CHAPTER VI

YOUNG BENGAL AND ANGLO-ORIENTAL EDUCATION
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1. Young Bengal And the Movement for English Education:

Young Bengal, like Derozio, were highly enthusiastic for the cause of English education. Some members of Young Bengal launched a campaign for it. They, however, advocated the usefulness of English learning as emphasized by the Despatch of the Court of Directors dated February 18, 1824. In a long article in the Enquirer Krishna Mohun Banerjea criticised the General Committee of Public Instruction for its oriental policy and neglect of the implementation of the education clause of the Charter Act of 1813 in favour of English learning. He pointed out that it had been so unmindful of the true interests of the population of this country that far from devoting any considerable part of money in their hands to the purpose of education they had squandered away thousands after thousands in a useless and sometimes in a positively injurious manner. He severely criticised the Committee for patronizing traditional Hindu learning through the Sanskrit College, which, he thought, only encouraged young Brahmins to learn their wicked trade. He concluded that the Committee had "done much evil both by the instructions they have given and still are giving by the manner of their doing so. The precepts as well as their examples have tended to much evil."1

Rusick Krishna Mullick considered the cultivation of Sanskrit, Arabic and Persian useless. The Jnananveshan in an issue of 1834 regretted that the General Committee of Public Instruction had not conceded the prayer of the inhabitants of Santipore for a grant of a small sum of Rs. 50 or 60 per month for the re-establishment of an English school but had been wasting a large amount "in the encouragement of the dead languages, as ... Arabic, Persian and Sanskrit".³ In another issue of the same year it pointed out that the Committee, were proceeding on erroneous principles in encouraging Sanskrit, Arabic and Persian - languages, which were not vernacular in any part of India and with which we had scarcely any concern. Moreover, the encouragement of the languages at best could benefit but a few, or systems of philosophy, which had been proved to be false to the satisfaction of every intelligent and candid mind.⁴ Referring to the uselessness of the Sanskrit College in another issue, it remarked:


3. The Jnananveshan cited in the Bengal Chronicle, February 27, 1834, cited in Moitra, Suresh Chandra(ed), Selections From Jnananveshan (English version), pp. 142-144.

'The Sanskrit language is not at all fitted to edify the mind. The literature, it contains, abounds with the most obscene stories, that we can possibly imagine. The sciences of the systems of philosophy, which may be found in it, are equally objectionable inasmuch as their falsehood has been demonstrated ages ago.'

It added that even Mr. Tytler admitted the licentiousness of Sanskrit literature. Further, the instruction the pupils of the Sanskrit College themselves had received had not given them any knowledge of 'the actual business of life'. It therefore asked:

When then ... is the use of maintaining an institution, which answers no earthly purpose that we can conceive? Why are the students of the Sanskrit College bribed to receive an instruction, which, according to their own confession, makes them useless members of the society? Is there none in the Education Committee, which takes this commonsense view of the question ....?

It another issue it pointed out that the petition of Rammohun Roy to Lord Amherest protesting against the establishment of the Sanskrit College in Calcutta was not attended to inspite of the cogent reasons forcibly urged in it. It ended on an optimistic note about a change in the policy during the period of Lord William Bentinck.

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6. Ibid.
7. Ibid.
The *Enquirer* and the *Jnananveshan* thus helped the making of the Governmental policy of English education in 1835. The Anglicists like Macaulay, who exercised a strong influence over the Government in formulating the new policy, drew heavily upon the arguments put forward by the Papers.9

Young Bengal pushed forward the movement for English education launched by Derozio and some of his contemporaries, European and Indian, in and around Calcutta. Young Bengal was zealous for the spread of English learning in the whole of the country. The *Jnananveshan* of 1833 made an appeal to the affluent natives to devote portions of their wealth to the spread of education instead of frittering it away in "nautches" and other useless pursuits on the occasion of the Durga Puja.10 Later the paper welcomed the exertion of an English Judge of Rajshayee in establishing many schools for education and improvement of the people of the district and appealed to the wealthy classes of the natives to follow the example set by the foreigner.11 It also expressed jubilation at the foundation of English schools at Ummerpore and Syalsbad on local initiative.12 The *Bengal Spectator* (1842-1843), another organ of Young Bengal, raised demand for the

establishment of English Schools in populous or ancient places like Krishnagur and Murshidabad. Speaking of the Rajpur School, the Paper remarked in 1843: "The sooner such educational establishments are multiplied in villages, the better." In December, 1844 the Bengal British India Society, a political organization of Young Bengal, acknowledged the obligation to the Government for the provision made for the diffusion of education in Bengal and other parts of the country, especially for the increase of educational grants, and for direct and active supervision, which it exercised over different schools and colleges established throughout the country since the administration of the Earl of Auckland.

ii) Young Bengal And Philanthropic Exertions In The Cause of English Education

Young Bengal kept up the spirit of the philanthropic exertion in the cause of English education instilled into their mind by Derozio. Some members of Young Bengal, though occupied with worldly affairs, devoted themselves to the spread of English learning among their countrymen.

13. The Bengal Spectator, October 1, 1842, pp. 105-106; Vol. II, January 1, 1843, p. 3.
15. Letter of Bengal British India Society to the Governor of Bengal dated December 23, 1844, Education Department (General), Proceedings dated January 8 to March 26, 1845, p. 119.
i) Hurro Chunder Ghose, while a Munsif of Bankurah, established a school there, which he supported at his own expense. When he was the Principal Sudder Ameen of the 24-Parganahs (1838-1841), he used to reside at Behala where he established a school and maintained it for many years at his own expense.16

ii) Kissory Chand Mitra taught the boys of the Free Church Institution gratuitously in 184417 and used to take a leading part in the management of Sir Edward Ryan's school at Simla,18 while a Deputy Magistrate, he set up English schools in different stations of his service with the help of the local influential persons - an Anglo-Vernacular School at Rampur-Boalia in Rajshayee in 1846,19 an English School at Natore on July 1, 1849,20 which was amalgamated with the Prasunno Nauth Academy inaugurated by him on January 24, 185221, and an English School at Ghatal at the beginning of 1853.22

iii) Shib Chunder Deb, who served in different places as a Deputy Magistrate, rendered a great service to the cause of the education of Konnagar, his birth place. He set up an English School on May 1, 1854 at the instance of the Hitai-shanee Sabha founded by him in July, 1852. The school obtained a grant-in-aid from the Government on November 8, 1855. He also founded through private subscriptions a library on April 1, 1858, which was attached to the school, and had a good collection of books, English, Vernacular and Oriental.23

iv) Ramgopal Ghose, though busy with commercial pursuits, encouraged the spread of English learning. He founded a school and a library at Thunthunia. He frequently visited David Hare's school and held out encouragement to the senior boys of the school and to the meritorious students of the Hindu College by offering prizes to them. He distributed 100 copies of Marshman's History of India among the meritorious students of different institutions and offered prizes to the extent of one thousand rupees to the students of any institution. In recognition of his services to the cause of education he was offered a seat in the Council of Education by Drinkwater Bethune, the President of the Council.24


In a Minute on English education, submitted to the Council in 1854, he put forward many suggestions for the promotion of English education. One of his important suggestions was that there should be a provision to induce the mofussil students to join the Hindu College. Another important suggestion was that the Hindu College "be opened to all classes of people" and be renamed as the Presidency College. This was a radical proposal as the college was hitherto an exclusive institution and meant for the education of the Hindus. Finally, he endorsed the idea of a university which was in the air and recommended by Sir Charles Wood, the President of the Board of Control, in his Despatch of 1854. He maintained that the students of every civilized country were entitled to university titles and distinctions. He proposed that a university be opened to give "a high order of education in the arts, sciences and languages and to introduce lectures on Law and Civil Engineering." He thus stood for the extension and promotion of English learning in the country.

25. Education Department (General), Vol. 102, Part I, April 13, 1854, pp. 417-419.
27. Ibid, pp. 413-414.
iii) Young Bengal And English vis-a-vis Oriental Learning

Young Bengal considered English learning better than oriental learning. The reasons are not far to seek. English education was a passport to distinction, honour and wealth in British India, and this was the consideration that got the better of the mind not only of Young Bengal but also of a large number of educated youths. Naturally, Young Bengal, like Derozio, looked up to English education in utilitarian terms. When in 1844 Lord Hardinge passed a resolution relative to the preference of educated youths over uneducated youths in Government employ, a meeting, attended by a large number of educated Bengalis, was held in the Town Hall in welcoming the resolution, and members of Young Bengal like Ramgopal Ghose, Peary Chand Mitra and Kissory Chand Mitra spoke at the meeting. Kissory Chand Mitra held that the resolution was calculated to subserve the cause of education and moral and intellectual improvement of the country.28 The connection between worldly prospects and progress of learning was an idea upheld by the Bengal British India Society in 184429 and individual members like Ramgopal Ghose in 1853.30

29. Education Department (General), Proceedings, January 8 to March 26, 1845, p. 119.
30. The Hindu Intelligencer, December 5, 1853.
The worldly consideration behind English education was an important consideration. In 1854 Ramgopal Ghose, who forwarded the idea of a university, held that "university honours and degrees would be a passport to the best society here or abroad." The utilitarian approach to English education in terms of material prospects was to act as a counterpoise to the growth of revolutionary sentiment and to subserve the idea of Macaulay in building up auxiliaries for developing British empire through education. In fact, Young Bengal stood in need of a British peg to hang their heads.

Young Bengal had faith in the regenerative role of English education as a liberal force within the framework of the British rule. In his speech at the above meeting in the Town Hall in 1844 Ramgopal Ghose held that "political, social or moral degradation is inconsistent with an enlightened education." He regarded it as "the great and unfailing remedy for all evils and disadvantages [from] which the people of this land suffer." Peary Chand Mitra held that Lord Hardinge's resolution was to pave way for admission of educated youths of merit and character into services and consequently for infusion of efficiency.

31. Education Department (General), Vol. 102, Part I, April 13, 1854, p. 414.
32. The Englishman and Military Chronicle, November 28, 1844.
33. India.
and integrity into the administrative functions of the Government. The idea that English education was to operate as a force of political reformation was reflected in Peary Chand Mitra's speech. Two things are noteworthy in this connection. Firstly, they laid much more emphasis upon the liberal value of English education than Derozio himself did. Derozio looked up to English education in terms of value-formation and of liberalizing the minds of his students. But Young Bengal put stress upon the role of English education in the regeneration of the country. Secondly, in later years we do not find that prominent members of Young Bengal entertained the evangelical or the utilitarian idea of generating tendencies against Hindu religion and tradition which found expression in the utterances of some of Derozio's followers in their early years.

It is noteworthy that some members of Young Bengal like Krishna Mohun Banerjea, who in his love of English education showed aggressive attitude towards Hindu religion and tradition in 1831, looked up to the modernization of Sanskrit literature in the light of English or western knowledge in late 60s. In his paper, "The Proper Place Of

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34. Ibia.
Oriental Literature In Indian Collegiate Education" in the Bethune Society in 1868 he hoped to see Sanskrit literature to be "compared with Plato and Aristotle" and "corrected by the philosophy of Bacon and discoveries of Newton." It may remind one of Iswar Chandra Vidyasagar's idea of the modernization of Sanskrit literature or Hindu philosophy in his notes on the Sanskrit College, dated April 12, 1852.


36. In paragraph, 15 of his 'notes on the Sanskrit College, dated April 12, 1852 Ishwar Chandra Vidyasagar, quoting the words of his report, dated December 16, 1850, wrote: "True it is that the most part of the Hindu system of philosophy do not tally with the advanced ideas of modern times, yet it is undeniable that to a good Sanskrit scholar their knowledge is absolutely required. By the time that the students came to the 'Darshana' or Philosophy class their acquirements in English will enable them to study the modern philosophy of Europe. Thus they shall have ampler opportunity of comparing the system of philosophy of their own, with the philosophy of Western World. Youngmen thus educated will be better able to expose the errors of ancient Hindu Philosophy than if they were to derive their knowledge of philosophy simply from European sources ... His (a student's) knowledge of European philosophy shall be to him an invaluable guide to the understanding of the merits of the different systems. - Patra, Prafulla Kumar (ed), Vidyasagar Rachanabali (Bengali, 1st edition), p. 674.
It is also interesting that some like Kissory Chand Mitra and Krishna Mohun Banerjea looked forward to the enrichment of Bengali in the wake of English education. This was an important consideration.

Thus out of material and intellectual considerations Young Bengal considered English education superior to Oriental learning. Even they advocated English as the medium of instruction.

iv) Young Bengal And Orientalist-Anglicist Debate:

Despite Uday Chandra Addhaya and may be a few others,

37. Second supplement to the Hindoo Patriot, July 11, 1870, p. 4; Also Bethune Society Proceedings (November 10, 1859 to April 30, 1869), Part II, February, 1868, pp. 161-162.

38. Uday Chandra Addhaya in his discourse entitled 'A Proposal For The Proper Cultivation Of The Bengali Language' at the Society for the Acquisition of General Knowledge observed: "Try to understand that only when the people of this country learn properly the language of this country - then and then alone will they acquire that efficiency which can enable them to shake off the present slavery and become master of their land" - Quoted in Chatto-padhya, Gautam (ed), Awaken in Bengal, In Early Nineteenth Century, Vol. I, p. 27.


Gautam Chatterpahdyay has quoted from a powerful plea for vernacular medium made by an unnamed Bengali and reprinted in Alexander's East India and Colonial Magazine January-June, 1837 (Chatterpahdyay, Gautam, (ed), loc. cit. Introduction, o. vii-xx), but where is the evidence that the author was a member of Young Bengal?
in the Orientalist-Anglicist debate of the mid-1830s the third force advocating Vernacular medium was represented much more by the Serampore Missionaries and William Adam than by Young Bengal as a group. 39 Krishna Mohun Banerjea advocated English as the medium of instruction and got involved in a controversy with Dr. Tytler, who was in favour of Bengali medium. Krishna Mohun contended that Bengali was to be the medium in distant future. 40

In their advocacy of English as the medium of education Young Bengal differed from a number of eminent contemporaries or near-contemporaries. The idea of Bengali as the medium of instruction was entertained by a number of intellectuals since the days of Rammohun Roy, say, Ishwar Chandra Gupta, the editor of the Sungbad Probhakur, 41 Akshay Kumar Dutt (the editor of the Tattvabodhini Patrika) in his work named Dharmaniti (1856) 42 and by Rajnarain Bose in his article to the Tattvabodhini Patrika in 1787 Saka. 43 It is noteworthy

40. Bagal, Jogesh Chandra, "Krishna Mohun Bandopadhyay, Sahitya Sadhak Charitmala (Bengali, Vol. 6), No. 72, 2nd edition, p. 46.
42. Majumdar, Suman Bihari, "Reaction Against Perozis and Young Bengal" (unpublished), p. 4.
that Rajnarain Bose's Society For the Promotion of National Feeling (1866) cried for everything Bengali. Young Bengal, advocating English as the medium of education, was, in fact, the bearer of the anglicist tradition set by Macaulay.

Young Bengal was swayed by Macaulay's logic in favour of English as the medium of instruction. They subscribed to Macaulay's argument that Bengali was yet to be polished. In 1845 Kissory Chand Mitra admitted that Bengali was "far more adapted to be a national language", yet he was of opinion that it was "as yet destitute of literature" and that it "may take generations, if not centuries, to bring it into the highest state of copiousness and refinement." He added that it was not entirely "fitted for the use of metaphysician or theologian" and was "destitute of scientific nomenclature, which must be either created or borrowed to enable us to transfuse European science into it."  

44. In 1866 Rajnarain Bose established the Society For the Promotion of National Feeling at Midnapore. The aim of this Society was to infuse into the minds of the educated youngmen a feeling of love for Bengali language, dress, diet, gymnastics, music, manners and custom, Bagal J.C. "Rajnarain Bose", Sahitya Sadhak Charitmala (Vol. 4), No. 49, 2nd edition, pp. 44-46.


They shared Macaulay's view that just as Greek and Latin once stood as the learned language of Europe so also would English do in India. As early as 1833 the Jnananveshan, which advocated English as the learned language in India, pointed out that the revival of letter in that quarter of the globe commenced with versions of the ancient Greek writers into Latin, once the language of literature in the whole of the occidental world. In 1849 Duckinarunjan Mukhopadhyay observed:

The English language must here (in India), as Latin and Greek did in Europe, stand as the learned language of the country, until we have been able to engraft all those excellencies of Arts, Science and Philosophy of which English forms the repository. And this is a stage in human improvement which the British nation had to pass likewise ere they attained the present state of perfection.

They also swallowed Macaulay's idea of class nature of higher English education and of downward filtration of knowledge from the higher to the lower classes. In his essay named 'The Zamindar And The Ryot' in 1846 Peary Chand Mitra

49. The Bengal Narkarau, May 28, 1849.
held: "The education of the Ryot and of the Zamindar ought to go hand in hand. The vernacular schools are intended for the former, and the English ones and colleges for the latter". He placed a bet upon the zamindars made liberal by English education. In a speech on the occasion of the merger of Natore English School with Prosunno Nauth Academy on January 24, 1852, Kissory Chand Mitra advocated English education for the higher classes who could pursue study for life and devote themselves to the mental improvement of the people, and education of a general and professional nature for the masses.

v) Young Bengal And the Anglo-Oriental Debate After 1857.

It is interesting that the British Government, which introduced English education in 1835 out of a consideration of creating a loyal class of intellectuals, contemplated abolition of English education and introduction of vernacular education after the outbreak of 1857 out of an apprehension that the outturn of an increasing number of English educated youths might pose a threat to the existence of the British empire. It is also interesting that in 1835

51. Ilid.
52. Ghose Ananta Kumar, Kisanvir Kishori Chand Mitra (Bengali), p. 70 & 42.
Bentinck's Government was apparently convinced by Macaulay's idea of English education for the higher classes and of downward filtration of English knowledge from the higher to the lower classes of people. But after 1857 the apparent feeling of the Government was that higher English education was opposed to the vernacular education of the masses. Young Bengal was too imbued with Macaulay's idea to think of a vernacular medium of education for all classes of people. Kissory Chand Mitra, who opposed the proposal of the Civil Commission for abolition of colleges in Krishnagur and Beharampore and several minor schools in the mofussil in the British Indian Association, advocated the necessity of English education. In his essay entitled 'Education In India' (1859) he held that English "may and must be read by the higher classes, who have leisure to turn their hoarded knowledge into account", but vernacular "must be the only medium for education for the teeming millions, who cover the land with its staple food." Thus he reiterated

54. The Indian Field September 17, 1859, p. 307.
Ghose Manmathanath, op. cit., p. 156.
The Indian Field was started on March 27, 1858 by Mr. James Hume, Kissory Chand's Colleague in the police court, as the editor. Mr. Hume, with his co-operation, conducted the Paper for sometime, and when he retired from India about May 1859, Kissory Chand Mitra was appointed the editor. The Calcutta Review, Vol. 42, January-March, 1932, p. 342.
Macaulay's idea of English education for the higher classes and vernacular education for the masses in general.

Kissory Chand Mitra was so much convinced of Macaulay's theory of percolation of knowledge as not to think of English education being antagonistic to vernacular education of the masses. He wrote that there was necessity and importance of the liberal education, "which the state machinery is imparting to the patrician classes, who can alone act effectively and beneficially on their humbler brethren, and whose position and wealth enabled them to turn their acquired knowledge into account." It "must leaven the masses, who constitute the base of social pyramid." He added - "we can only influence the lower through the upper strata of native society" and the education of the masses should go hand in hand with the communication of a liberal education to the higher class. In his essay 'On The Progress Of Education In Bengal', delivered in the Bengal Science Association in 1867, he remarked that "the education of the upper ten thousands must precede that of the lower myriad millions. The lower strata of the social fabric must be permeated through the upper strata." He remarked further:

55. The Indian Field, September 17, 1859, p. 305.
57. Ibid.
"In truth, the primary condition of popular education is a previous provision for the liberal education of those classes of community who, from their means and position in life, are able and willing to devote themselves to study and to direct and control the instruction of the poorer classes."\(^{58}\)

He maintained elsewhere:

"Educate the upper and middle classes, and the lower classes will be instructed and elevated.

Educate the upper and middle classes and the lower classes will be regenerated."\(^{59}\)

He admitted that "the Filtration is not so copious as we could wish." But the question of popular education might be taken up by the Government and "dealt with in a proper spirit and in accordance with the views of the Education Despatch of 1854."\(^{60}\) He declared that they did not share Macaulay's contempt for ancient learning in India. But he repeated Macaulay's logic that the substitution of dead

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58. Supplement to the Hindoo Patriot, September 14, 1868, p. 2.


60. I.e.
languages for English as the medium of instruction "would have perpetuated the thraldom of ignorance and superstition". 61

In his essay named 'The Proper Place Of Oriental Literature In Indian Collegiate Education", read in the Bethune Society in 1868, Krishna Mohun Banerjee upheld the idea of Macaulay that Bengali was yet to be the medium of instruction. He advocated vernacular education of the masses in history and sciences but at the same time made it clear that higher English education could not be abolished instantly. He argued that "the history and science of one language cannot be in a few years so translated as at once to supersede the original." Moreover, the proper way to enrich the vernacular language was not by servile or hired translation but by works written under a sort of literary inspiration by men educated both in languages. English and oriental/ The work of enriching vernacular, so as to dispense with the study of English, and yet to ensure the cultivation of all branches of a liberal education, "cannot be the work of a day", and "even a century would be too little for such a purpose." 62

Despite the sharp reaction started by Young Bengal and a number of educated youths against the official proposal to abolish English education, George Campbell decided to withdraw state aid from it. As such a large meeting was held in the Town Hall on July 2, 1870, for the purpose of considering the propriety of memorializing the Secretary of State against Campbell's decision. The meeting was attended by more than two thousand persons and presided over by Romanath Tagore. At the meeting Kissory Chand Mitra, who was one of the speakers, maintained that "the adoption of the English language as the sole medium of instruction to the exclusion of the oriental languages was as grave an error as the present proposal of excluding English education and adopting the vernaculars." He argued that "the English language is the key, which opens the door to an endless series of secret and untold treasury of literature, whereas the Bengalee language is still very poor and rude" and to be "enriched by lucubrations of the recipients of a high English education." He thus emphasized the necessity of English learning and maintained the idea of English education for the higher class and vernacular education for the masses in Macaulay fashion.

63. Second Supplement to the Hindoo Patriot, July 11, 1870, p. 4.
64. Ibid, p. 4.
Another plea advanced by Kissory Chand Mitra in favour of English education at the meeting was that not only intellectual but also material advantages were on the side of English education. The material value, he contended, was the motive power to education here and elsewhere in the East as well as in the West. This seems to be the essential factor in the consideration of Young Bengal behind the maintenance of English education and catered to the needs and aspirations of the class they represented. Kissory Chand Mitra, therefore, seconded the resolution moved by Suttyanund Ghosal in the meeting, that

"This meeting, while strongly advocating the diffusion of English education, does not the less desire the provision, by every reasonable means, of vernacular education. But in the opinion of this meeting the only satisfactory basis of vernacular education is the cultivation of Western literature and science."

It may be noted that protest was made against Campbell's decision not only in Calcutta, but also outside it. On June 26, 1870 a meeting was held in Krishnagur as a mark of protest against it. The meeting, presided over by Maharaja Satish Chandra Roy, adopted a resolution, which was seconded by Ramtanoo Lahiree and carried unanimously. It reads as follows:

65. Ibid, pp. 4-5.
"This meeting contemplates with alarm the proposed withdrawal of state assistance from English education in this country and thinks it incumbent on the people to endeavour by every legitimate means in their power to prevent the contemplated withdrawal from being carried out." 67

Thus Young Bengal was an advocate of English medium of instruction in higher learning. In this respect they were bearer of anglicist tradition of Macaulay.

vi) Young Bengal And Technical Or Professional Instructions

Yet in some other respects Young Bengal differed from Macaulay or Derozio. Young Bengal was not satisfied purely with literary or theoretical type of education for which Derozio and later Macaulay stood and which was imparted in Government Schools and Colleges. They stood for technical or professional instruction. The Bengal Spectator in an issue of 1842 maintained that technical education was to prove beneficial as it had been in contemporary France. 68 In 1843 the Paper argued that the professional training would open to the educated youths wider field of prospects, enabling them to live more independently and happily at a time when

67. The Hindoo Patriot, July 4, 1870, p. 213.
68. The Bengal Spectator (No. 1), April, 1842 quoted in Majumdar, B.B. History Of Political Thought In India:From Rammohan To Dayananda, p. 111.
Government services were scarce, and even when services that were available were not adequately remunerative and often "unpleasant from the present state of feeling entertained by the generality of the convenanted services towards their native subordinates." The Paper contended that the Government ought not to grudge the expenses for such instruction. The possibility of trained young men serving as apprentices in different lines of business, the increased amount of scientific assistance which the Government would be able to derive from them for different purposes of state, the institution of different branches of industry and the consequent employment of the people at large, and the intellectual, agricultural and commercial advancement of the country to which it was conducive, ought to be considered a sufficient compensation for the expense it might occasion.

Thus out of a number of considerations Young Bengal launched a movement for technical or professional instruction. Some of them like Tarachand Chuckerburtee, Peary Chand Mitra and Ramgopal Ghose joined a number of liberal-minded East Indians and Europeans in forming an organization

69. *The Bengal Spectator*, January 1, 1843, pp. 5-6.
exclusively for the learning of the sciences and engineering called the Mechanical Institute in Calcutta in 1839.71

In 1842 The Bengal Spectator urged the Council of Education to follow up the example of Madras in introducing professional instruction in Bengal.72 In 1843 it raised the demand for such instruction as being a part of teaching in schools and colleges.73 In 1844 the Bengal British India Society suggested to the Government the affiliation of a polytechnic institution into each of the existing colleges for future prospects of educated youths. It pointed out that in Madras and Agra civil engineering had lately been introduced.74 In reply the Under-Secretary to the Government wrote to Peary Chand Mitra, the Secretary to the Society, that the introduction of civil engineering and natural and experimental philosophy in colleges at the Presidency had been in contemplation of the Government for sometime.75 However, in 1854 Ramgopal Ghose proposed the introduction of lectures on Civil Engineering in the proposed University

72. The Bengal Spectator, April 1842, p. 8.
73. Ibid, January 1, 1843, pp. 5-6.
74. Education Department (General), Proceedings dated January 8 to March 26, 1845, p. 120.
75. Ibid, p. 121.
in Calcutta. Besides, he proposed Book Keeping as a part of curriculum of the Presidency College to enable the students to have occupations in the business world. In the same year a new experiment in professional instruction may be said to have been started with the foundation of the school of Industrial Arts under the auspices of the Society for the Promotion of Indian Arts. The school taught various subjects including models, natural objects, agriculture, drawings, etching, wood-engraving, lithography, pottery, moulding and photography. Kissory Chand Mitra was a member of the Society and took a keen interest in the school by visiting it occasionally and encouraging its students. It may be noted in passing that an association named the Society for the Promotion of Indian Arts and Sciences, which we learn of from the new Calcutta Directory for 1856, was formed "to give an impulse and systematic direction to artists and scientific practice and enquiry". Among the members of the Committee was Kissory Chand Mitra.

76. Education Department (General), Vol. 102, Part I, April 13, 1854, pp. 414, 418-419.
vii) Young Bengal And Medical Education

Some members of Young Bengal stood for the promotion of professional and specialized branch of education, particularly medical education. Young Bengal welcomed the foundation of the Medical College in Calcutta in 1835.79

In 1836 the Jnananveshan in a note on the Medical College welcomed the introduction of European medical science. It contended that the native medical practitioners called "Vaidyas" were "illiterate" and that due to lack of proper treatment of diseases an increasing number of people was facing death. It desired training in surgical operation in the College.79a

In 1839 it struck up a note of optimism as to the introduction of education in the dissection of the human body in the college or as to the endeavour of the well-trained students of the Institution to cure the disease of the poor patients of Calcutta. It saw the necessity for the foundation of a hospital for the treatment of the deaf and the dumb in the city. In this connection it observed that

79. Lethbridge, Sir Roper, Ramtanu Lahiri, Brahman And Reformer, p. 97.

the "illiterate" people of the mofussil were ignorant of how excellent the English treatment was. 79b

In the meantime, in a long letter to the editor of the Samachar Durpan in 1837 Krishna Mohun Banerjea wrote that the treatment of the "Kabiraj" inexperienced in "Vaidyashastra" accounted for the loss of so many lives. He contended that those, who had gathered some knowledge, were being sensible to the benefits of European medical treatment in cases of illness and minor diseases. He added that the end of the practice of the uneducated "Kabiraj" was a matter of days. 79c As for an instance he cited that the "Kabiraji" treatment of women in case of delivery was cruel, inconsistent and injurious, leading to the death of a number of mothers and new-born babies. 79d He referred to the effective treatment of his wife in delivery case by an English doctor, Dang Makstan, without the rigours prescribed by the "Vaidyas". 79e He concluded that the European treatment was proper and superior to native one. The former was based on the inductive method of observation and


79u. Ibid.

79e. Ibid, p. 139.
experiment, while the "Kabiraji" treatment on the words or sayings of ancient writers or sages. He ended on a note that the well-to-do and the middle class of people might spare money to enlist the service of experienced doctors at less expense. He also entertained a naive hope that English doctors thus honoured might be induced to render service to the poor free of cost.

In 1840 the Jnananveshan expressed pleasure at the foundation of a hospital by Mutty Lal Seal for the treatment of pregnant ladies under the supervision of an English doctor named Mr. Oshangnasi.

Already in 1835 the Jnananveshan wrote that the Bengali "Kaviraj" was not able to provide remedy against the increasing plague in Bhagabangola. It remarked that so long as the Bengalis were not well-educated in Western medical science there could be no effectual remedy against plague in India.

79f. Ibid.
79g. Ibid, pp. 139-140.
It was, therefore, evident that Young Bengal were advocate of the superiority of Western over native medical treatment. There can be no doubt about the effectiveness of scientific treatment based on observation. But it is not proper to say that the "Vaidyas" were all "illiterate" or that the native treatment was all bad. It is, therefore, reasonable to think that Young Bengal were blind admirers of the Western Medical Science vis-a-vis the native treatment.

It is likely that in their critical attitude towards the native medical practitioners they were influenced by the English medical discourse on diseases in India. It appears from a report of the Jnananveshan of 1837 that they were acquainted with Dr. Martin's work on 'Calcutta Medical Topography'. The work contained informations relating to the increase and decrease of diseases in Calcutta. 80b

It is interesting that the "Vaidyas" did not sit idle at the time of the onslaught of the Western medical science upon the native system of medical treatment. In 'Shraban' 1238 B.S. (1831) the "Vaidyas" formed a Society. It is

80b. The Jnananveshan quoted in The Samachar Durpan, October 21, 1837 (Kartick 6, 1244 B.S.) cit. in Bandopadhyay, B.N. op. cit., pp. 163-164.
noteworthy that men like Ram Comul Sen, though not a
by profession "Vaidya" delivered a lecture on the occasion of the .
inauguration of the aforesaid society. This tends to
suggest that some of the Hindu intellectuals were sympathetic
to the native medical practitioners. The members of the
Society thought that the recourse of the Hindus to the
medicine and food prescribed by the English doctors might
entail the loss of their caste and religion. The very
thought, however, reflected an orthodox stance. But another
argument, not less cogent, which was advanced by the
Society, was that the English doctors would rarely go to the
villages for the treatment of the poor and the middle
classes of people. These people had to depend upon the
"Vaidyas". Hence there was a necessity for unity among
the "Vaidyas" and permanence of the Society. The
members of the Society appealed to the wealthy Hindus to
patronize the "Vaidyas".

It may be noted that some Christian periodicals like
the Samachar Durpan were arrayed on the side of English

80c. The Samachar Durpan, August 13, 1831 (Shraban 29,
1238 B.S.) cited in Bandopadhyay, B.N. (ed),
80d. Ibid, p. 398.
80e. Ibid, pp. 397-398
80f. Ibid, p. 396.
medical practitioners. It warned the "Vaidyas" against interfering with the treatment of the English doctors.
It was virtually critical of the orthodox stance of the "Vaidya" Society in its interdict upon the use of food and medicine by the Hindus as prescribed according to English method of treatment. 80g

It is interesting that a controversy between the native versus western medical practitioners started in early 30s of the 19th century when Anglo-Oriental debate was an interesting issue. In the debate of native medical system vis-a-vis western medical science Young Bengal was on the side of the latter.

However, some of them like Ramgopal Ghose took interest in the promotion of the newly founded medical college in Calcutta. He made a present of a splendid case of surgical instrument to the college, which was valued at Rs. 500/-. He wanted to offer it as a prize to the best student among the successful candidates in the medical examination. 81 When the question of sending four students of the Medical College to England to complete their education was mooted by H.H. Goodeve on behalf of the Council

80g. Ibid. p. 397.
of Education, Ramgopal Ghose warmly supported him and encouraged the Young medicos to persevere in their determination against the Hindu prejudice of crossing the "Kalapanee".  

Kissory Chand Mitra was also interested in medical science. In an article named "Hindu Medicine And Medical Education" in 1865 he suggested several measures for the improvement of medical education. One of his suggestions was that the medical men should be possessed of knowledge of the scientific study and effective treatment of mental diseases. Another suggestion was that a medical man should carry on observations regarding the test and treatment of diseases and take the opportunity of collecting, communicating and publishing the facts they might discover. In fine, he was alive to the necessity of medical education of a general nature among the people for good health, and demanded that a general medical knowledge be imparted not only in high schools and colleges but also in mofussil schools.  

83b. Ibid, op. 124-125.
viii) **Young Bengal And Moral And Religious Instruction**

It is also noteworthy that Young Bengal stood for moral instruction. Although Derozio impressed upon the mind of his students the necessity of cultivating moral virtues, he did not think of the integration of moral instruction into the curriculum. But the *Bengal Spectator* of April, 1842 and January, 1843 laid emphasis upon moral instruction and good conduct of the students. In 1843 the *Bengal Spectator* wrote that the gentlemen to whom the moral discipline of youths was confided ought to make it their regular duty not only to read with them "such books as convey moral instruction, but to expatiate, as often as they can, on the necessity and importance of imbibing virtuous conduct in all relations of life, and such other topics as are calculated to call forth and cherish proper feelings."  

In 1844 the Bengal British India Society in a letter to the Government suggested that lectures on Ethics and Moral Philosophy should be delivered in all schools and colleges and that the attention of the pupils be drawn to the study of that science by the bestowal of honorary

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84. The *Bengal Spectator*, April, 1842 (No. 1) & January 1, 1843, pp. 5-6.

85. The *Bengal Spectator*, January 1, 1843, op. 5-6.
rewards on those who became distinguished for proficiency in the study as well as for personal conduct. It was also of opinion that the Principals or Heads of Colleges and schools should exercise a strict moral discipline over the students and that all cases of misbehaviour within the walls of the Institution should be visited with corresponding marks of displeasure and disapprobation and reported in their periodical returns to the Council. In reply the Under-Secretary to the Government of Bengal intimated that the Society was not aware that some of its sound and excellent suggestions had been carried into effect.

Some members of Young Bengal like Krishna Mohun Banerjea were advocates of religious instruction. Derozio's ambivalence towards Christian morality notwithstanding, he was not a direct advocate of religious instruction as a part of curriculum. After being appointed a Minister of the Christ Church in Cornwallis square on September 29, 1839, Krishna Mohun Banerjea emphasised the teaching in the Bible for its literary, moral and religious worth. What he thought was that "all true education ought to be religious" and that "morality and religion are inseparable."

86. Education Department (General), Proceedings dated January 8 to March 26, 1845, p. 119.
87. Ibid, p. 121.
The Jnananveshan in an issue of 1838 urged the teaching in Natural Religion in the Hindu College. It may be noted that in 1829 the Hindu College Committee deplored the absence of faith in any religion, even in Natural Religion, from the mind of a number of students in Derozio’s period of service. The Jnananveshan's plea for the inculcation of the principles of Natural Theology, which in its opinion "form the basis of religion" i.e. "the being of a supreme intelligence as the maker and the governor of the universe and the existence of a future state of rewards and punishment", may read something like a reaction against the so-called irreligions of the English-educated youths of the early period.

In fact, Kissory Chand Mitra, a founder of the Hindu-Theo-Philanthropic Society in February, 1843, started a reaction against the irreligions of English-educated youths of his time. He complained against the absence of moral and religious instruction from the system of education, pursued by the Council of Education, and stood for education in the general principles of religion and morality for the realization of all objects of education and the development of moral and religious feelings in the recipients of education. In the Bengal Social Science Association:

in 1867 Kissory Chand Mitra suggested that in the Calcutta University there should be provision for inculcation of broad principles of morality and those cardinal points of religion which were affirmed and recognized by all creeds. Even Peary Chand Mitra was at times an advocate of instruction in Natural Theology. In 1872 he proposed it as an optional study in Government colleges.

Thus a number of Young Bengal advocated moral and religious instruction. Krishna Mohun Banerjea as a Christian Minister valued the Biblical teaching for its moral and religious worth. But the Jnananveshan in an issue of 1838 or some like Kissory Chand Mitra or even Peary Chand Mitra at times advocated instruction in the principles of Natural Theology. They thus subscribed not to Rammohun's idea of integrating Vedantic teaching into the curriculum of higher education (as in the case of the Vedanta College) but to Akshay Kumar Dutt's plea for instruction in the principles of Natural Religion in his "Dharmaniti". In any way they started a reaction against the system of education without religion pursued in Government schools and colleges (or as advocated by Lord Macaulay

93. The Hindoo Patriot, April 15, 1872, p. 187.
in his Education Minute of February 2, 1835) and against the so-called irreligiosness of the English-educated youths of the early period and of their time.

It is interesting to note that Peary Chand Mitra in his reaction against the existing system of instruction formulated a comprehensive scheme of education. He was an admirer of English learning and science. But he was not satisfied with the English system of instruction existing in different institutions. He held the view that mere emphasis on the acquisition of bookish knowledge or on cramming was to create parrots. It was not calculated to develop intellectual faculties. The existing system of instruction was not meant to develop all the powers or the parts of mind. Moral instruction need be imparted to awaken right senses or good qualities among the students. But religious instruction was also necessary for the proper development

96. Mitra, Peary Chand, Aleler Ghare Dulal, Section 4; Mad Khaya Bara Day Jat Thakar Ki Upay (Bengali, 1859), Section II (About Bhabani Babu's education in Bhowanipur College); Ramaranjika (Bengali, 1860), Section I (Harinar's dialogue with his wife, Padmabati) Cited in Bandopadhyay, Asit Kumar, op. cit., pp. 18, 143, 194.
of moral senses. The realization of the idea of a Supreme Being was to promote such senses. He was of the opinion that moral and religious instructions were closely allied. What he emphasized was moral and religious instruction of a general nature - inculcation of moral precepts or sayings and the belief in God. He held that moral nature or conduct of the parents or of social associates or friends was to bear an intimate relation to the formation of the moral character of students. Again, education should also be professional. It should have a bearing on the pursuits in the life to come. Professional or technical instruction was to be helpful for obtaining the means of livelihood.

97. Mitra, Peary Chand, Alaler Ghare Dulal, Section 9 (about Ramlal, a student of Baroda Prasad Babu). Also Ramaranjika, Sections I & 7 (Harihar's dialogues with Padmabati); Bamatoshini (1881), Section vii (Shib Chunder Babu's and Rasik Krishna Babu's observations) cited in Bandopadhay, Asit Kumar (ed). op. cit., pp. 60, 197, 213 & 573.

98. Mitra, Peary Chand, Alaler Ghare Dulal, Sections 4 & 9; Mad Khaya Bara Day Jat Thakar Ki Upay Section II; Ramaranjika, Section I (Harihar's dialogue with his wife, Padmabati), Section II (Padmabati's dialogue with Harihar) cited in Bandopadhay, Asit Kumar (ed). loc. cit., pp. 15-16, 43, 57, 60, 143, 197 & 199.

Education should thus be intellectual, moral, religious and professional. In fine, he suggested that "compassion for the helpless animals and birds should be developed in every boy and girl and made a part of their education."100

Thus Young Bengal gradually developed certain practical views concerning English education which were moulded by their experience of reality. They were not satisfied with the purely literary or theoretical type of instruction which was being imparted in educational institutions of their time - instruction which they received from Derozio or which Macaulay advocated. Such instruction was not to cater to the needs and aspirations of the educated youths. As such they stood for English education, intellectual professional, moral and religious.

ix) Young Bengal And Vernacular Education

Young Bengal were also enthusiastic for vernacular instruction. Derozio, one could not safely say, had bias against the cultivation of vernacular. He was, however, not much concerned about it. Young Bengal, unlike the Anglicists, stood for English as well as vernacular instruction. Rusick Krishna Mullick, who emphasized the necessity of adopting Bengali in Government offices and Court of Law, arranged a large meeting of the local elite in 1834 to finalise a memorial to be addressed to Lord William Bentick, persuading him to allocate funds for the cultivation of English and vernacular.101 The Jnananveshan of 1834 made such a plea.102

In connection with the English school at Ummerpore the Jnananveshan in an issue of 1837 wrote: - "We trust that he (the founder) will cause Bengali to be taught to the boys, and if not the principal, at least an equal share of their attention and time will be devoted to the cultivation of it."103

The Bengal Spectator, in an issue of 1843, wrote: - "we are desirous... to know... what is the present disposition of the


103. The Jnananveshan, quoted in the Englishman and Military Chronicle, June 24, 1837.
council of Education with respect to encouraging vernaculars as a part and parcel of instruction in every college and school." The Paper in another issue of the year observed in connection with the Rajpur school that "the study of vernacular languages will not be lost sight of as an essential part of instruction to be imparted in all village schools." In his Minute on English education Ramgopal Ghose desired the integration of Bengali into the curriculum.

It is but natural that they disapproved of the anglicist tendency of the English-educated youths and sought to turn their attention to the cultivation of vernacular. Some like Krishna Mohun Banerjea, Peary Chand Mitra and Ramgopal Ghose in collaboration with Debendranath Tagore started a Hare Prize Fund in 1844 in order to award prize to the best writer of essays in Bengali language to be chosen and advertised by the Fund Committee. Peary Chand Mitra was a Secretary to the Committee while Krishna Mohun Banerjee, Ramgopal Ghose and Debendranath Tagore were made adjudicators.

104. The Bengal Spectator, August 1, 1843, pp. 221-222.
105. Ibid, April, 10, 1843, p. 107.
106. Education Department (General), Vol. 102, Part I, April 13, 1854, pp. 418-419.
107. Mitra Peary Chand, A Biographical Sketch Of David Hare, pp. 33 - 34, 116.
At a meeting of the Committee in 1847 Kissory Chand Mitra regretted that a large number of our educated friends "can relish nothing that is Bengali" and that "their taste seems to be diametrically opposed to all that is written in their mother tongue". He ended on an optimistic note that the necessity and importance of cultivating the Bengali language would ere long be recognized. It is interesting to note that Krishna Mohun Banerjea, in a Paper on "Sanskrit Poetry" at a meeting of the Bethune Society by May, 1859, appealed to aspirants after poetic fame to compose poems in Bengali: - "It is in the vernacular field alone that the poets of Bengal can hope to distinguish themselves."

Young Bengal felt the necessity for the cultivation of Bengali for more than one reason. The Jnananveshan of 1833 and 1837 wrote that the spread of education among the people was not feasible through foreign tongue. The Bengal Spectator of 1843, which already urged the Bengalis to employ energy and effort for the invigoration and enrichment of the vernacular language, observed that "the


109. Quoted in Sen, Priyaranjan, Western Influence On Bengali Literature, p. 94.

110. The Jnananveshan quoted in the India Gazette, March 29, 1833; Also the Jnananveshan quoted in the Englishman and Military Chronicle, June 29, 1837.

111. The Bengal Spectator, December 1, 1842, p. 153.
cultivation of vernacular is intimately connected with our national enlightenment."\(^{112}\) Kissory Chand Mitra recognized the necessity of cultivating Bengali, because it was "the language of our infancy - the language in which our earliest ideas and associations are entwined."\(^{113}\)

x) **Young Bengal And Oriental Learning**

It was however not long before they became mindful of the cultivation of oriental languages. In his inaugural address at the Society for the Acquisition of General Knowledge (1838 - hereafter SAGK) Krishna Mohun Banerjea pointed out the necessity for the cultivation of oriental languages in order to rebut the charge of "an unreasonable predilection for the western literature to the neglect of our own" - a charge brought against them by their countrymen. He said - "I sincerely wish that we would all in a body redeem our characters by attending to our vernacular dialect more than we are accustomed to do."\(^{114}\)

112. Ibid (Vol. 2), August I, 1843, pp. 221-222.
But Krishna Mohun Banerjea, who was lately converted into Christianity and yet to become a celebrated Indologist, was sceptic as to the value of oriental learning. He held that "the mythological legends with which our venerable language abounds do not in any way recommend themselves to our belief as historical compositions." 115 This, he added, accounted for their reception of the authentic histories of Europe to the neglect of Indian legends. 115a He observed in this connection:

Not a single work can be found in the ancient language of our country, which purports seriously to treat of facts ... Take the Ramayana for an example - a work, which with regard to its literary and poetic merits yields to no composition in the Sanskrit language. But how does it stand as a historical guide? no better than the Iliad of Homer or the Aenead of Virgil. 115b

But Krishna Mohan Banerjea's tone of contempt for oriental learning was not shared by some members of Young Bengal like Peary Chand Mitra. In a lecture on the "State of Hindoostan Under The Hindoos" at the SAGK (1839) Peary Chand Mitra observed that the earliest accounts of most of the

115a. Ibid, p. 11.
115b. Ibid.
ancient countries in the world were more or less involved in fables. It would, therefore, be the height of unfairness to throw the whole blame on the Hindus. He added that the works of the Egyptian, the Persian, the Grecian and the Roman historians were in some parts as extravagant as the Hindu Works like the Ramayana of Valmiki, the Mahabharata of Vyasa, the Puranas and the Uppa Puranas. Again, it was a fashion at one time to pass a sweeping condemnation upon all books of the Hindus. But the numismatical researches and literary labours of some distinguished Europeans had proved that many of the events related in the Ramayana and the Mahabharata were true.

Peary Chand Mitra's lectures on the 'State Of Hindoostan Under The Hindoos', looking back to Indian's literary tradition with veneration, struck up at times positively a revivalist note. He once remarked - "Notwithstanding there being so many impediments to the cultivation of learning, India can boast of men in the realm of religion, philosophy, mathematical sciences, architecture, music and other fine arts." Elsewhere he observed -

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115d. Ibid, pp. 133-134.

115e. Ibid, p. 134.

"The names of our heroes, our Philosophers, our Poets and our Literati will remain as splendid beacons - as lasting monuments of our former claims - our former exertions and former achievements in the field of intellectual glory and moral eminence." 117

Later Krishna Mohun Banerjea, though a Christian, revised his attitude to oriental learning at least to some extent with the passing of years and the growing pursuit of indology. In his essay named "The Proper Place Of Oriental Literature In Indian Collegiate Education" in the Bethune Society in 1868 he made a plea for the integration of oriental learning into the curriculum of higher education for the Indian. Tracing the history of education in Bengal from the period of Bentinck to the foundation of the Calcutta University in 1857, he showed that in no period the oriental learning was abolished. He pointed out that in the Calcutta University all undergraduates "are called upon to study a classical/in addition to English" and pupils in the affiliated institutions used to pass the Entrance examination "with Sanskrit as the second language." 118 He held:


Academic education for natives must, for years to come, comprise both English and Oriental literature, the one for introducing and the other for naturalising the enlightenment of Europe in Asia.\textsuperscript{118}

He added that it should not be exclusively English but must have Sanskrit or Arabic by its side with a view to arriving at an accurate knowledge of the mind of our ancestors. The Sanskrit language and grammar have also an intrinsic value in a philological point of view and throws much light on the origin of human species and human language. The purity of the vernacular again depends in a measure on the proper cultivation of Sanskrit.\textsuperscript{118(a)}

Already Kissory Chand Mitra, in his essay entitled 'On The Progress Of Education In Bengal' read in the Bengal Social Science Association in 1867, made a significant observation:

'While I yield to none in my high appreciation of the English language and the value of the treasures contained in it, yet I maintain that the learning of India and Arabia is not altogether so false as Lord Macaulay would have us believe.'\textsuperscript{119}

\textsuperscript{118} Ibid, p. 167.
\textsuperscript{118(a) Ibid,}

It is thus evident that Young Bengal did not share Macaulay's contempt for oriental learning in later part of their career.

It is necessary to trace the cause of the changed attitude of Young Bengal to oriental learning. The reasons are not far to seek. That Young Bengal, at least some of them, who became prominent figures in oriental learning, would show respect for it is quite likely. In fact, Peary Chand Mitra blossomed into an eminent Bengali writer. An admirable English scholar, Tarachand Chuckerburtee was well acquainted with Bengali language and understood Persian, Hindoosthanee and Sanskrit. "There are few persons among the natives, who excel him as to Bengali and English attainments", remarked his biographer. Krishna Mohun Benerjea became renowned for his erudition not only in western languages viz., English, Latin, Greek and Hebrew but also in eastern languages including Bengali, Sanskrit, Hindi, Oriya, Persian and Urdu.

120. For a list of books and essays along with dates, Bandopadhyay, B.N. "Peary Chand Mitra" (Bengali), Sahitya Sadhak Charitamala, (Vol. 2), No. 21, pp. 192-194. Also Bandopadhyay, Asit Kumar (ed), Peary Chand Rachanabali (Bengali), pp. 5-600; & Appendix, pp. 604-662.


Kissory Chand Mitra were members of the Asiatic Society. 123 Krishna Mohun Banerjea served for many years on the Philological Committee of the Society. He edited for the Society (in the Bibliotheca Indica) The Markendeya-Purana in 1862 and the Narada-Pancharatra in 1865. In 1870 he translated into English Brahma-Sutra with Sankara's commentary and the Mahimnastva, a hymn to the Siva. Besides, he contributed a paper to the Journal of the Society on the 'Translation Of Technical Terms'. 124 He had already composed notable works on the Hindu Shastras. In 1851 he edited the Purana Sangraha with an English translation. In 1861 he published Dialogues On The Hindu Philosophy in English and Bengali, which gave an exhaustive account of the teachings attributed to different systems like the Nyaya, the Sankhya and the Vedanta. 125 He also edited with notes some Sanskrit text books for the University students such as the Raghuvamsa, the Kumar Sambhava and the Bhattikavya 126. It was in

recognition of his scholarly attainment in Sanskrit and Oriental literature that he was appointed a member of the Board of Examiners of the College of Fort William and an examiner in Sanskrit and Bengali for different degrees and certificates in the Calcutta University.\textsuperscript{127} He was offered the Boden \textit{professorship} of Sanskrit in the Oxford University, but he did not accept it. His work in the field of oriental studies was even recognized by the Royal Asiatic Society of Britain, which elected him an honorary member.\textsuperscript{128} Thus Krishna Mohun Banerjea became a notable Indologist. With the pursuit of Indology, Krishna Mohun Banerjea or members of Young Bengal showed at least some respect for oriental learning in later years.

\begin{footnotesize}
\begin{enumerate}
\item The \textit{Bengal Past and Present}, Vol. 38, Part I, Serial No. 75, 1929, pp. 54-55; Bagal, J.C. "Krishna Mohun Bandopadhyay", \textit{Sahitya Sadhak Charitmala} (Vol. 6), No. 72, pp. 60 - 61.
\item The \textit{Bengal Past and Present}, Vol. 38, Part II, Serial No. 76 (October - December), 1929, pp. 142, 146-147; Bagal, J.C. "Krishna Mohun Bandopadhyay", \textit{Sahitya Sadhak Charitmala}, (Vol. 6), No. 72, p. 65.
\end{enumerate}
\end{footnotesize}
Young Bengal And Mass Education

Young Bengal stood for the education of the masses which was in contemplation of Rammohun Roy and alien to the thought of Derozio. It is interesting that they anticipated Macaulay's idea of downward filtration of liberal knowledge to the people through vernacular in 1833. In an issue of 1833 the Jnananveshan desired the diffusion of a taste for reading among the people by means of translation-works of the English-educated youths, undertaken under a sort of literary inspiration of enriching vernacular. It suggested the formation of a society for the publication of vernacular books, written in the plan of original composition, and endorsed the proposal of a European named Dr. Arnott for Bengali version of scientific works into five volumes, namely, Physics, Chemistry, Organic Life or Physiology, Mind and Measures of Mathematics. In another issue of the year the Paper suggested the cheaper edition of books or even the gratuitous distribution of books for the spread of knowledge among the people at large. It urged the educated Hindus to imitate the good example set by the Calcutta School Book Society in publishing useful and elementary works at a cheaper rate.

129. The Jnananveshan, quoted in the India Gazette, March 29, 1833.
130. Ibid, February 1, 1833.
Some members of the Young Bengal undertook Bengali translation of English works which might be said to have given a sort of practical shape to the theory of filtration. Some like Shib Chunder Deb, Duckinrunjan Mukhopadhyay and Krishna Mohun Banerjea, as we have noted, made early attempts in the direction. In subsequent years the name of Krishna Mohun Banerjee stands out prominent. In 1846 he began to compose the Encyclopaedia Bengalensis under the patronage of the Government of Bengal. The work was dedicated to the Governor-General of India, and printed in thirteen volumes both in English and Bengali, dealing with various subjects, such as history, literature, science and mathematics. Krishna Mohun Banerjea presented Sir Henry Hardinge with first two numbers of the series, and the Governor-General in return gave him a beautifully-bound copy of Elphinstone's History of India.131 In 1854 Krishna Mohun Banerjea submitted a plan to the Lieutenant Governor for bringing out a cheaper edition of Euclid's elements in the abridged form in Bengali. He solicited the patronage of the Government to the undertaking.132 The Governor-General recommended the printing of the proposed work.133

132. Education Department (General), Proceedings, Vol. 115, May 17, 1895, p. 396.
133. Ibid, p. 197.
Young Bengal, however, did not put their sole faith in the theory of filtration as a means of the education of the masses. They came gradually to believe that mass education was a duty incumbent on all classes of people and the Government. In his paper, "The Proper Place of Oriental Literature In Indian Collegiate Education" in the Bethune Society in 1868, Krishna Mohun Banerjea made a significant observation in this connection - every one, be he [a] zamindar, merchant, tradesman, fund holder or Government official, is equally responsible for the intellectual starring Lazarus at his (royot's) door.\textsuperscript{134}

In fact, Young Bengal looked up to benevolent exertions of individuals and the Government in the direction of mass education. The Jnananveshan of March, 1838 urged on the countrymen the necessity of reforming Bengali schools on the principles in which the best connected English Colleges and seminaries were founded.\textsuperscript{135} Ramgopal Ghose was instrumental in establishing at his own expense a school at his native village of Baghati.\textsuperscript{136} Shib Chunder Deb and his friends established a school at Konnagar.\textsuperscript{137}

\textsuperscript{134.} Bethune Society Proceedings, Part II, February, 1868, p. 165.

\textsuperscript{135.} The Jnananveshan, March 7, 1838, quoted in the Englishman and Military Chronicle, March 9, 1838.


Since early 30s Young Bengal also launched a movement for the official initiative in the education of the masses. In his criticism of the Charter Act of 1833 Rusick Krishna Mullick observed: "Two additional bishops have been provided for the comfort of the civil and military servants but there is no provision whatever for the education of the people of India." In a plea for the education of the people The Bengal Spectator in an issue of 1842 held: "The dignified authorities to whom the destinies of millions are entrusted ill discharge their duties so long so long as they confine their attention to the collection of revenue and maintenance of an ordinary police and judicature."

Young Bengal urged manifold pleas upon the Government in favour of the education of the people. Education, the Jnananveshan wrote in 1833, was a means of emancipating the mind of the people from superstitions. In 1844 the Bengal British India Society in a letter to the Government urged the importance of public education. It wrote that legislative

138. Supplement to the Bengal Hurkarau, January 6, 1835.
139. The Bengal Spectator, November 15, 1842, pp. 141-142.
140. The Jnananveshan cited in the Asiatic Journal, August, 1833, p. 219; Also the Jnananveshan cited in Bengal Hurkarau, September 11, 1833, cited in Moitra, Suresh Chandra, op. cit., p. 75.
enactment, however stringent, would not remedy the state of evils in the agricultural community in the mofussil. The people there were "wholly unable to understand their rights and duties and totally incapable of protecting themselves against the fraud and oppression to which they are often subjected." The society believed that education would prove an important agency of uplifting their degrading condition.  

Subsequently, Kissory Chand Mitra remarked that education meant the humanization and illumination of the myriad millions of people, the improvement of social, political, mental and moral condition of the people, the development of our resources and material as well as spiritual well-being of the people. He believed that education would make "them under the guidance of an enlightened government willing and able instrument to work out their happiness and prosperity." He maintained that education would generate in the people such a force or such consciousness as to resist the oppression of the zamindars, the Mahajans and the Darogahs and to "burst asunder the fetter by which they are..."  

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141. Education Department (General), Proceedings, dated January 8 to March 26, 1845, p. 120.  
142. Second Supplement to the Hindoo Patriot, July 11, 1870.  
bandaged and trampled upon." In short, he regarded education as an important, though not the sole, means of improving and elevating the people.

Peary Chand Mitra, like Akashay Kumar Dutt, believed that the spread of education would do much to mitigate the sufferings of the ryots. At a meeting of the Bengal Social Science Association, held on January 22, 1869, he also expressed his belief that there was an intimate connection between the crime and the spread of education. The condition was not so obvious in England, because there was no universal system of popular education; but it might be seen in operation on the continent. He believed that if popular education were properly promoted, crime would decrease. Thus Peary Chand and his associates were alive to the importance of mass education.

Young Bengal, however, maintained that the education of the people was to prove beneficial to the British ruler. The contention of the Bengal Spectator of 1842-'43 was that

144. The Englishman and Military Chronicle, November 28, 1844; Also Ghose, Manmathanath, Karamvir Kishori Chand Mitra (Bengali), pp. 81-82.

145. Majumdar, B.B. History Of Political Thought In India: From Rammonan To Dayananda, p. 216.
the advancement of education among the people helped in checking the commission of crimes, in diminishing the number of offences against peace and order in society, in promoting the interest of commerce and in strengthening the resources of the Government. Moreover, Kissory Chand Mitra observed during the outbreak of 1857 that "the moral and intellectual enlightenment of the people of this country cannot be effected without additional security against delusions, such as, those which have now shaken the empire to its foundation." He added that the education of the people, the Soobadar, the Major and the Habildar would make them as devoutly attached to the British rule as the zamindar and the Mahajan, and that "England instead of losing India will be married to her in the convent of a political, social, intellectual and spiritual relationship." Duckinaranjani Mukhopadhyay thought that the education of the sepoys would be a safeguard against such outbreak. Almost similar idea was entertained by

146. The Bengal Spectator, November 15, 1842, pp. 141-142; May 1, 1843, p. 3.

147. Mitra, Kissory Chand "The Mutinies and the Government And The People" (1858), pp. 41-42; Ghose, Manmathanath, Karamvir Kishori Chand Mitra (Bengali), p. 117; Supplement to the Hindoo Patriot, September 14, 1868.


Ramgopal Ghose during the period of 1857-1858. Thus Young Bengal did not conceive of popular education in terms of generating anti-British revolutionary force. On the contrary, they believed that education was to be instrumental in stimulating loyalty to the Government as consistent with the safety and security of the empire and in creating a safeguard against such an anti-British outbreak as that of 1857, which shook the empire to its foundation.

Young Bengal, therefore, desired the Government to spread vernacular education among the masses. They stood by the Government in its move to remove the want of suitable class-books. That was the chief hurdle in the way of implementing W. Adman's scheme of setting up vernacular schools in the country during the Governor-generalship of Lord Auckland. In 1842 The Bengal Spectator suggested that the sub-committee for the preparation of vernacular class-books might issue advertisement in the newspapers from time to time for such literary aid, stipendary or gratuitous, as might be required for the success of its work. In 1844 the Bengal British India Society proposed that instead of entrusting the duty of translation or composition to one or two European gentlemen


151. The Bengal Spectator, December 1, 1842, p. 153.
whose official and professional engagements precluded them from executing the task with expedition, premiums might be provided to the best and successful authors, which might give rise to competition bringing native talents into the field.\textsuperscript{152}

Cecil Beadon, the Under-Secretary to the Government, however, intimated Peary Chand Mitra, the Secretary to the Society, that the matter was still open for anyone to undertake, who had reason to consider himself sufficiently qualified.\textsuperscript{153}

In 1846 Peary Chand Mitra showed anxiety that Bengali books were few in number and at a great disideratum.\textsuperscript{154}

Meanwhile in 1844 Lord Hardinge adopted the policy of establishing vernacular schools in the district. Young Bengal wished the Government to push the move for schools further in the interior of the country. In 1844 the Bengal British India Society, which considered education as an important means of improving the condition of the rural people, urged the Government to establish vernacular schools in populous villages under the superintendence of the Committee and masters of Zillah Colleges.\textsuperscript{155} Moreover, Young Bengal raised the question of proper supervision over the Bengali schools. In 1842

\begin{center}
\begin{enumerate}
\item[152.] Education Department (General), Proceedings dated January 8 to March 26, 1845, p. 120.
\item[153.] Cecil Beadon's letter to Peary Chand Mitra, dated February 5, 1845, Ibid, p. 121.
\item[155.] Education Department (General), Proceedings, volume dated January 8 to March 26, 1845, p. 120.
\end{enumerate}
\end{center}
the *Bengal Spectator* concerned itself with supervision over
the Hindu College "**Pathasala**" or over the Bengali schools in
the districts that were in existence before Auckland, and
recommended the appointment of well-informed native gentlemen
as inspectors, who were well acquainted with English, vernaculars and the character of the countrymen - a qualification
in which Europeans were deficient. In 1846 Peary Chand
Mitra wrote that all vernacular schools be placed under the
superintendence of one or more inspectors, possessing a
thorough knowledge of the native languages. In 1855 Ram-
gopal Ghose in his Minute on vernacular education suggested
the appointment of a convenanted civil servant for over-all
supervision. He proposed that the superintendent should be
placed under the immediate control of the Government of Bengal
and directly responsible to the Governor. In the above Minute
he also put forward manifold suggestions for the development
of Bengali schools. He proposed the opening of experimental
model schools in the neighbouring zillahs in populous loca-
lities under the order of the superintendent. It is noteworthy
that he highly approved of the system of **grant-in-aid** to
indigenous schools and desired the aid of Ishwar Chandra Vidya-
sagar in the development of the schools, particularly in
matters relating to the superintendence over the preparation

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of books and the selection of teachers. The grant-in-aid system was introduced as a result of the Despatch of 1854 and reaffirmed by the Despatch of 1859. Ramgopal Ghose's Bagati School and Shib Chunder Deb's Konnagar School came under the system.

It was not long before Young Bengal expressed dissatisfaction with the system of mass education. In his essay named 'Education In India' Kissory Chand Mitra wrote that the filtration had not worked satisfactorily - "there has not yet risen a Pestalozzi among us" and "popular education has not yet properly begun." In this essay and another essay named 'On The Progress of Education In Bengal' which he read in the Bengal Social Science Association in 1867, he maintained that education in the Government pathsalas was of an elementary nature and did not embrace training in the sciences or in the useful arts. He maintained that the masses must have professional and industrial training in vernacular which had "a special reference to their pursuits in after-life."
What he stood for was professional and industrial training along with education of a general character and even some general medical knowledge. He, however, emphasized the necessity for professional or agricultural education. He held that the bulk of the people were dependent upon agriculture. 165

Already in 1855 he along with his elder brother, Peary Chand Mitra, and Radhanath Sikdar made an attempt to give a practical shape to the idea of professional and agricultural instruction. They started a Bengali School at Paikpara for the instruction of the poorer classes of people which was to teach elementary Bengali and arithmetical reckoning etc. at the beginning and agricultural and industrial knowledge at the later stage. The introduction of training in all aspects of agriculture and plants was also in contemplation of the founders of the schools. 166

Shortly, they urged the Government to introduce agricultural education for the people. Kissory Chand Mitra advanced cogent arguments in favour of it. Agricultural education would enable the peasants to use different methods and processes of production efficiently. The agricultural population was not unreceptive to innovation and changes. Agricultural knowledge would effect a revolution in the habits, instincts, customs and conditions of the people, and help in

165. The Indian Field, September 7, 1859, pp. 306-307; also Ghose, Manmatha Nath, Karamvir Kisorichand Mitra (Kolkata), pp. 31-82, 156.

the prosperity of agriculture and of the natives "neutralized by ignorance the most dense and prejudices the most antiquated". Moreover, trade and commerce were dependent upon a good agriculture. So also was the development of mineral resources, because the labourers of coal and iron mines could be fed at a cheap rate. Besides exportable production was to be found in larger quantity, increasing the custom duty of the Government. Again, the revenue could be increased many times by teaching the ryots the principles regulating its operation. Thus agricultural education was conducive to the improvement of the condition of the ryots and labourers and the increase of revenue. Out of these considerations Kissory Chand Mitra stood for agricultural education of the people. 167

Kissory Chand Mitra complained in 1859 that there was no such facility for agricultural education in India, mainly an agricultural country, as existed in Russia, Prussia and France. He complained that the proposal made sometime ago by Mr. Mouat to establish agricultural classes in connection with Zillah schools was not carried into effect by the Government. 168 In 1864 Kissory Chand Mitra thought that time had arrived for the Government to make an organised effort for teaching the people the science of agriculture. He

suggested the establishment of independent schools on the best English and American models in which the teachers should be well-versed in all the sciences connected with the cultivation of the soil, and with which lands should be attached for the purpose of agricultural and practical farming.\textsuperscript{169}

Peary Chand Mitra was no less interested than Kissory Chand Mitra in the dissemination of the knowledge of agricultural science and the scientific method of cultivation. He became a member of the Agricultural and Horticultural Society (founded by William Carey in 1820) in July, 1847. In the Journal of the Society were published some of his essays on agriculture. It was at his suggestion that a translation committee to render translations of the transactions of the society and articles of the Society's Journal into Bengali was formed in 1850 in order to spread agricultural knowledge among the people of this country. Ultimately, the Society published a Bengali work which was a collection of different informations regarding Indian agriculture (or the Agricultural Miscellany). The work was published in six volumes (1850-1856) and edited by Peary Chand Mitra. Peary Chand rendered a few translations of the Society's articles into Bengali. Some of these were published in the said Bengali work. The society at its sixth meeting acknowledged

\textsuperscript{169} British Eurasian Proceedings, February 11, 1864, p. 124.
gratefulness to Peary Chand for his editorial contribution to the work and to Shib Chunder Deb for his help in preparing the long and useful lists of plants extending over seventy pages. In January, 1864 Peary Chand was elected by Cecil Beadon a Judge of the agricultural exhibition held at Belvedere in Calcutta. Between 1857 and 1881 he was elected the Assistant President of the Society at least for ten years. In 1871 he became an Honorary member of the Society and won this distinction for the first time among the Bengalis.\footnote{170} Under the auspices of the Society, Peary Chand's Bengali essay named "Krishi Path" was published in 1861.\footnote{170a} It shows that he gathered much knowledge about agricultural science or scientific method of cultivation of agricultural articles including cotton.\footnote{170b} In 1881 a work, named 'Agriculture In Bengal' appeared. It shows his depth of agricultural knowledge, particularly his knowledge regarding the production of tobacco.\footnote{171}

\begin{enumerate}
  \item \footnote{170}{Bandopadhyay, Brojendranath, "Peary Chand Mitra", Sahitya Sadhak Charitmala (Vol. 2), No. 21, 5th edition pp. 183 - 185.}
  \item \footnote{170a}{Ibid, p. 184.}
  \item \footnote{170b}{For details, Mitra, Peary Chand, "Krishi Path" (1861). Bandopadhyay, Asit Kumar (ed), Peary Chand Rachanabali, pp. 269-272. Asit Kumar Bandopadhyay observes - Peary Chand was a pioneer in laying the foundation of agricultural knowledge in Bengali - Ibid, Introduction, p. 10.}
  \item \footnote{171}{Bandopadhyay, Brojendranath, loc. cit., p. 184.}
\end{enumerate}
Peary Chand raised his voice for the introduction of agricultural education. He appealed to the Government to teach agriculture in all schools and colleges. 172

It is a question whether agricultural education was to lead to the virtual improvement of the people or the ryots in the colonial context of India. However, some members of Young Bengal stood for agricultural education or for modern education in agriculture.

xii) Young Bengal And Bengali Literature

In fine, Young Bengal had contribution to the evolution of Bengali prose literature. Krishna Mohun Banerjea and Peary Chand Mitra were members of the Calcutta School Book Society, 173 which rendered a service to the cause of Bengali prose by translating European works into Bengali. Turning to the attempts of the natives in the direction of translation-work, we find a vernacular literature committee. The Committee consisted of eminent persons like Ishwar Chandra Vidyasagar, Joykissen Mukhopadhyay, Prosunno Coomar Tagore, W. Setton Karr and Rev. J. Long. 174 Peary

172. Majumdar, B.B., History Of Political Thought In India: From Rammohan To Dayananda, p. 216.

173. The Bengal Past and Present, Vol. 38, Part II (October-December), 1929, p. 149; Mitra, Peary Chand, A Biographical Sketch Of David Hare, Preface, p. xxiv.

Kissory Chand Mitra was interested in the work of the Committee. He urged it to prepare a series of works on statistics, topography etc. of different districts. Krishna Mohun Banerjea was the President of the Society for the Improvement of the Bengali language and literature.

It is noteworthy that the Hare Prize Fund Committee, formed by Young Bengal, encouraged the cultivation of Bengali language among the English-educated youths. Under its auspices a number of essays was composed by a number of youths for long and prizes were offered to the best or suitable writers. At the suggestion of Peary Chand Mitra the Committee later declared that prizes were to be bestowed upon standard works. Some works were published under its patronage in late sixties. One of them was 'Adhyatic Biggan' or Introduction to Spiritualism by Shib Chunder Deb.

175. Mitra, Peary Chand, op. cit., Preface XXIV.
176. The Indian Field, September 28, 1861, p. 233.
In fact, Young Bengal left some mark in the field of Bengali prose by their compositions. Mention may be made of Tarachand Chuckerburtees dictionary in this connection.\textsuperscript{179} Kishori Mohun Banerjee's 'Bengalensis Encyclopaedia' was another noteworthy composition. Krishna Mohun contended that in composing the work he procured many terms from Sanskrit and turned to English only when Sanskrit failed to produce anyone.\textsuperscript{180} One may not be ready to accept the authenticity of his contention. A contemporary newspaper, however, observed that the translation, notwithstanding its imperfections, was as good as the original.\textsuperscript{181} However, the Bengalensis Encyclopaedia may be said to have helped in enriching the Bengali language. Besides, an avowed object of the work was to liberalise the outlook of its readers. In the first volume of the work, Krishna Mohun Banerjea wrote that his intention was to make all races of Bengal

\textsuperscript{179} Tarachand Chuckerburtee claimed that his dictionary was an improvement upon the existing ones, especially upon Ramchandra Sharma's "Ubidhan". He added that he had added nearly fifteen hundred words, with senses that had been overlooked by Ramchandra Sharma - (Chakruburtee, Tarachand, A Dictionary In Bengalee And English, Preface, V-VII : Tarachand's contention may be open to some question or discussion. But his work was no doubt an attempt to leave some mark in the field of Bengali language and literature.

\textsuperscript{180} The Calcutta Star, May 2, 1846, p. 414.

\textsuperscript{181} The Oriental Observer, July 1847, pp. 115-
its readers and to remove ignorance and error from their minds. In fact, in the 5th chapter of the 12th volume it was set forth that "where prejudices are strong, there are several methods to be prepared in order to convince the persons of their mistakes, and make a way for truth to enter their minds." The chapter deals with such methods. In chapter VII of the 11th volume there are a few directions as to how a language, especially a national language can be learnt. Thus the literary value of the Encyclopaedia Bengelensis was varied and interesting.

Speaking of Young Bengal's translation-works, a writer observed:

"we cannot minimise the importance of the part they played in engrafting some of the best things in the foreign literature on Bengali literature itself. They helped to build an arch between the East and West, and ... served as interpreters of one country to another. The infant Bengali language proved its muscles quite successfully on many

182. Bagal, J.C. 'Krishna Mohun Bandhopadhyay' (Bengali), Sahitya Sadanak Charitmala (Bengali), Vol. 6, pp. 78-79.
184. Ibid., p. 134.
185. Ibid., Vol. XI (1849), Chapter VII, p. 73.
unknown themes and topics ... These evidences are sufficiently symptomatic of a healthy national regeneration in Bengal. 186

Young Bengal was, however, not merely content with translation-work. Peary Chand Mitra, who gave a call for the preparation of standard works on the platform of the Hare Prize Fund Committee, said that he had all along been an advocate for original works, and not for translation works. He also suggested the establishment of an agency in Calcutta for the circulation and the sale of works in different parts of the country in order to make the demand for reading active. He further suggested that there ought to be an enquiry as to what descriptions of work were suited and what means should be employed to have such works done. 187

In fact, Peary Chand Mitra was a prominent Bengali writer, who had a number of original works to his credit. Dr. Asit Kumar Bandopadhyay gives the following list of Peary Chand's works along with dates. 188

1) *Alaler Ghare Dulal* (1858)
2) *Mad Khaya Bara Day Jat Thakar Ki Upay* (1859)
3) *Ramaranjika* (1860)
4) *Krishi Path* (1861)

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188. *BengaliChad Ra"hanjapali*, Asit Kumar (ed.), *Peary Chand Ra"hanjapali* (Be"unia), pp. 1-690.
5) Gitankur (1861)
6) Jatakinchit (1865)
7) Avedhi (1871)
8) David Harer Jiban Charit (1878)
9) Etadeshiya Striloker Purbabastha (1879)
10) Adhyatmika (1880)
11) Bamatoshini (1881)

In the Appendix Dr. Asit Kumar Bandopadhyay makes mention of the following essays. 189

1) Raja Yudhisthirer Charitra
2) Plator Charitra
3) Raja Vikramadityer Charitra

Peary Chand Mitra's Alalar Ghare Dulal may not be regarded as a novel in a proper sense of the term. 190 It was rather a sketch or a satirical work. But before Peary Chand one may refer to a sketch like Hana Catherina Malens's 'Fulmani And Karunar Vivaran' (1852) or to satirical work like Babu's Upakhyan (published in the Samachar Durpan of February 24 & June 9, 1831) and Bhabani Charan Bandopadhyay's Naba-Babu Vilasa (1825). 191

According to Bankim Chandra Chattopadhyay, Peary Chand Mitra's Bengali prose was not merely a translation work - translation from English or Sanskrit. Vidyasagar, though an extraordinary writer, turned to translations from Sanskrit (as in the case of *Shakuntala* and *Sitar Banabas*) or from English (as in the case of *Vrantibilasa*) or from Hindi (as in the case of *Betal Panchabimsati*) in many cases, while Akshay Kumar Datt primarily to those from English. But Peary Chand made an attempt to evolve a structure of Bengali language out of the materials of local dialects of the country. He first made an attempt to emancipate Bengali language from the domination of Sanskrit and to make it a language of common men. Peary Chand claimed that "Bengali literature and language became for the first time a literature and language of democracy of common men and matters, the representative literature of the new age."

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Long before Peary Chand's *Alaler Ghare Dulal* William Carey's "Dialogues" (1801) written in colloquial Bengali appeared. But it is not proper to regard Carey as a pioneer in this respect as some writers thought him to be. Carey employed some sensible natives to compose dialogues upon subjects of a domestic nature. However, an early attempt was made to liberate Bengali language from the influence of the learned style, though the structure of the language was not completely free from it.

The Alali style was not purely colloquial. It was rather a mixture of colloquial and learned languages or a medley of learned language, colloquial language of Calcutta and local dialects.

One may not agree with the view that the opposition

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between the plain and ornate styles reached a climax in the two arithmetical movements of the fifties indicated by the Alali style and the Sanskrit college style. According to Asit Kumar Bandopadhyay, a number of works of Vidyasagar (with the exception of Betal Pamchabimsati (1849) and Sitar Banabas), which appeared before Alaler Ghare Dulal, was Sanskritised to a lesser extent. Besides, Peary Chand later renounced Alali style.

Michael Madhusudhan Dutt entered into a controversy with Peary Chand over the Alali style. Madhusudhan once remarked: "It is the language of a fisherman, unless you largely import from Sanskrit." Ramgati Nyayaratna in his Bangla Bhasa-O-Bangla Sahitya Vishayak Prastab (1872) held that the Alali style might be of some importance in explaining light matters. But Vidyasagar's language was of greater value in conveying serious or instructive matters. Asit Kumar Bandopadhyay is of opinion that it had left no permanent mark behind. The style that was adopted in Kali Prasanna Sinha's Hutom Pechar Naksha (1862) did not prove to be permanent. Bankim Chandra Chattopadhyay adopted a middle course between Vidyasagar's language and Alali style.
However, one may contend that the Alali style of the Masik Patrika or of Alaler Ghare Dulal was an attempt on the part of Peary Chand to restructure the Bengali language. In his Alaler Ghare Dulal he gives ample evidence of his close links with the Bhadrolok society of Bengal and also of his deep knowledge of the attitudes and mores of the common Bengalis. His prose was brilliant in many respects and paradigmatic.

Young Bengal also helped in the development of Bengali prose by starting or editing a number of periodicals.

1) The Jnananvesnan (1831-1840, a bilingual Journal since 1833)

2) The Jnanasindhu Taranga (1832) edited by Rusick Krishna Mullick

3) The Bengal Spectator, a bilingual (1842-1843) conducted by Ramgopal Ghose with the help of his friend, Peary Chand Mitra.


5) The Jungpoo Buddhaguru (September, 1850), a weekly paper started by Krishna Mohun Banerjia.


6) The *Masik Patrika*, a monthly paper (1854-1858), started by Peary Chand Mitra and Radhanath Sikdar. The *Jnanasinhu Taranga* was, however, short lived. Little is known of it. The *Jnananveshan* and the *Bengal Spectator* dealt with various topics, educational, social, political and economical. The *Sungbad Sudhansu* was largely devoted to the propagation of the Christian religion. The *Masik Patrika*, written in colloquial or Alali style, was intended for the education of the females. The periodicals thus contributed to the enlargement of the scope of Bengali literature and the evolution of Bengali prose.

xiii) Young Bengal And Bengali Culture

Young Bengal, at least some of its members, was not, however, bearer of Bengali culture in all aspects of life. In most of life Krishna Mohun Banerjee was very western. Ramgopal Ghose, as noted before, was anglicized in his mode of living, eating and drinking. Exiled for nearly a quarter of century in the foothills of Dehra Dun away from his native soil, Radhanath Sikdar was somewhat anglicized in his habit.

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and mode of living and had almost forgotten the use of native
tongue. The more dubious honour of starting effective
oratory in English belonged to some members of Young Bengal
(Rusick Krishna Mullick, and Ramgopal Ghose, 'The Indian
Demosthenes'). Only 6 out of 26 papers of the society for the
Acquisition of General Knowledge that have been preserved,
were in Bengali, and the Bengal Hurkarau reports show that
speeches in Bengali were the rule at the Land holders'
Society meetings whereas the Bengal British Indian Society
worked entirely in English. Thus Young Bengal may be said
to have been influenced at least to some extent by Derozio's
English manner. They would not live up to the call for use of
Bengali language, Bengali dress and manner and everything
Bengali as given by the Society for the Promotion of National
Feeling founded by Rajnarain Bose. Yet Young Bengal rendered
a service to the cause of national regeneration by their
contribution to the evolution of Bengali literature.

210. Kar, Provas Chandra, "In Memorium : Radhanath
Sikdar". The Modern Review (January-June), 1963,
Vol. 113, p. 154.

211. To cite, for example, The Bengal Hurkarau reports of
March 3 & 21, 1838; June 29 & September 11, 1844.
Also Sarkar, Sumit, "The Complexities of Young Bengal",
Nineteenth Century Studies, No. 4, October, 1973,
No. 4, p. 516.
xiv) Conclusions

Young Bengal pushed forward the movement for English education launched by Derozio. Interestingly, some of them emphasized the usefulness of English in place or oriental learning which might remind one of the ringing note of Rammohun's letter to Lord Amhurst in 1823 and of the Despatch of the Court of Directors dated February 18, 1824. They contributed to the formation of a congenial climate of opinion for the official adoption of Lord Macaulay's Minute of February 2, 1835.

Some members of Young Bengal kept up Derozio's spirit of philanthropic exertions in the cause of the promotion of English education and helped in the dissemination of English learning not only in Calcutta but also outside it. In fact, they desired the spread of English education far and wide in the country.

The idea of English education as a gateway to new values and passport to situations of emolument and honour, which found favour with Derozio, weighed with Young Bengal. They also laid emphasis upon the role of English education in the moral, social and political regeneration of the country. They even looked up to it for the enrichment and improvement of Bengali language.
Unlike some intellectuals, Young Bengal was in favour of English medium of higher education. They were impressed by Macaulay's logic, even by his idea of class nature of higher learning. They sharply reacted against the official inclination to introduce vernacular as the medium of all stages of education in the period after revolt of 1857.

But they, like a number of intellectuals, say, Akshay Kumar Dutt, were not satisfied purely with the literary or the theoretical type of instruction that was advocated by Macaulay, or was being imparted in Government institutions or with what they received from Derozio. Some of them stood for intellectual, moral, religious and professional nature of higher education. It is noteworthy that they were advocates of western medical science and treatment in place of native medical treatment. Some like Peary Chand Mitra formulated a comprehensive scheme of education. In fact, with the passing of years the intoxication of some with the glamour of the literary western learning was gone. Some sought to develop a practical or need-based view of education.

Unlike Derozio, Young Bengal was much concerned about the cultivation of vernacular. They wanted vernaculars as a part of instruction in schools and colleges.

They disapproved of the negligence of vernacular among a number of English educated youths of their time. They encouraged the cultivation of vernacular for more than one
reason, particularly for the spread of education among the masses and national enlightenment.

Some like Krishna Mohun Banerjea put stress upon the cultivation of oriental languages at the society for the Acquisition of General Knowledge. He was as yet sceptic as to the real value of oriental learning. But his scepticism in this respect was not shared by Peary Chand Mitra at the said society.

It is noteworthy that in late 60s Krishna Mohun Banerjea along with Kissory Chand Mitra did not share Macaulay's contempt for oriental learning. They suggested the integration of oriental literature into the curriculum of English education. The chief reason for this revised attitude was the cultivation of growing pursuit of oriental languages and literatures by some like Krishna Mohun Banerjea.

Young Bengal stood for the vernacular education of the masses which was not in contemplation of Derozio. They conceived of the idea of a society for the publication of books in vernacular and even of the gratuitous distribution of books for the spread of knowledge among the people at large.

They did not put their sole faith in the theory of filtration as a means of the education of the masses. They looked up to the benevolent exertions of individuals in the cause of mass education. They maintained that the Government was duty-bound to make provision for the education of the people of a country from which it was deriving revenue.
Education, they believed, was a means of improving the condition of the people and increasing the revenue and resources of the Government. It was mutually advantageous both to the Government and the governed. Hence it was duty of the Government to spread vernacular education and to establish schools in the interior of the country. They were ready to stand by the Government in its move to remove the want of suitable text-books, that stood in the way of the education of the people. They urged the Government to make provision for proper supervision and control over the vernacular schools through the appointment of inspectors or well-qualified persons (as inspectors) conversant with English and native languages. They welcomed the system of grant-in-aid to vernacular schools.

It is interesting that in later years some of them were not content with education of an elementary nature that was being imparted in Government 'pathsalas'. They raised their voice for the training of the people in sciences and useful arts or for professional and industrial training in vernacular, which had relevance to the pursuit of the occupations of the people. Some like Kissors Chand Mitra and Peary Chand Mitra showed keenness in the introduction of scientific agricultural knowledge of the people the bulk of which were agriculturists.

They made contribution to the evolution of Bengal prose. Some were associated with the vernacular literature Committee.
or with the society for the Improvement of Bengali Language and Literature. They founded the Hare Prize Fund Committee for the encouragement of Bengali language. Some of them undertook Bengali translation of English works, while some like Tarachand Chuckerburtee composed a dictionary in Bengali and English. Some like Peary Chand Mitra experimented with colloquial Bengali in his Alalar Ghare Dulal and the Masik Patrika. The Bengali periodicals started by them contributed to the enlargement and enrichment of the scope of Bengali literature.

Young Bengal was not ready to respond to the call for the use of everything Bengali as given by Rajnarain Bose's society for the Promotion of National Feeling (1866). However, some of them might be credited with paving the way for national regeneration in literary realm in later years by contributing to the formation of the veritable background of the development of Bengali language and literature, atleast Bengali prose.