APPENDICES
APPENDIX - I

SELECTIONS FROM DERIZIO'S POEMS

POETRY (February, 1827)

Sweet madness! - when the youthful brain is seized
With that delicious phrenzy which it loves,
Its raving reels to very rapture pleased, -
And then through all creation wildly roves
Now is the deep recess of the sea,
And now to highest Himaloy it mounts;
Now by the fragrant shares of Arby
Or classic Greece, or sweet Italia's founts,
Or through her wilderness of ruins; - now
Gazing on beauty's lip or valour's brow;
or rivalling in the Nightingale and dove
In pouring forth its melody of love;
Or giving to the gale, in strains of fire,
Immortal harpings - like a seraph's lyre.

Morning After Storm (April, 1827)

I
The elements were well at peace, when I
wandered abroad at morning's earliest hour,
Not to inhale the fragrance of a flower,
Or gaze upon a sun-illuminated sky;
To mark the havoc that storm had made
I wandered forth, and saw great Nature's power.
The hamlet was in desolation laid
By the strong spirits of the storm; there lay
Around me many a branch of giant trees.
Scattered as leaves by the southern breeze
Upon a brook, or an autumnal day;
Cloud piled on cloud was there, and they did
Seem
Like the fantastic figures of a dream,
Till morning brighter grew, and then they rolled
Away.

II

Oh! Nature, how I love thy face! and now
That there was freshness on thy placid brow,
While I looked on thee with extreme delight,
How leapt my young heart at the lovely sight!
Heaven breathed upon me sweetly, and its breath
Was like the fragrance of a rosy wreath
The river was wreck-strewn; its gentle breast
Was, like the heart of innocence, at rest,
I stood upon its grass-brown bank and smiled,
Cleaving the wave with pebbles like a child,
And marking, as they rose, those circles fair
Which grew, and grew, then vanished—but oh!
There
I learned a moral lesson, which I'll store
Within my bosom's deepest inmost core.
Evening In August

"And muse on nature with a Poet's eye" - Campbell

Roll on, fair Ganges! - what a noble stream -
And on its bosom the last, lingering beam
Of the red, setting sun serenly lies;
Smiling, like Hope's last ray - and then it dies!
And O! the clouds - what colours they display
Sport for a while, then melt in air away!
Like thoughts in dreams, which o'er the passive mind
All fitful flit, and leave no trace behind.

The sun sets on a bank, whose yellow sand
All brightly glows; as if an angel's hand
Hath scattered gold there, heedless of the worth
That gold hath gained among the sons of earth.
There is a fisher's boat beside that shore;
'Tis sleeping on the wave - The weary oar
Is laid at rest; and he who plied is gone
with his small "scaly spoil", to meet the one
Whom 'tis his joy to meet. O Love! thou art
The master of the poorest, humblest heart.

...
A walk by Moonlight (June, 1830)

I bless my nature that I am
Allied to all the bliss,
which other worlds we're told afford,
But which I find in this.

My heart is bettered when I feel
that even this human heart
To all around is gently bound,
And forms of all a part;

That, cold and lifeless as they seem,
The flowers, The stars, The sky
Have more than common minds may deem
To stir our sympathy.

Oh! in such moments can I crush
The grass beneath my feet?
Ah no; the grass has then a voice,
Its heart - I hear it beat.

The Poetry of Human Life
Is human life not full of poetry?
The common sounds we hear, the sights we see,
Are they not born of human hopes and fears,
Are they not their offspring thoughts, and smiles and tears;
These are the mystic elements of life,
And these with holiest poetry are rife.
But Man has thoughts to which he giveth form
In words, that sometimes thunder like the storm,
And sometimes like the brooke's melodious flow
Melt into song, and he hath hopes that glow
visions of glory that ethereal be,
Dreams whose least part is immorality,
And whose embodying is divinest bliss,
Is there not poetry most pure in this?
Aye, human life is truly full of all
That beauty and that magic which can call
Imaginings more pound and glorious forth
Then all the stars of heaven and flowers of earth.

** Sonnet On The Philosophy of Bacon : **
(The Calcutta Gazette, August 21, 1829)

Strange lights and wild had frequent led astray
Giagantic spirits of the olden time,
Minds that on haughty Pelicon's peak sublime
Might have paled Ossa, tearing it away,
From its base, and on its brow again
Have heaped Olympus, hoping to obtain
That heaven with Truth holds undivided sway
But to their eyes, the vivifying ray
Was still denied, for they had toiled in vain.
Then Nature's priest proclaimed Man must remain
Shut from the light of Truth nor shall he see
That sacred path (where mortal cannot err
In gaining her bright temple) till he be
Great Nature's servant and interpreter.

Eclipse

When an eclipse is predicted, the Hindoos,
men, whomen and children, betake themselves
to the riverside, and stand in expectation
of the event, ready to plunge into the
water with prayers to "all the Gods
at once", that the moon may not be
swallowed up by a monster, who they
suppose comes for that purpose. This
is the belief of the multitude, but the
Brahmins know fullywell how eclipses
are caused, and they can calculate them
with the precision of the best European
astronomers.

By all the mightypowers above,
O! leave me not to night my love!
Let others in the sacred wave
Their sinful bodies seek to lave;
But leaves me not, for sure thou art
Of spotless hand, and guileless heart -
There cannot be, my girl divine,
A sin upon that soul of thine
Let others pray that night's bright gem
May not be lost to heaven and them;
But what's the sickly moon to thee,
And all her cold inconstancy?

** ** ** **

On The Abolition of Sattee

"The practice of Sattee or of burning or burying alive the widows of Hindoos, is hereby declared illegal, and punishable by the Criminal Courts" - Regulation XVII, 1829.

Red from his chambers came the morning sun
And frowned. dark Ganges, on thy fatal shore,
Journeying on high; but when the day was done
He set in smiles, to rise in blood no more.

Hark! heard Ye not? The widow's wail is over;
No more the flames from impious pyres ascend,
See Mercy, now primeval peace restore,
while peans glad the arch ethereal rend,
For India hails atlast, her father and her friend.
Back to its cavern ebbs the tide of crime,
there fettered, locked, and powerless it sleeps,
And history bending o'er the page of time,
where many a mournful record still she keeps.
The widowed Hindoo's fate no longer weeps;
The priestly tyrant's cruel charm is broken,
And to his den alarmed the monster creeps;
The charm that mars his mystic spell is broken,
o'er all the land 'tis spread, he trembles at the token.
Bentinck, be thine the everlasting mead,
The heart's full homage, still is virtue's claim,
And 'tis the good man's ever honoured deed
Which gives an immortality to fame;
Transient and fierce, though dazzling is the flame
That glory lights upon the wastes of war:
Nations unborn shall venerate they name,
A triumph than the conqueror's mightier far,
Thy memory shall be blessed as the morning star.
He is the friend of the man who breaks the seal
That despot custom sets on deed and thought,
He labours generously for human weal
who holds the omnipotence of fear as nought;
The winged mind will not earth be brought,
'twill sink to clay if it imprisoned be;
For 'tis with immortal longings fraught,
and these are dimmed or quenched eternally,
Until it feels the hand that sets its pinions free.
And woman hath endured, and still endures
wrong which her weakness and her woes should shield,
The slave and victim of the treacherous lures
Which wily arts, to man, the tyrant yield:
And here the sight of the star, or flower, or field;
Or bird that journeys through the sunny air,
or social bliss from women has been sealed,
To her, the sky is dark, the earth is bare,
And Heaven's most hallowed breath pronounced forbidden fare.

Nurtured in darkness, born to many woes,
words, the mind's instrument but ill supplied,
Delight, even as a name she scarcely knows,
And while an infant sold to be a bride,
To be a mother her exalted pride,
And yet not her's, a mother's sigh or smile
Oft doomed in youth to stem the icy tide
Of rude neglect, caused by some wanton's wile
And forced at last to grace her lord's funeral pile.

Daughters of Europe! by our Ganges side,
which wept and murmoured as it flowed along,
Here wives, yet virgins, nay, yet infants, died,
while priestly fiends have yelled a dismal song
'Mid deafening clamours of the drum and gong:
And mothers on their pyres have seen the hands
Which clung around them when those hands were young,
Lighting around them such unholy brands
As demons kindle when the rave through hell inbands.
But with prophetic ken, dispelling fears
which haunt the mind that dwells on nature's plan,
The Bard beholds through mists of coming years
A rising spirit speaking peace to man.
The storm is passing and the rainbow's span
Stretches from North to South: The ebon car
Of darkness rolls away: The breezes fan
The infant dawn, and morning's herald star
Comes trembling into day: O! can the sun be far?

Sonnet

But man's eternal energies can make
An atmosphere around him, and so take
Good out of evil, like the yellow bee,
That sucks from flowers malignant a sweet treasure.
O tyrant fate! Thus shall I vanquish thee,
For out of suffering shall I gather pleasure.

Independence

Lo! in the breath of the tyrant wind
The trembling flame looks wan
And pale, as if fear had seized its mind;
It fades, alas, 'tis gone!

And wilt thou tremble so, my heart,
When the mighty breathes on thee?
And shall thy light like this depart?
Away! it can not be.
Freedom To The Slave (February, 1827)

"And as the slave departs, the man returns"
- Campbell

How felt he when he first was told
A slave he ceased to be,
How proudly beat his heart, when first
He knew that he was free! -
The noblest feelings of the soul
To glow at once began,
He knew no more, his thoughts were raised,
He felt himself a man.

He looked above - The breath of heaven,
Around him freshly blew,
He smiled exultingly to see
The wild birds as they flew
He looked upon the running stream
That 'neath him rolled away,
Then thought on winds, and birds, and floods,
And cried, 'I am free as they!'

Oh freedom! there is something dear
E'en in thy very name
That lights the altar of the soul
With everlasting flame.
Success attend the patriot sword
That is unsheathed for thee!
And glory to the breast that bleeds,
Bleed nobly to be free!
Blest be the generous hand that breaks
The chain that tyrant gave.
And feeling for degraded man,
Gives freedom to the slave.

Tasso

In such a cage, sweet bird, wast thou confined?
Alas! their iron hearts no feeling knew!

Silent, neglected, mournful and unstrung!
Such fate befitted, not a harp of thine;
Yet, while th' oppressor breathed, such was its Doom;
But now by bards who worshipped thy shrine
'tis crowned with flowers of everlasting bloom.

Sonnet

To My Pupils (July, 1829)

Expanding like the petals of young flowers
I watched the gentle opening of your minds,
And sweet loosening of the spell that binds
Your intellectual energies and powers,
That stretch (like young birds in soft summer hours)
Their wings, to try their strength, O, how the winds
Of circumstances, and freshening April showers
Of early knowledge, unnumbered kinds
Of new perceptions shed their influence;
And how you worship truth's omnipotence.
What Joyance rains upon me, when I see
Fame in the mirror of futurity,
Weaving the chaplets you have yet to gain,
Ah, then I feel I have not lived in vain.

---

Sonnet, March, 1830

(To those who originated and carried into
effect the proposal for procuring a portrait
of Hdvid Hare Esq.)

Your hand is on the helm - guide on youngmen
The bark that's freighted with your country's doom.
Your glories are but budding; they shall bloom
Like fabled amaranths Elysian, when
The shore is won, even now within year Ken,
And when your torch shall dissipate the gloom
That long has made your country but a tomb,
Or worse than tomb, the priest's, the tyrant's den.
Guide on, young men: your course is well begun,
Hearts that are turned to holiest harmony
With all that e'en in thought is good, must be
Best formed for deeds like those which shall be done
By you here after till your guerdon's won
And that which now is hope becomes reality.
The Fakeer Of Jungheera

Canto First

IV
Alas! in fairest seeming soul
The tide of guilt all bleakly rolls;
And then they steal religioun's ray
Upon its surface but to play;
And o'er the darkest sea a gleam
Of brightest sunshine oft may beam
Gilding the wave, while dark beneath
Are lurking danger, woe, and death.

V

And there the priests with triple thread
And saintly mien and solemn teed,
Pronounce their Golden God to please
Religioun's holiest mysteries;
Thus hallowing with their sacred power
The rites of that eventful hour

X

0! this is but the world's unfeeling way
To goad the victim that it soon will slay,
And like a demon 'tis custom still;
To laugh at sorrow, and then clodly kill.
Yet dreaming sophists in this world there be
Who tell us man for man has sympathy,
Who says that tears arising out of pain
Soon see themselves reflected; but 'tis vain —

A heaven beyond the limits of her thought,
A bliss her spirit never yet had sought
Ah! haply then mighty pity mourn above
Degraded nature, nor exalted love!

Canto - II

III

O! lovely is my native Land
With all its skies of cloudless light;
But there's a heart and there's a hand
More dear to me than the sky most bright
I prize them — yes, as though they were
On earth the only things divine,
The only God, the only fair —
And Oh! that heart and hand are thine.

My native land hath heavenliest bowers
Where Houris ruby-cheeked might dwell,
And they are gemmed with buds and flowers
Sweeter than lip or lute may tell.
The Orphan Girl

She hath no friend on this cold, bleak earth,
To give her shelter, a home and a hearth,
And should she stray from virtue's way
The world will scorn and its scorn can slay.

Song of the Indian Girl (January, 1827)

My dream was bright, but it past away,
The thought so sweet is gone -
And hope hath fled, like a rainbow's ray;
Or a beam of the setting sun!
But I am left, like an autumn leaf,
To the pitiless world, and the blast of grief,
Till my day of life is done -
Spirit of love! O bear my soul
Further than Gunga's water roll,
For my spring of joy has been brief.

Italy (April, 1827)

"Italia! Oh Italia! Thou who hast
The fatal gift of beauty"

Childá Haró́, Canto : 4
Land of the lover and the poet! thou

Thou hast been fair and lovely to the last!
E'en now in desolation as thou art,
And as the shadow of what once thou wast
There is no land beneath the sun like thee,
Oh! Thou delightful land of Italy!

Song to the Portuguese Air

Her tears were streaming
For Joys departed
No light was cheering
The broken-hearted
Her weary breast
Still sought for rest,
That could not be possessed.

All is Lost Save Honour (April, 1827)

It was after this decisive blow that
Francis wrote the justly celebrated
Spartan letter to his mother, containing
the following words only: "Madam, all is
lost, save Honour"

- Thurtle's History of France
My heart will bleed to think, fair France!
Of thee, and all thy woes;

What though my sceptre's snatched away?
My sword is in my hand;
What though my banner waves no more
In my loved, native land?

Save Honour all is lost, but still
While Honour yet remains,
It fires me with the hope to break
the conquering tyrant's chains.

**Anecdote of Francis I (May, 1827)**

As soon as Francis entered his own
dominions, he mounted a Turkish horse,
and clapping spurs to the animal's sides,
he waved his hand several times, explaining,
"I am again a king".

- Thurtle's History of France

And loud exultantly he cried,
"I am a king again!"

Before him, all was fairest France.

But late a captive in his call
Now broken was his chain;
what were his feelings when he cried
"I am a King again!"

Address to the Greeks (January, 1826)

I
Strike, strike as your fathers of old would have done,
Unite, and the field with your liberty's own.

... ...

Phylae
And freedom's fame find wings in every
wind - Byron

There is a sacred haloo round thy brow,
'tis sanctified by ages and by fame,

... ...

Immortal Phylae smiling in light,
That heaven shed o'er thee, didst behold the deed,
The generous patriot rushing to the fight,
The tyrants conquered, and the people freed.

... ...

The Grecian Sire and Son (June, 1825)

These lines are written on an incident,
which ... is as follows: -
A Young Greek, at [the] close of evening, wandered near the rampart of a Turkish battlement, and was there singing the fortunes of his oppressed and wretched country. A sentry who was at no great distance, overheard, saw, and shot him.

The father of the lad went out next morning in quest of his son. He found the boy dead, at the place where he fell, and there gave vent to his paternal feelings. The same sentry who had shot the youth perceived that this was his father; and to complete his bloody work, levelled his musket and laid the parent lifeless by the corpse of his child.

"See Christian Greece in servile chains!
Should moan (O! sure it should not be)
Breathe her the air that is not free?
O did he live - the mighty He
Who conquered at Thermopylae,
How could he break the bonds that bind
His vassal race, his fallen kind!
Rise! great Athenian from the grave,
And once again the country save."
Thermopylae (December, 1826)

why they fought, and why they fell? -
'twas to be free!

But Spara's sons, a hero each,
Did on that day, a lesson teach
How liberty in death is won,
what deeds with Freedom's swords are done
In freeman's hands!

They scorned to breathe the breath of slaves,
They fought for free and hallowed graves,
And though they fall in glory's hour,
The Persian overcame their power,
But not their will!

Fell they not as heroes fell -
For liberty?

Greece (March, 1827)

"At midday on the 23rd, the fire of the
Turks having ceased, we saw behind the battery
to nearest the town, two women, several
men, and some children, their prisoners,
whom they have spitted, and were roasting at a
slow fire. They placed these wretched beings at the head of their batteries, as a sort of trophy. And will Europe hear of such an atrocity with indifference? These unfortunate persons have been taken in an excursion, made by them into the canton of Venetiko. Heavens! what have we done to be abandoned to the fate of any race so barbarous!"

- Helen Chronicle of Missolonghi.

why need'st thou aid, art thou not Greece,
The glorious and the brave?

... ... ...

The Greeks at Marathon (May, 1825)
The mountains look on Marathon -
And Marathon looks on sea;
And musing there an hour alone,
I dreamed that Greece might still be free;
For standing on the Persian's grave,
I could not deem myself a slave.

- Byron

... ... ...

Grecians! brothers! doughtless be, -
Think upon Thermopylae;
Think upon Plato's day
Think of ages past away
Think on those more dear than life,
Parents, children, sister, wife;
Think of victory, think of fame,
Freedom, fortune, nation, name!

The Ruins of Rajmahal (January, 1826)

My native Land
Is that which he did once command -
And though her sons to fame are dead,
Her spirit is not wholly fled.

The Harp of India (March, 1827)

why hang'st thou lonely on you withered bough?
Unstrung for ever must thou remain?
The music once was sweet - who hears it now?
why doth the breeze sigh over thee in vain?
Silence hath bound thee with her fatal chain;
Neglected, mute and desolate art thou,
Like ruined monument on desert plain
O! many a hand more worthy far than mine
Once thy harmonious chords to sweetness gave,
And many a wreath for them did Fame entwine
Of flowers still blooming on the ministerel's grave;
Those hands are cold - but if thy note divine
May be by mortal wakened once again,
Harp of my country, let me strike the strain!

To India - My Native Land

My country! in thy day of glory past
A beauteous halo circled round they brow
And worshipped as a deity thou wast.
Where is that glory, where that reverence now?
The eagle pinion is chained down atlast,
And grovelling in the lowly dust art thou,
Thy, ministrel hath no wreath to weave for thee
Save the sad story of they misery!
well - let me dive into the depths of time,
And bring from out the ages that have rolled
A few small fragments of those wrecks sublime;
Which human eye may never more behold;
And let the guerdon of my labour be
My fallen country! one kind wish from thee!

The Golden Vase

..  ..  ..  ..  ..
Oh! when our country writhes in galling chains,
when her proud masters scourge her as a dog;
If her wild cry be borne upon the gale,
Our bosoms at the melancholy sound
Should swell, and we should rush to her relief,
Like sons, at unhappy parent's wail!
And when we know the flash of patriot swords
Is unto spirits longing to be free
Like Hope's returning light: we should not pause
Till every tyrant who on us bath trod
Lies humbled at our feet, or till we find
Graves, which may truly say thus much for us -
Here sleep the brave who loved their country well!
The Moslem is come down to spoil the land
which every God hath blest, For such a soil
So rich, so clad with beauty, who would not
Unlock his veins and pour their treasure forth?
The Hindoo hath marched onward to repel
The lawless plunderer of his holy shrines,
The savage, rude disturber of his peace;

The Dramatic Sketch

Among the western Himalayas a stream
is seen in the distance flowing from a
lofty mountain, at the foot of which
is a small cave. ....

Time - Morning

Raise, Raise, Raise,

Beyond the sapphire gates of the sky,
Beyond the realm where spirits high
On view-less wing have essayed to fly,
Our hymn of love and praise!

...
Light, Light and Light

As if the stream that flows around
The emerald hale of the gods had found
Some path to earth, or without a sound
Had burst its bound,
And rolled through space in torrent bright
Is there no voice in this solitude,
Which tells the soul in its calmer mood
Of a world of bliss, untinged with care,
Beyond the inter-stellar air,
And bids it raise
Its hymn of praise
And love, to the One Eternal God.

Devotee:

To leave the world's infirmities and turn
Our thoughts from all its troubles to a dream
This is to live, and even in life to share
That high divinity, which well we know
Will one day be our own.

Follower:

And you are weary of the busy world,
But I who know it not, who left my home
To follow you unto this solitude,
When but severe suns had wheeled over my soul
Enchanted with heavenly scenes you brought
Unto my young imagination's view,
Feel there is something in me which forbids,
My mind to taste the best delights you know,
There is a sympathy which bids me turn,
Like the sad traveller who lingering looks,
From the drear desert where no vendure blooms,
Back to the smiling valley he hath passed.
Our passions may be checked, but not destroyed,
It is more within our power to change,
Internal than external form; but we may bind,
And shape to our own purposes the mind,
By the omnipotence of use. I know,
How much has been, and how much may be done:
But would you root out sympathy, and tear
A generous passion from the human breast?
O Sir! I forgive my youth, but I do think
That man must be man's brother and his friend.

The Enchantress of the Cave

... ... ... ... ...
For Brahma's children must oppose
Their fell, invading Moslem foes,
And strew their corpses o'er the plains,
Or captive wear the victors' chains.
The conflict will be desperate,
For either host is backed by hate -
The Moslem brings his turban'd band,
To win the peaceful golden land,
The crescent on his banner shines,
The watchward's "Alla" in his lines,
And on his blade the Koran verse
Bespeaks for every foe a curse.
The Hindoo courts the bloody broil,
To fight or fall for his parent soil,
And he must go forth in the battle to bleed
For all that is dear-country, kindred and creed,
But evil betide him and fair Hindoostan,
If ever he yield to the proud Musalman!

O! for the spirit of the past,
Ere exiled Freedom locked her last
On this delicious orient cline!
O! for the men of fleted time!
O! for the heroic heaters of old
To fie the souls that now are cold,
To lead them on to deeds of worth
And raise their glory yet on earth!
'tis vain to wish - It will not be:

But since the spark of the liberty
Is quenched, that once did warmly glow
In daring bosoms, long ago,
O! for a life-inspiring strain
To fan it into light again!
Benaras' by Hurro Chander Ghose

(The Government Gazette, January 17, 1828)

Benaras hail! thou pride of Hindusthan
where first the Muses string sweet wreaths for man,
The earth was waste, and dark as the darkest mine
Thou wert the desert flower, and thou gold divine.
where once the glorious wild poetic fire,
Thine ancient Brahmin's bosom, did inspire,
The light of science burst upon their mind
But to that light, alas! their sons are blind
As roses fade, but thorns are left behind
Thy fame so lost, an empty name we find.
When Boress comes with his destructive power
The fruits and flowers wither off the bower
The trees are naked, but erect they stand,
No bird haunts here, nor waters thy hand
So thou wert once the mightier place of yore,
And once the golden fruits of heaven thou bore,
But crushed be the western chilly blast,
Which shook thee often from proud Genni fare,
The power's no more, fast fading is thy fame,  
The grandeur sunk, and lost thy mighty name.  
Yet soothing Hope comes whispering in my ears,  
Hope that wipes often Misery's salt tears  
"Despair not", thus she gently says, again  
"Shall science flourish, truth resume her reign  
"And rais'd the seats of science here anew  
"No fear of blasts for prosp'rous gales shall blow,  
"And pure the stream of poetry shall flow.
APPENDIX - III

The Course of Instruction in English and History (including other subjects) prescribed for 1st, 2nd, 3rd and 4th Classes of the Hindu College in 1826 - 1830 as it appears from Wilson's Reports of 1827 - 1830.

<table>
<thead>
<tr>
<th>Class</th>
<th>Subjects taught</th>
<th>Matters gone through</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>Milton's Paradise Lost to the end of the book, Shakespeare's Julius Caesar, Tegg's Book of Knowledge, Murray's Grammar, Goldsmith's Geography, all the problems on the Terrestrial and Celestial Globes</td>
<td>Reading, Meaning, Translations - (a) English, (b) Bengali, Composition, Grammar, Geography, Cyphering, Writing, Exercise.</td>
</tr>
<tr>
<td>2nd</td>
<td>Goldsmith's England upto the Page 51, Enfield's Speaker from page 29 to 60</td>
<td>Reading, Explaining, Translation - English to Bengali &amp; Bengali to English; Composition; Grammar; Writing; Cyphering; Geography; Philosophy</td>
</tr>
<tr>
<td>3rd</td>
<td>Scott's Beauties of Elements Writers, Part I, Page 1-46 &amp; 254-272; Part II, Page 1-19 &amp; 114-121, Murray's English Grammar, 8 volumes, page 1-213 without the notes &amp; exercises on the text only of the Rules of Syntax, Goldsmith's Geography pages 1-33 inclusive</td>
<td>Reading, Meaning, Meaning - English to Bengali, Parsing, Cyphering, Writing, Geography</td>
</tr>
<tr>
<td>4th</td>
<td>Joyce's Dialogues, Part I, upto page 44, Goldsmith's Greece upto page 90</td>
<td>Reading, Meaning, Translation - English to Bengali &amp; Bengali to English, Translation writer, Parsing, Writing.</td>
</tr>
</tbody>
</table>
### 1827-1828

#### Subjects taught

<table>
<thead>
<tr>
<th>Class</th>
<th>1st</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>Milton's Paradise Lost, The Iliad, Pope's essay on Man, the spirit of the British essayist, Some of Shakespeare's plays, The Vicar of Waker-field.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Class</th>
<th>2nd</th>
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<tbody>
<tr>
<td></td>
<td>Homer's Iliad, The First six books, Tegg's Book of Knowledge upto the page 132 &amp; from the page 222 to the end, The Tragedy of Julius Caesar, The whole.</td>
</tr>
</tbody>
</table>

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<thead>
<tr>
<th>Class</th>
<th>3rd</th>
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<tbody>
<tr>
<td></td>
<td>Goldsmith's History of Rome, Scott's Beauties of Eminent writers, Murray's Grammar, Geography, Problems on the Terrestrial Globe by Molyneaux</td>
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</tbody>
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<tr>
<th>Class</th>
<th>4th</th>
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<tbody>
<tr>
<td></td>
<td>Goldsmith's Greece, Page upto 232, Joyce's Dialogues, the whole of the Part I and 75 pages of the Second one, Gay's Fables, page upto 124, Goldsmith's Geography, The whole.</td>
</tr>
</tbody>
</table>

#### Matters gone through

- Reading, Explaining, Chronology; History - Greece, Rome & England; Geography - Indian Globe, Lectures; Mathematics, Algebra; Composition. Translation - Bengali to English & English to Bengali.
- Reading, Explaining, History, Translation - English to Bengali & Bengali to English; Philosophy, Geography, Use of Globes, Arithmetic, Composition.
- Reading, Explaining, Translation - English to Bengali & Bengali to English, Lectures, Grammar, Geography, Use of Globes, Writing, Cyphering, Composition.
- Reading, History of Greece, Explaining, Philosophy, Grammar, Translation - English to Bengali & Bengali to English, Geography; Cyphering, Writing, Composition.
### 1828 - 1829

#### Subjects taught

<table>
<thead>
<tr>
<th>Class</th>
<th>1st</th>
<th>2nd</th>
<th>3rd</th>
<th>4th</th>
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#### Matters gone through

### 1829 - 1830

<table>
<thead>
<tr>
<th>Subjects taught</th>
<th>Matters gone through</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Class: Russell's History of Modern Europe, 3rd &amp; 4th volume,</td>
<td>Reading, Meaning,</td>
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<tr>
<td></td>
<td>Ancient History,</td>
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<td>Modern History,</td>
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<td></td>
<td>Geography,</td>
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<td>Philosop hole,</td>
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<td></td>
<td>Translation - English to Bengali &amp; Bengali to English</td>
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<tr>
<td></td>
<td>Algebra,</td>
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<tr>
<td></td>
<td>Mathematics.</td>
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<tr>
<td>2nd Class: Russell's Modern Europe - The first thirty letters, page 305, Tytler's Elements of History, the whole work, Homer's Odyssey - the first 12 books, Geography, the whole of the terrestrial and celestial problems from Molineaux, Grammar of Rules and Notes in Syntax from Murray accompanied with exercises, Outlines of Rhetoric, Vulgar and Decimal Fractions and simple equations in Algebra, Geometry - the first 20 theorems from Hutton's course of Mathematics.</td>
<td>Reading, Meaning,</td>
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<td></td>
<td>Grammar,</td>
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<td>History,</td>
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<td>Geography,</td>
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<td>Globes,</td>
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<td>Lectures,</td>
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<td>Writing,</td>
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<td>Algebra,</td>
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<td>Geometry.</td>
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<tr>
<td>3rd Class</td>
<td>Subjects taught</td>
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<tr>
<td>3rd Class</td>
<td>Goldsmith's Rome - page 228; Reign of Neo, besides a great portion of Goldsmith's Greece, Enfield's Elocution upto page 176, Homer's Iliad, the first 12 books, Joyce's Dialogues, the whole book, Geography, the whole of the problems on the Terrestrial Globe from Molineaux, Grammar, Outlines of Rhetoric, Vulgar and Decimal Traditions in Arithmetic &amp; Divisions of Algebra.</td>
</tr>
<tr>
<td>4th Class</td>
<td>Enfield's Speaker from 142 to 192 pages, Goldsmith's Greece, 103-163 pages, Joyce's Dialogues 1 to 51 pages and the whole of mechanics, Goldsmith's Geography, the whole with terrestrial problems, Murray's Grammar, the whole.</td>
</tr>
</tbody>
</table>
Saturday, April 23, 1831

At a special meeting of the Directors of the Hindu College house on Saturday the 23rd April, 1831.

Present
Baboo Chunder Coomar Tagore - Governor
H.H. Wilson Esqr. - Vice-Presdt.
Baboo Radhamadhub Banerjea
, , Radha Canto Deb
, , Ram Comul Sen
Da (David) Hare Esqr.
Baboo Russomoy Dutt
, , Prosonno Coomar Tagore
, , Sri Kissen Singh
Luckyanarayan Mookherjea - Secretary

Read the following Mamorandum on the occasion of calling the present meeting.

"The object of convening this meeting is the necessity of checking the growing evil and the public alarm arising from the very unwarranted arrangement and misconduct of a certain Teacher in whom great many children have been interested who it appears have materially injured their morals and introduced some strange system the tendency of which is destruction to their moral character and to the peace in Society."
The affair is well-known to almost everyone and need not require to be stated.

In consequence of his misunderstanding no less than 25 pupils of respectable families have been withdrawn from the college a list of which is submitted. There are no less than 160 boys absent some of whom are supposed to be sick but many have purposed to remove unless proper remedies are adopted, a list of them is also submitted. There have been much said and heard in the business but from the substance of the letters received and the opinion of the several directors obtained the following rules and arrangements are submitted for the consideration and order of the Meeting.

Read also various letters withdrawing boys from the College.

Read the following Memorandum.

Memoranda of the proposed rules and arrangements.

1. Dr. Derozio being the root of all evils and cause of public alarm, should be discharged from the College, and all communications between him and the pupils be cut off.

2. Such of the students of the higher class whose bad habits and practice are known and who were at the dining party should be removed.

3. All those students who are publicly hostile to Hindooism and the established custom of the country and who have
proved themselves as such by their conduct, should be
turned out.

4. The age of admission and the time of the College study
to be fixed from 10 to 12 and 18 to 20.

5. Corporal punishment to be introduced when admonition
fails for all crimes committed by the boys. This should be
left at the discretion of the Head Teacher.

6. Boys should not be admitted indiscriminately without
previous enquiry regarding their character.

7. Whenever Europeans are procurable a preference shall
be given to them in future, their character and religion
being ascertained before admission.

9. (sic) Boys are not to be allowed to remain in the College
after school hours.

10. If any of the boys go to see or attend private lectures
or meetings, to be dismissed.

11. Books to be read and time for each study to be fixed.

12. Such books as may injure the morals should not be
allowed to be brought, taught or read in the College.

13. More time for studying Persian and Bengally should
be allowed to the boys.

14. The Sanskrit (language) should be studied by the
Senior Classes.
15. Monthly stipends be granted only to those who have good character, respectable proficiency and whose further stay in the college be considered beneficial.

16. The student wishing to get allowance must have respectable proficiency in Sanskrit and Arabic.

17. The boys transferred from the School Society's Establishment to be admitted in the usual way and not as hitherto and their posting class to be left to the Head Teacher.

18. The practice of teaching boys in a doorshut room should be discontinued.

19. A separate place be fitted for the teachers for their dining and the practice of eating upon the school table be discontinued.

With reference to the 1 article of the above the following propositions was/ submitted to the meeting and put to vote:

"Whether the managers had any just ground to conclude that the moral and religious tenents of Mr. Derozio as far as ascertainable from the effects they have produced upon his scholars are such as to render him an improper person to be intrusted with the education of youth".

Baboo Chandra Coomar stated that he knew nothing of the ill effects of Mr. Derozio's instruction except from report.
Mr. Wilson stated that he had never observed any ill effects from them and that he considered Mr. Derozio to be a teacher of superior ability.

Baboo Radha Canto Deb stated that he considered Mr. Derozio a very improper person to be intrusted with the education of the youth.

Baboo Russomoy Dutt stated that he knew nothing to Mr. Derozio's prejudice except from report.

Baboo Prosonno Coomar Tagore acquitted Mr. Derozio of all blame for want of proof to his disadvantage.

Baboo Radhamadhub Banerjea believed him to be an improper person from the report he heard.

Baboo Ram Comul Sen concurred with Baboo Radha Canto Deb in considering him a very improper person as the teacher of youth.

Baboo Sri Kissen Singh was firmly convinced that he was far from being an improper person and Mr. Hare was of opinion that Mr. Derozio was a highly competent teacher and that his instructions have always been most beneficial.

The majority of the managers being unable from their knowledge to pronounce upon Mr. Derozio's disqualification as a teacher, the Committee proceeded to the consideration of the negative question.
Whether it was expedient in the present state of public feeling amongst the Hindoo community of Calcutta to dismiss Mr. Derozio from the College.

Baboos Chandra Coomar Tagore, Radha Canto Deb, Ram Comul Sen, and Radhamadhub Banerjea Banerjea (sic) voted that it was necessary.

Baboo Hussomoy Dutt and Prosonno Coomar Tagore that it was expedient and Baboo Sri Kissen Singh that it was unnecessary.

Mr. Wilson and Mr. Hare declined voting on a subject affecting the state of native feeling alone.

Resolved that the measure of Mr. Derozio's dismissal be carried into effect with the consideration for his merits and services.

Proceeded to consider the rest of the proposed rules.

Resolved that rule 2 was unnecessary, the Committee having already the power of dismissing any boy from the College by Rule of the Printed Regulations.

Resolved with regard to rule 3 that the Regulation of the conduct of the boys in this respect is best left to the parents themselves who if they have reason to think that the College is the cause of hostility to Hindooism in their children can at any time withdraw them from it.
Resolved that article 4 is unnecessary

Resolved that Rules 5 & 6 be adopted

Resolved that Rule 7 be adopted in the following form.

"In future a preference shall be given to qualified European Teachers whenever procurable and after due investigation of their moral/religious character;

Resolved that Rule 9 be adopted with the addition - without some satisfactory reason.

Resolved that the Managers have not the power nor the right to enforce the prohibition prescribed by Rule 10 and the conduct of the boys in those respects must be left to the regulation of their friends and relations.

Resolved that Rules 11 and 12 be adopted also Rule 13 with the addition "whose friends are desirous they should learn those languages."

Resolved that Sanskrit and Persian are actually studied by the first class but that little progress has been made or can be expected under the present system of teaching and that the best method of improving these branches of study remain for further consideration.
Resolved that the provisions of Rule 15 are already in force and that it is not in the competency of the Committee to adopt the 16 Rule, the scholarships being established by the Committee of Public Instruction for proficiency in English.

Resolved that Rule 17 be in future adopted in concurrence with Mr. Hare.

Resolved that Rule 18 be left for further consideration and that Rule 19 be adopted.
SHORT BIOGRAPHICAL NOTICES OF DEROZIO AND YOUNG BENGAL

A. Henry Louis Vivian Derozio (1809-1831):

A Eurasian poet, teacher and journalist, Henry Louis Vivian Derozio was born in Calcutta on April 18, 1809. He was a son of Fancis Derozio, the chief accountant in an English firm in Calcutta. He was educated in Drummond's Academy in Dharmatollah. He composed a number of poems and published two volumes of poetry. In May, 1826 he was appointed a teacher in the Hindu College. He was an assistant editor of the India Gazette. He was a writer in contemporary journals and periodicals. He edited the papers like the Hesperus and the Kaleidoscope. He died of cholera on December 26, 1831.

B. 1) Chunder Shaikhur Deb (1810 - 1879)

Born in 1810, Chunder Shaikhur Deb was one of the early students of the Hindu College, and a contemporary of Tarachand Chuckerburtee and Shib Chunder Thakur. After leaving the College, he became the clerk of C.R. Prinsep of the Calcutta Bar. He was afterwards appointed a Deputy Collector. Ill health compelled him to resign the appointment. Later he was a pleader of the Sudder Court for a time, and next a member of the Council of the Maharaja of Burdwan,
who for some years gave him pension. He was a fervent admirer of Rammohun. He was a member of the Society for the Acquisition of General Knowledge (1838 - hereafter SAGK) and the executive committee of the Bengal British India Society. He served as an Assistant Secretary to the British Indian Association for a few years. He died in June, 1879.

2) **Duckinarunjan Mukhopadhyay** (1814-1878)

Born at Pathuriaghata in Calcutta in October, 1814, Duckinarunjan Mukhopadhyay was a grandson of Surya Kumar Tagore on his mother's side. He received his elementary education in Hare's School. He was admitted into the Hindu College in June, 1823. In 1831 he started a Bengali periodical named the *Jnananveshan*. He was a member of the SAGK, the Committee of the Bengal British India Society (1843), and the British Indian Association (1851). He was a member of the Bethune Society (1851) for a time. In the SAGK he became famous by reading a Paper on the East India Company's police and judiciary in 1843, denouncing the misdeeds of British rulers in India. He greatly helped Bethune in establishing a female school in 1849. He served in different capacities - as a pleader of the Sudder Court, Collector of Calcutta under the Government, a "Rajsachib" of Tripura and as the Diwan Nizamat to the Nawab of Murshidabad. After 1857 he settled into Oudh as a landlord for his loyal services to the Government during the Mutiny. He was appointed Honorary Assistant Commissioner of
Oudh. In 1871 the Government conferred on him the title of "Raja". Though a loyal Talukdar of Oudh, he did not hesitate to found the Oudh British Indian Association on March 26, 1861. It strove to promote the interests of both the landlords and the people. He brought out the Samachar Hindusthani and the Bharati on behalf of the above Association. When the Samachar Hindusthani languished, he bought up the Lucknow Times in which he pointed out defects in Government policy whenever it went against the public interests. He died on July 15, 1878. It may be noted in passing that he fell in love with the Maharani of Burdwan, a widow, and married her.

3) Gobinda Chunder Bysack:

Gobinda Chunder Bysack belonged to the weaver caste. He was admitted into the Hindu College on February 14, 1826 at the age of 10. This suggests that he was born in 1816. He was a member of the SAGK. He read notes on Chittagong and Tippera, and an essay named 'A New Spelling Book' at the SAGK meetings between 1840 and 1841. He was a friend of the poet, M.S. Dutt.

4) Hurro Chunder Ghosh (1808-1868)

Hurro Chunder Ghose was born of a highly respectable family in Calcutta on July 23, 1808. He entered into the Hindu College on May 10, 1825 at the age of 17. He was one
of the most distinguished students of the College in his day
and annually carried away prizes. He was appointed on April
25, 1832 a Munsif of Bankurah, transferred to Hugli in the
capacity of Sudder Amin in 1838 and later appointed Additional
Sudder Amin of 24 Parganah. In 1847 he was promoted to the
first grade of the rank. Simultaneously he was vested with
magisterial powers. On February 29, 1852 he was gazetted as
the Junior Magistrate of Calcutta. In 1854 he was appointed
a Judge of the Calcutta Small Cause Court. He was a member of
the SAGK, the Association of Friends for the Promotion of
Social Improvement and of the Committee of the Bethune
School. He died in December, 1868.

5) **Kissory Chand Mitra (1822-1873)**

Kissory Chand Mitra, son of Ramnarain Mitra, who
amassed huge fortune by carrying on speculations in Company's
papers and 'Hundi', and younger brother of Peary Chand Mitra,
was born at Nimtollah Ghat Street, Calcutta, on May 22, 1822.
He acquired the rudiments of vernacular from "Gurumahashay"
in the *Pathsala*. Prior to his admission in the Hindu
College he received elementary English education in Peary
Chand Mitra's morning English School (1831) occasionally
visited by Derozio and David Hare. After serving in different
capacities he worked as a Deputy Magistrate of Rampur-Boalia,
Natore and Jehanabad since April, 1846, and rose to the position of Junior Presidency Magistrate of Calcutta on June 14, 1854. After his public speech against the judicial exemption of Europeans in 1857 he got involved in a controversy with Mr. Wauchope, the Police Commissioner, and lost his service. Subsequently, he became a law agent of several mofussil zamindars. He was the editor of the Indian Field (from May, 1859), a founder-member of the Hindu Theosophical Society (1843) and the Association of Friends for the Promotion of Social Improvement (1854), a member of the SAGK, the Managing Committee of the Hindu Metropolitan College, the executive committee of the Society for the promotion of Indian Arts (on May 9, 1853), the Committee of the Society of Arts and Sciences, the Asiatic Society of Bengal (on November 1, 1854), the British Indian Association (on September 21, 1859), the Indian Reform Association, the Bethune Society and the Bengal Social Science Association. He was the Secretary to the Board of Trustees of the Hare Prize Fund Committee founded with the object of encouraging Bengali composition. He died on August 6, 1873.

6) Krishna Mohun Banerjea (1813 - 1885)

Born of a poor Kulin Brahmin family at Shyampukur in Calcutta on May 24, 1813, Krishna Mohun Banerjea received education in a school of the Calcutta School Society before his admission in the Hindu College in 1824. In May, 1831 he
started an English weekly named the *Enquirer*, which launched tirades against Hindu superstitions and traditions. Because of his heretic views he was excommunicated from the Hindu society and dismissed from the post of a teacher in the Hare School. He was converted by Alexander Duff into Christianity in 1832. But to Duff's disappointment he soon joined the Church of England. He was a teacher of the C.M.S. School, a deacon (1836-1839) and priest (1839 - 1852) of the Christ Church in Cornwallis Square and a Professor in the Bishop's College (1852-1867). He was a member of the Hindu Theosophical Society, the SAGK, the Bengal British India Society, and founder of the Family Literary Club in May, 1867 with the object of uniting Indians and Europeans in literary and intellectual sympathy. He was a member of the Council of the Bengal Social Science Association, one of the Vice-Presidents of the Bethune Society in 1867, a Commissioner of the Calcutta Municipality, Chairman of the Indian League (1875) and President of the Indian Association (1876). He had fluent proficiency in Sanskrit, Arabic, Persian, Latin, Greek, Hebrew, English, Bengali, Hindi, Oriya, Tamil, Urdu and Guzrati. He was a member of the Board of Examiner of the College of Fort William, a Fellow of the Calcutta University and President of the Faculty of Arts (1867-1868). The University of Calcutta conferred on him the Honorary degree of Doctorate in Law. An author of the famous *Encyclopaedia Bengalensis*
in thirteen volumes (1846-1851), he was a member of the philological committee of the Asiatic Society of Bengal, President of the Society for the Improvement of Bengali language and literature, and was associated with the Calcutta School Book Society. He was a great journalist, conducting the Enquirer, the Hindu Youth, the Government Gazette (November, 1852), the Sungbad Sudhagshu (1850-1857) and the Satyanarva. He died on May 11, 1885.

7) Madhob Chunder Mullick:

Madhob Chunder Mullick was born and bred up in Simla (a locality of North Calcutta, called Simla). He got himself admitted into the Hindu College in 1822 at the age of 15. This suggests that he was born in 1807. He took a part in the foundation of the Hindu Free School at Bowbazar in 1831. He was a member of the Committee of the School. He embraced Christianity in 1833. He went into business in a castor oil factory and met with heavy losses. He joined the Government service as a Deputy Collector. He was a member of the SAGK.

8) Mohesh Chunder Ghose (1815 - 1837)

Mohesh Chunder Ghose was admitted into the Hindu College in November, 1826 at the age of 11. This suggests to that he was born in 1815. He attended Derozio while the latter was ill. He was converted by Duff into Christianity in 1832. For sometime he served as a teacher of C.M.S.
School. He died a premature death in 1837. Rev. Krishna Mohan Banerjea had the privilege of preaching in English the funeral sermon in memory of his friend and colleague, Mohesh Chunder Ghose, at the Old Mission Church.

9) Omrito Lall Mitra (1811 - 1879)

Omrito Lall Mitra was admitted into the Hindu College on July 6, 1821 at the age of 10. He was a recluse student and chiefly spent his time in study. He was not a public man. He was in early life the officer in charge of Tosha-khana and discharged his duties with zeal and faithfulness. For a time he was a librarian of the Tattvabodhini Sabha Library. He died in December, 1879 at the age of about 68.

10) Peary Chand Mitra (1814 - 1883)

Born at Nimtollah Street in Calcutta on July 22, 1814 Peary Chand Mitra learnt Bengali from his "Gurumahashay" and Persian form a 'Munshi'. He was admitted into the Hindu College in December, 1826. A Sub Librarian of the Calcutta Public Library in 1836 and a Librarian of the Library in 1848, he was associated with Kalachand Seth and Company of 1839 and conducted Mitra and Sons Company of 1855 in export-import business. He was associated with many other firms as director. He was a writer in the Bengal Spectator (1842-1843) and the Calcutta Review. He edited and published
in co-operation with Radhanath Sikdar the *Masik Patrika* (1854-1858). He was a founder of the Mechanic Institute (1839), a member of the Calcutta School Book Society, the vernacular literature society and a Secretary to the SAGK, the Bengal British India Society and the Hare Prize Fund Committee. He was the first Secretary to the Bethune Society. Honorary Secretary to the Bengal Social Science Association, a member of the Agri-Horticultural Society, District Charitable Society, Calcutta Corporation, and Bengal Legislative Council. He was an Honorary Magistrate, a Justice of Peace, and a Fellow of the Calcutta University. He was a prolific writer in Bengal. He wrote *पीपल जीतूर* , the first Bengali novel. After the death of his wife in 1860 he gradually embraced spiritualism and later theosophy. He died on November 23, 1883.

11) **Radhanath Sikdar (1813 - 1870)**

Born in October, 1813 in the Sikdarpara (Jarasanko) area of Calcutta, Radhanath Sikdar was the eldest son of Tituram Sikdar whose ancestors served as Sikdars (or police Commissioners) hereditarily during the Muslim rule. He received education in a School Society's school. He was admitted into the Hindu College in March, 1824. He was a brilliant student in Mathematics. In 1832 he was appointed a computer in the Great Trigonometrical Survey of India.
He later became the Chief Computer. In 1852 he calculated the height of the highest peak of the Himalayas, named the Everest after the name of his English superior. In the same year he, in addition to holding the post of the Chief Computer, succeeded V.L. Rees as the Superintendent of the Government Observatory in Calcutta. He retired in March, 1862. while in Dehra Dun, he protested against the forced labour to which several coolies were put by H. Vansittart, District Magistrate of Dehra Dun. Vansittart sued Radhanath in the Court of Law, which sentenced the latter to a fine of Rs.200/-. He was one of the managers of the Society for the promotion of Arts and crafts. Subsequently, this society helped the establishment of Calcutta Art School in 1854. He was a member of the District Charitable Society of Calcutta (1830) and appointed its Secretary in January or February, 1832. He was a member of the SAGK. He was connected with the formation of the Bengal British India Society. He was a member of the Association of Friends for Social Improvement. He along with Peary Chand Mitra conducted the Masik Patrika. He was conversant with Greek and Latin. He translated historical themes from these languages and published them in Patrika. He died on May 17, 1870.
12) Ramgopal Ghose (1815-1868)

Born in Calcutta in October, 1815, he was the son of Gobind Chunder Ghose, who was an inhabitant of the village of Bagati near Tribeni (Hugli) and who kept a small clothshop at Chiana Bazar. He acquired rudiments of vernacular in a 'Pathshala' and those of the English language in Mr. Sherbourne's school. He was admitted into the Hindu College in December, 1826. About 1830 he started his career as an assistant of Mr. Joseph, a Jewish merchant, and later became a banian to Messrs. Kelsell and Co. and next a partner of Kelsell, conducting a firm under the style of Kelsell and Ghose Co. After the commercial crisis of 1847 he started export and import business in Burmah rice. After Rusick Krishna Mullick had been appointed Deputy Collector in 1837, he was for a time the editor of the Jnananveshan with the help of friends like Peary Chand Mitra. He was a Vice-President of the SACK, a member of the Calcutta Committee of the East Indian Railway (in 1845), President of the native Committee of the District Charitable Society, Secretary to Native Benevolent Institution and the Treasurer of the Bengal British India Society. He was a member of the Police Committee (1845), Council of Education (in September, 1848), Bengal Legislative Council (in 1862) and the Bethune Society. He was a Vice-President of the Agricultural Horticultural Society. He strongly defended the Black Acts (1849) and failed to retain his post in the ensuing election of the members of the above Society due to the opposition of the Europeans. He died on January 25, 1868.
13) **Ramtanoo Lahiree** (1813-1898)

Ramtanoo Lahiree was born at the village of Baruihuda near Krishnagur in December, 1813. His father Ramkrishna Lahiree, a small landowner of integrity, was the Dewan of the wealthy Lala Babus, the younger scions of the family of the Maharajas of Nadia under whom the Lahiris had served as Dewans for several generations. In his childhood he acquired some knowledge of English and Persian. In Calcutta he received education as a free scholar in Hare's school. He was admitted into the Hindu College on April 8, 1828. He obtained stipend in the college. He was a junior teacher of the Hindu College, later the second teacher in Krishnagur Collegiate school, and next the headteacher of the school of Burdwan. As the headteacher he was transferred to the schools of Barasat, Krishnagur, Rasapagla and Barisal. Finally, he went to Krishnagur wherefrom he retired in November, 1865. Like his "Guru", Derozio, Ramtanoo sought to imbue the mind of his students with love of knowledge and the idea of freedom of thought and action. In his time no teacher succeeded so much as he did in moulding the lives, thoughts and emotions of the students in such a way as to infuse new life into society. Though close to the Brahma Samaj, he was critical of the compromising tendency of Debendranath Tagore and his followers or of the intolerant attitude of them towards Christianity. He became closer to
Keshub's Brahma Samaj of India and later to the Sadharan Brahma Samaj. He was one of the joint Secretaries of the SAGK. He took warm interest in the inaugural session of the National Conference held on December 28, 1883. His broadmindedness, saintliness and integrity became a byeword in those days. He died on August 13, 1898.

14) Rusick Krishna Mullick (1810-1858)

Rusick Krishna Mullick was born at Sinduria Pati in Calcutta in 1810. He was a "Tilli" by caste. His father, Nabakishore Mullick was a dealer in thread. In his boyhood he received education in one of the Calcutta School Society's schools. He was admitted into the Hindu College in July, 1820 at the age of 10. He was appointed a teacher in the Hare School. He was dismissed from his service in the school on account of his heterodoxy. He worked as Deputy Collector of Burdwan with good name for many years. He resisted the temptation of bribes offered to him by the Amlahs of the Raja of Burdwan. He was a leading member of the Academic Association. He founded a Free Hindu School at Simla in 1831. He along with Madhob Chunder Mullick conducted the Jnananveshan (in English and Bengali) in 1833. He edited the Paper before joining the Executive Service as Deputy Collector in 1837. He was a member of the SAGK and the Association of Friends for the Promotion of Social Improvement. He was "the guide, philosopher and friend" of Ramtanoo Lahiri. He passed
away in Calcutta on January 8, 1858.

15) **Shib Chunder Deb** (1811-1890)

Shib Chunder Deb was born at the village of Konnagar on July 20, 1811. His father, Braja Kissore Deb, was a high Government salaried officer in the Commissariat Office. He received his early education in his village pathsala. He also gathered some knowledge of English from a relative. After leaving the college, he worked for sometime as a computer in the Survey Office on a salary of thirty rupees per month. He was appointed a Deputy Collector at Balasore in 1838, transferred to Midnapur in 1844 and to Alipore in 1850. He retired in 1863. He did a lot for Konnagar. He set up an English School (1855), a vernacular school (1858), and a public library (1858), a girls' school (1860), a railway station, a post office and a dispensary at Konnagar. He appointed a Pandit for the instruction of his daughters. He sent one of his daughters to the Bethune school. For the girls he wrote a book named *Sisupali*. He became a supporter of Peary Chand Sarkar's Temperance Society. He started a Society named the Haitaishanee Sabha in Konnagar in 1852, which lasted for three years. The Sabha carried on correspondence with the Government for the suppression of "Akhbargi" liquor shops in Konnagar, but to no effect. He joined the Brahma Samaj in 1843, formally embraced Brahмаism in 1850, and established a Brahma Samaj at Midnapur in 1846 and a Brahma Samaj in his house at Konnagar.
on January 28, 1863. He later became an admirer of Keshub Chunder Sen's progressive Brahma Samaj of India. In 1878 he took a prominent part in the foundation of the Sadharan Brahma Samaj. He was Secretary of the New Samaj up to December, 1879 and President of the Samaj for a few years. He took an important part in the activities of the Indian Association. He was sympathetic to the movement of Indian National Congress. He died on November 12, 1890.

16) Tarachand Chuckerburtee (1804-1855)

Born of a poor Brahmin family of Calcutta in 1804, Tarachand Chuckerburtee received his early education in a pathshala before his admission into the Hindu College. He belonged to the first batch of the Hindu College students. Though a free scholar, he could not complete his studies on account of his poverty. He earned his living by working as a translator first to James Silk Buckingham and then to H.H. Wilson. But he was, virtually speaking, a rolling stone from one service to another either with the help of Rammohun Roy or of Europeans, or on his own initiative. He worked in different capacities, particularly as a Munsiff in Hugli, a Clerk in the Sadar Dewani Court, the Manager of the Burdwan Raj Estate up to 1851 and concurrently a businessman together with Peary Chand Mitra. Tarachand's high sense of respect never permitted him to kowtow to European civil servants or to
compromise with any evil for a consideration. He was President of the SAGK. At a meeting of the SAGK in 1843 presided over by him Duckinarjunan Mukhopadhyay launched vehement criticism of the Company's police and justice, which was described by Capt. Richardson, the Principal of the Hindu College, as bordering on treason. The Friend of India then ridiculously called Young Bengal "Chuckerburty faction" Tarachand brought out an English journal called the Quill, which fearlessly criticised the shortcomings and reactionary policies of the Government. He was a writer in the Bengal Spectator. He was the first Secretary to the Brahma Sabha. He joined prominent Hindus of the time in launching anti-missionary campaign and took part in establishing the Hindu Charitable Institution (1846). He was connected with the foundation of the Mechanic Institute (1839), the Deshitaishanee Sabha (1841) and the Bengal British India Society. He was a member of the Committee of the Bengal British India Society. An admirable English scholar, he possessed creditable knowledge of law and was well acquainted with Bengali, Persian, Sanskrit and Hindusthanee languages. He translated the Puranas into English and the laws of Manu into Bengali. He was the author of a Dictionary in Bengalee and English (1827). He died in 1855.