators to return them.

Rule 16th:—Any Proprietor or subscriber taking away books without giving notice to the Librarian shall pay a fine
of 5 rupees each volume for every day the same is kept out of the Library.

Rule 17th:—Any person not returning any book within the times limited by the Library Rules, shall pay a fine to be determined by the Curators not exceeding one rupee per volume for each day of such undue detention.

Rule 18th:—Any book found on return to the Library damaged shall be withdrawn from circulation until examined by the Curators, and the particular imperfection shall be notified in a conspicuous part of the book before it is re-issuable and the person in whose custody such book was when such damage occurred, shall be answerable to the Curators for such sum as they may determine to be necessary to repair the same.

Rule 19th:—When any fine has been incurred by a person who has taken out books, notice thereof shall be given to him by the Librarian, and if not paid the fine shall be deducted from his deposit and no books be issued to him until his deposit be completed.

The report of the Curators being read, it was proposed by Col. Beatson, and seconded by Col. Dunlop—

"That the appointments of a Librarian and Sub-Librarian which have been made by the Curators, be confirmed, and that the expenditure which has been incurred for book-shelves and library furniture, be sanctioned. Carried unanimously."

Moved by Col. Dunlop, and seconded by Baboo Russomoy Dutt—

"That the Proprietors be requested to pay up their second instalment for the purposes mentioned in the report of the Curators. Carried unanimously."

Moved by Sir E. Ryan, and seconded by H. M. Parker Esq.—

"That it be recommended to the Curators to lay out the sum of Sicca Rupees 61,000 in the purchase of popular and entertaining works, including periodicals, from time to time, as the funds received shall allow. Carried unanimously."
Moved by Colonel Beatson, and seconded by Dr. Marshman—

“That the late Curators be requested to prepare the list of valuable books which they consider wanting in order to complete this Library to what it ought to be, with a view to their being procured when it may be practicable, with reference to the state of the funds. Carried unanimously.”

Moved by W. P. Grant, Esq., and seconded by Dr. Marshman—

“That the catalogue prepared by the Curators be printed forthwith. Carried unanimously.”

Moved by . . . and seconded by . . .

“That Doctor Strong be made an Honorary Member of the Society with all the privileges of a proprietor. Carried unanimously.”

Moved by Doctor Marshman and seconded by Colonel Beatson—

“That the following gentlemen be elected as Curators for the ensuing year.

Dr. Strong
J. Kyd, Esq.
Baboo Russomoy Dutt
Col. Dunlop

W. P. Grant, Esq.
Dr. Marshman
C. E. Trevelyan, Esq.

Amendment moved by Sir E. Ryan, and seconded by Mr. Dickens—

“That the number of Curators be reduced to three. Carried by a majority.”

Moved by Sir E. Ryan, and seconded by Mr. Cameron—

“That W. P. Grant, Esq., Col. Dunlop, and J. Kyd, Esq. be elected as curators for the ensuing year. Carried unanimously.”

After which the following amendments were made in the printed Rules, viz.

Rule 5. No persons shall be entitled to take books out of the library who have not deposited the following sums, viz. Proprietors and 1st class Subscribers 20 Rs.; 2nd class Subscribers 10 Rs. Such sums to be applicable to the discharge of all claims against him on behalf of the Library.

Rule 8. The Library shall be daily open (Sundays and space of seven days immediately preceeding the Annual Meeting of
Proprietors and Subscribers in each year only excepted) from 9 A.M. till 6 P.M.

Rule 10. No proprietors or 1st class subscribers shall be entitled to have out of the Library at any one time more than two sets of works and one periodical, nor any 2nd class subscriber more than one set of works and one periodical, without special leave of the Curators.

Rule 15. Any person taking out books shall be entitled to keep them for the following periods exclusive of the day of delivery.

| Perodicals | Monthly | 2 days. |
| New Works  | Vol. 8vo. | 2 days. |
|           | Volume 4to | 1 week. |
|           | Vol. folio | 2 weeks. |

Rule 16. Any proprietor or subscriber taking away books without giving notice to the Librarian shall pay a fine of 10 Rupees for each volume so taken.

After which the following rule was added:—

Rule 20. That the printed catalogues be sold to proprietors, subscribers, and others, at the price of one rupee per copy.

Bengal Hurkaru.

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"A book that is shut is but a block"

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