Introduction by the editor
Sankar Sen Gupta

This is a collection of three papers of Reverend James Long which he contributed more than a century ago in "Calcutta Review"\(^1\) and are now rare. In these papers there are such information which are interesting in knowing Old Calcutta, her people, her development and growth.

We could serve the purpose better, if we include, according to our original plan, three more papers of Reverend James Long and two papers of J. C. Marshman in the appendix. We wanted to incorporate Long's (i) "Grand Trunk Road, its localities", _Calcutta Review_, v 21, n 41 ; (ii) _Peeps into the Social Life of Calcutta a Century ago_, a pamphlet, 1868 and (iii) _Calcutta and Bombay in their social aspect_, a pamphlet, 1870 together with J. C. Marshman's (i) "Notes on Calcutta in the Olden Times", _Calcutta Review_, v 18 & 25, and (ii) "Notes on Calcutta: Bank of Hughly", _Calcutta Review_, v 3, n 6 & 8. But these are missing from the present work. This is the result of an adjustment with time and desicion of a second thought. We have also missed a Bengali poem composed by Rupchand Pakshi,\(^2\) a native bard, in the appendix, for the same reason as stated above.

We are forced to cut our plan to size owing to scarcity of papers, continued power crisis and sudden

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2. Rupchand Das Mahapatra, the son of Gaurharidas Mahapatra, migrated to Calcutta from Orissa. He was born on 1221 B.S. and was a student of Hare School, a pupil of Rev. K. M. Bandyopadhyaya. He was adept in composing poems and music and in course of time he organised a party which was popularly known as 'Pakshir Dal' or the association of birds. He was a genius of nineteenth century who kept busy many extravagants and evil-doers of his time with his pun and satire. His "Kalikatà Barnan" (The Description of Calcutta) is a masterpiece which appeared in the book _Sangati Rasa-Kallol_.

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rise in production cost. Keeping in tune with the time in mind we have decided to bring out the book in the form it has now been published. Thus the title of the book may appear to some little ambitious for which the editor seeks the indulgence of readers because the responsibility of the title of the present book is his.

Of course, the title is not without reason. In the papers of the present book many pieces of information about Calcutta, its neighbourhood and the people are available. A few points and expected items of some neighbouring places like Howrah, are left out from this study. Particularly, in a book that concerns to Calcutta and the places close to it, one reasonably expects some discussion about the people and localities situated on the banks of the Hooghly. But these are wanting here.

Even though what have been said here about different places and people of the bank of the Bhagirathi, in addition to “Calcutta in the olden time—its localities,” and “its people” are of great significance. Here the author had touched many such things with minute details which sons of the soil generally neglect for obvious reason. The description here serves the purpose of more than a map and by reading this even a foreigner can penetrate with the natives. This help us to know Calcutta, Calcuttans, and such people and places close to it which are found around the Bhagirathi. Therefore, the title of the book is justified.

2

Calcutta—Past and Present

In 1822 Iswarchandra Gupta wrote “Pestered by the fly whole day, and plagued by the mosquito at night, such is the Calcutta citizen’s plight.” This condition, in relation to fly and mosquito at least, has not changed

3. বেড়ে মশা বিনে মাছি,
এই ভাবে কলকাতায় আছি।
very much even after the lapse of a century and a half. Macaulay said that one lives in a constant vapour bath in Calcutta. We Calcuttans, in 1974, cannot say that this is much exaggerated considering the present power cut. Even though the city has been eminently blessed with unstinted love from her sons and daughters.

Calcutta is the nerve-centre of Bengal, if not India as a whole. In the process of general development of India Calcutta and its people have significant role.

Calcuttans love Calcutta not for its palaces and buildings or because it is the first and foremost city in India. He loves Calcutta, and that is that. Nothing strange in it. It is said that everybody who passes three nights here falls in love with Calcutta. But why? Is it because during this period he will discover the contrast between the different parts of the city? He will, during his stay, find in the natural way different communities in different areas who have their own ideas and way of life and have different domestic architecture. As for example, the middle class Hindus of Bagbazar and Shambazar prefer houses with courtyards which separate the outer room meant for menfolk from the inner where it is a shame for a man to be seen in day time. The Marwaris of Burrabazar, the Anglo-Indians and Musalmans of Wellesley-Ripon Street, the Bengalis of Ballygunge-Dhakuria-Jadavpur, all have their preferences for house-types and designs. The classical style was the favourite one when the public buildings of the Company’s regime were built. But the the Classicists did not yield place easily so the Senate Hall of the University of Calcutta was demolished.

Besides, there are other variety. Here one can have genuine Chinese delicacies from China Town, dishes from menu cards printed in French from Chowringhee, idly dossi from South Calcutta, the little Dravidasthan north of the Vindhyaas, and any other dishes in Dalhousien-
Esplanade-Park Street hotels and restaurants. There are numerous wine bars, cabaret on the one side, and foot-path restaurant, Fuskwalla etc. the other, and what not. The person who will not like these or the hurry and bustle of the Dalhousie Square or the jingle of money in the Stock Exchange, may come along to College Square—there are intellectuals in the Coffee House who with a cup of plain coffee go on chatting with world's problems.

If these suit not one, he may drive to river-side for a different experience. If one lost his faith in the present generation, for him also there is a place in Calcutta. He can pass his days with the dead in the archaeological museum and can also widen his knowledge about man seeing anthropological museum. If one is fond of reading, for him, there is National Library and other institutions. Being disgusted with those one can switch off his affection to the inmates of zoo. For a further avenue, he can go to Botanical Gardens at Shibpur, and can also join in boating. A religious minded one can visit Buddha-Jaina temples, can also visit Kalighat temple or Sikh Gurudwara or in a Church or a Masjid according to his taste.

If one prefers stage or screen, Calcutta will not disappoint him also. There are the professional theatres, amateur theatres, cinema-halls and others. There is a Planatorium, there is Rabindra Sadan, there is Academy of Fine Arts, there is Birla Institute of Arts, and different cultural soires. There is Birla Technological Museum, and other centres of occasional visit for knowledge. Then there are three universities and students agitation and inquilab-wallas, dhanna-wallas, processions, demonstrations, political meetings, seminars, conferences, elections, and what not!

Again, there are barwari pujas, majlis, and others which provide plenty of fire works. The fire works are present in any jovial gathering or festival—be it religious or secular. Then there are East Bengal, Mohun Bagan,
Cricket Board, IFA and others where fifty thousand people on an average flock to Maidan every afternoon. About six lakhs of people come and go daily from Calcutta who too are Calcuttans in the restricted sense. These people by joining their hands with the citizens can manage for an extra holiday by offering anti-this or anti-that day. There are also extravagant persons with plenty of resources, there are call-girls, rigid conservatives, prostitutes, film-stars, refugees, old-settlers and new-comers—there are multimillionaires and street beggars. For all these Calcutta is an extremely friendly place. It is a microcosm of the world. It retains its essential unity of character behind all diversity. For all these Calcuttans love Calcutta.

II

To-day this Calcutta is faced with many handicaps, and to overcome these Calcuttans will have to uproot many things which have far-reaching implications. It is here we must take the progressive and a far-sighted view. If the outlook of the Calcuttans for better and healthier way of living and a dynamic urge for environmental hygiene is not created, we will not be able to make our Calcutta beautiful. Mere routine work or lying the foundation of a socio-economic programme will not help us much if the basic factors in human relation and co-ordinated endeavour to better living are not fostered.

Calcutta has all the symptoms that are great in other cities and in other countries. Its palatial buildings and glamour, its glory and greatness, its wealth and grandeur are well-known. Along with these, there are worst filth and squalor, acute poverty and unemployment, hunger and disease, complete chaos in absence of order and discipline, the gloom, untidy and unhappy state of affairs along with power crisis, high price, hovels and bustees, smokes and khatals, market and footpath-shops. All these are intermixed in such an incongruous manner that makes one wonder and suspicious that something
must be wrong somewhere. In order to find out or diagnose the disease and to prescribe medicines for remedy of the wrong, Calcutta Improvement Trust, Calcutta Metropolitan Development Organisation, Calcutta Metropolitan District, Calcutta Metropolitan Development Authority etc. organisations are established one after another after the advent of independence but they too have not yet been able to set up things properly. The service of the Corporation of Calcutta which was established in 1923 for amenities for the citizens have gradually become inadequate. No doubt, Calcutta now accommodates many times the population which it was intended to cater for, and obviously the arrangements which were made for service many years ago have become impasse these days.

Crowding in a city has now become a common feature by reason of the amenities which it provides and the possibility of securing employment there. A thoughtful man possessing initiative and urge to improve the city is, therefore, a need.

Calcutta has grown up as necessity demanded. She was never fashioned after a plan. Hence she is so much disorderly, so much untidy. The pressure of demand has shaped city's destiny. But it is not an ancient city.

Of course, the mention of Calcutta is found in ‘Kabikankan Chandi’ of Mukundaram and ‘Manasa Mangal’ of Bipradas of the Middle Age. In ‘Ain-i-Akbari’ of Abul Fazal also the word Calcutta is found. But these Calcutta is not the same Calcutta which Job Charnock, coming to Calcutta in 1690, founded in 1698.

It is to be remembered that Job Charnock perhaps landed in Calcutta on August 24, 1690 and in 1698 he purchased the three villages—Suttanutty, Govindpur and Calcutta from Osman, the grand-son of Emperor Alamgir, at a sum of Re. 16,000 but the Government of the day was paid a sum of Rs. 13,000 only as recorded. It is thus supposed that a sum of Rs. 3,000 was therefore
paid to a middle-man. The area of these three villages were three miles in length and one mile in breadth. It had a yearly tax of Rs. 1,282.60 only.

At present the municipal area of Calcutta is 23,629 acres or 36.92 sq. miles. In 1951 it was 29.48 sq. miles. Owing to Tollygunge's inclusion with the Calcutta Corporation the municipal area of Calcutta was increased. For this inclusion it was necessary to the amendment of the Calcutta Municipal Act of 1951. Even today Canal and Fort areas are excluded from the central municipal or Calcutta Corporation area. The following is the present area of the Corporation of Calcutta:

Calcutta up to 1951 ... 18,868 acres or 29.48 sq. miles

After the Amendment

Add Tollygunge ... 4,761 acres or 7.44 sq. miles

| Total ... 23,629 ,, or 36.92 sq. miles |
| Add Canal area... ... 278 ,, or 0.43 sq. miles |
| Add Fort area ... ... 551 ,, or 0.86 sq. miles |
| Total ... 24,458 ,, or 38.21 sq. miles |

It is interesting to note that in 1701, the estimated area of Calcutta was about 1700 acres and the population about 10,000. The area was much increased by 1717 when the English were permitted by the Emperor Farrukhshiyar to purchase thirty-eight villages close to Calcutta. This purchase is responsible to the making of the Calcutta as we know it today. The name of these villages, it should not be forgotten, still very much survive in the name of different streets and localities. As for example, Sinthi, Cossipur, Chitpur, Paikpara, Belgachya, Bagmari, Narikeldanga, Kankoorgatchi Beliaghata, Pagladanga, Gobra, Topsia, Beniapookur, Tiljala, Bejtala, Monoharpukur, Ghooghodanga, Sahanagar etc. By 1801, the area of Calcutta came to 5000 acres, with a population of 1,40,000. A hundred year later, in 1901, the popula-
tion had swollen to 10 lakhs. In 1951, the acreage was 18,868 and population 25 lakhs and in 1971, the acreage was 23,629 and the population of 31,41,180 according to 1971 census.

III

The Etymology of Calcutta

Calcutta or Kalikāṭā is a name of uncertain etymology. The first mention that we are aware of occurs in Kabi-
kankanchandi of Mukundaram and Manasa Mangal of Bipradas of the Middle Age and then in the Ain-i-Akbari of Abul Fazal which have already been stated. It is well to note that in some early charts, such as that in Valentijn, and the oldest in English Pilot, though Calcutta is not entered, there is a place on the Hoogly Calcuta, or Calcuta, which leads to mistake. It is far below, near the modern Fulta. Sir H. Yule and A. C. Burnell in their “Hobson-Jabson” inform that in Hedges, Diary, Hak. Soc. ii. xcvi: “In Orme’s Historical Fragments, Job Charnock is described as ‘Governor of the Factory at Golgot near Hughley’. This name Golgot and the corresponding Golghāt in an extract from Muhabhat Khān indicate the name of the particular locality where the English Factory at Hugli was situated. And some confusion of this name with that of Calcutta may have led to the curious error of the Frenchman Luiller and Sonnerat, the former of whom calls Calcutta Golgouthe, while the latter says: ‘Les Anglais prononcent etecrident Golgota’. Job Charnock, in 1698, “obtained his permis-
sion to purchase from the Zemindar......the towns of Sootanutty, Calcutta and Goomopore, with their districts extending about 3 miles along with the eastern bank of the river”. A. Hamilton writes: “The Company has a pretty good Hospital at Calcutta, where many go in to undergo the Penance of Physic, but few come out to give an account of its Operation......One Year I was there, and there were reckoned in August about 1200
English, some Military, some servants to the Company, some private Merchants residing in the Town and some Seamen belong to Shipping lying at the Town, and before the beginning of January there were 460 Burials registered in Clerk's Books of Mortality". A. Karim Khan, in Elliot, VII, 127, writes: "I had occasion to stop at the city of Fifrashdanga (Chandernagore) which is inhabited by a tribe of Frenchmen. The city of Calcutta, which is on the other side of water, and inhabited by a tribe of English who have settled there, is much more extensive and thickly populated." The present area of Calcutta is very various. That is to say, that the Calcutta of the census people is not the Calcutta of everyone. And for the matter of that, Calcutta's boundary differs from person to person. As for example, "The lawyer in the High Court knows city as circumscribed by the Letters Patent of 1774, and that today is only a third of what the Mayor knows to be his city. The Commissioner of Police takes a slightly more up-to-date view than the lawyer does, but he disclaims responsibility for quite a number of localities that worry the Mayor. The area for which you can draw the special Calcutta allowance of the Central Government probably does not correspond with any of them. And the statistician draws his boundaries where he likes in order to make his figures fit his theories. The fact remains, whichever way you look at it, Calcutta is big, and what is far more important, it is great."

Here one may be interested in the etymology of the name Calcutta. Different scholars have different views about this. Reverend Long in his paper titled: "Calcutta in the olden time—its localities," in Pp 155-56, said that "in Europe various cities received their names from the circumstances of monasteries and castles having first erected on a spot which formed the meleus of a town...
why may not the name Calcutta be a corruption of Kalighat?" But Dr. Sunitikumar Chatterjee thinks the name Calcutta is derived from Kalichun.\(^6\) He says that there was a time when fisher-folk of the area used to produce quick lime from jhinuk or oyster-shell and shamuk or shell of snail. This lime is called Kalichun in Bengali. It was produced in plenty then, and was stored like heap or mound in different parts of Calcutta. From the Kata or heap of Kalichun or quick lime the name Calcutta is derived. There are some places in the neighbourhood of Calcutta which have got their names as Kalikātā from Kali-chun. This we know from a recent controversy about the etymology Calcutta.

IV

Calcutta of the present day is a queer admixture of good and evil of beauty and ugliness. There are in Calcutta the narrow and pitch-dark bye-lanes like Amratala and long stretching and spacious boulevards like Southern Avenue. Here darkness and light, beauty and ugliness go together. Many of the big cities of the world do not have those special features that are in Calcutta.

The outlook of the Calcuttans

The outlook of the Calcuttans of the day has greatly changed. Now Calcuttans look for living a new life with newer ideals. Many of them are keen to make the city tidy, beautiful and charming. For doing so, the citizens shall be pleased to cultivate an aesthetic outlook befitting time.\(^*\) Materials of beauty are scattered all over. Natural loveliness may be found in every nook and corner. All that one need is an aesthetic bent of mind of the people to place them aright which are wanting here.

For doing this, if necessary, Calcutta will have to fight against odds—the greatest, the most heart-breaking

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\(^6\) Chatterjee, Suniti Kumar *Kalikata namer byutpatti*, Bangiya Sahitya Parishat Patrika, 45, 1, 1345 B. S.
and demoralising of all is poverty. This poverty is both economic and aesthetic.

Poverty is there. Majority of Calcuttans are living in below poverty level. They are growing with poverty. Poverty cannot stop population growth in Calcutta. It should be noted in this connection that throughout the history man sought to control his own fertility. But famine, disease and wars decimated his ranks in earlier centuries and caused him to regard the birth of many children as a necessary investment in his own future. Today, that investment has become a liability.

Excessive population growth find its acute expression in the poverty and malnutrition which denies to so many human beings the chance of a decent life. Let us bear in mind, as a matter of fact, that in 1972, there were 3,800 million people on earth and the population of the world will reach an estimated of 6,500 million by the year 2000 according to an estimate of UNO even if there is a considerable decline in fertility.

One result of this rate of growth has been a dramatic increase in the number of young people. Approximately 40% of the world population is now under the age of 15, and most of them are dependent and unproductive. For these people millions of new jobs will have to be created or unemployed youth will add to the already heavy burden on the productive members of the society. Besides, additional food will have to be produced to feed many more hungry mouths. The rate of unemployed young people and the hungry mouths in Calcutta are getting increased day by day.

Calcuttans are conscious about this problem so comparing to the other parts of the country their fertility rates are getting down. They have an increase of 19.7% in

population for 1961-71 when in Bombay, it is 42.9% for the corresponding period. But the population growth in the neighbourhood of Calcutta is several times more than what is in Calcutta. The following is the figure according to 1971 census.

<table>
<thead>
<tr>
<th></th>
<th>Population</th>
<th>Male</th>
<th>Female</th>
<th>Density per sq. KM.</th>
<th>Rates of Population increase in 1961—71</th>
</tr>
</thead>
<tbody>
<tr>
<td>Calcutta</td>
<td>31,41,180</td>
<td>19,17,501</td>
<td>12,23,679</td>
<td>30,497</td>
<td>7.31</td>
</tr>
<tr>
<td>Howrah</td>
<td>24,20,094</td>
<td>13,18,270</td>
<td>11,01,825</td>
<td>1625</td>
<td>18.72</td>
</tr>
<tr>
<td>24 Parg.</td>
<td>85,81,743</td>
<td>45,65,777</td>
<td>40,15,966</td>
<td>623</td>
<td>36.63</td>
</tr>
<tr>
<td>Hooghly</td>
<td>28,73,779</td>
<td>15,12,728</td>
<td>13,61,051</td>
<td>913</td>
<td>28.86</td>
</tr>
</tbody>
</table>

For restricting this growth knowledge of family planning is necessary. It is necessary for happiness, prosperity and peace and to make the lives beautiful.

What is a need today is the collective development and improvement of the people. There is need for a newlook to do things good. Even if it is not possible to beautify the whole of Calcutta and its neighbourhood at a time, effort may at least be made there to tackle thoroughly in part of it with a long term scheme, keeping in mind every fundamental factor that comes within the scope of environmental hygiene, to make the city congenial for growth not only for a few but for all who are, by sheer necessity, compelled to live together. After all, amenities or environment cannot be restricted, and even if it can, it cannot be congenial for the growth of all.

In fact, those who are fortunate, if they are enveloped with uncongenial surroundings, their growth will be hampered. And this is not only true for Calcutta and its neighbourhood but also true for other parts of the country. So is the importance of Long's type study, because it supplies us our past history ready at hand. By reading these pages we will know what we had in our past and how we have come to this position. Thus it is an opportunity of paying our homage to Rev. James Long.
V

Previous writings on James Long

James Long was a versatile genius. It is unfortunate that for this reason or that he had not receive as much attention of ours as he should. There is no full-length biography of his, when there are biographies of persons of less talent and who had less sympathy, than Long, for the Bengalees. Here we will once again get a chance to speak of Long's love for Calcutta and Calcuttans, his versatility, erudition and learned contributions to humanities, folklorology, sociology and library science.

still remains the need of a full-length biography of Long. In order to do our part to that regard we will endeavour to provide available materials ready at hand and the sources, in one place for the future biographer. M. P. Saha has informed us that Long’s letters, journals, reports, papers, cover the period from 1842 to 1872 are preserved in Church Missionary Society Office at London. “Let us hope some enterprising scholar will someday bring out a full-length study of this unique man”.

Long, in India, won the heart of the native for his love of humanity and service to the suffering community. For this quality of his, he suffered an imprisonment in 1861 and a fine of a thousand of rupees. But it is curious that after 1861, he began to lose his popularity. Why? It is very difficult to reply because Long was an admixture of many dull and many many good qualities.

Before we make an assessment on J. Long, let us remember, the educational policy of the British because Long had a definite contribution to the spread of India’s native education. His allotted field was Thakurpukur. After ten years of his coming to India, in 1850, he took the charge of Church Missionary Society’s school at Mirzapur. He was very actively connected with and promoted several important educational and literary organisations in India.

Educational Policy of the British
It should be remembered that much earlier than Long’s arrival in India, School Book Society was established in Calcutta. This was controlled by the British Orientalists and administrators along with highly

placed natives. It was established with a view to provide books in native language for the native students. This is one of the main points for which James Long stood by his predecessors like H. T. Prinsep, H. T. Willson and others. It is on this point that they differed with T. B. Macaulay and others. The defeat of the Orientalists to Macaulay is the seeds of ambivalence and the beginnings of Indian nationalism. With whatever motive there is no denying the fact that Long had a great hand in inspiring Bengali intelligentsia for vernacular education.

On May 6, 1817 in a Special Meeting at the Fort William College, the School Book Society was established. A year before, in 1816, there established Hindu College in Calcutta and a year later, in 1818, Calcutta School Book Society was founded with the effort of the elite of Fort William—W. B. Bayley, Hold Mackenzie, W. H. Macnaughten, George Swinton, Thomas Fortesque H. T. Prinsep and others. The motto of the Calcutta Book Society was to supply lessons and books in the Native language to indigenous schools of Calcutta and intellectual improvement of the natives by diffusion among them of usual elementary scientific works proposed for the benefit of young men.

For the translation work a committee was formed under the leadership of William B. Bayley. Thomas Roebuck, William Carey, Anthony Locket, Mrityunjay Vidyalankar, Radhakanta Deb were honoured members, and Tarinicharan Mitra, who was then the Chief Munshi of Fort William College, in the Urdu Department, was designated as Native-Secretary.

The Society decided that religious books (whether Hindu or Christians) would be prohibited, although

works on inculcation of moral duties were permitted. The Society paid for translation of British text-books into Indian Languages and sponsored new edition of indigenous works as well as some original composition in the vernaculars. It was through the publications of the Society that Indian students first became acquainted with Western science, history and literature.

II

James Long, in his time, had a great hand in the translation work for a long period from 1850 to 1861. His “Question of Natural History,” “Life of Mahammad,” “Bengali Etymology” etc. were widely prescribed. Prior to Long, in 1818, W. H. Pearce translated a geography text into Bengali (Bhugol brittanta), the book was used in Bengali School until 1840's. A year later J. C. Marshman wrote in Bengali Jyotish-o-goladhyaya (Astronomy and Geography) for the Society. Felix Carey, son of William Carey, published an abridged version of Goldsmith’s “History of England.” He also brought out the “Bengali Encyclopaedia” vol. I. William Yeat’s brought “Padartha-bidyasar” or The Essence of Natural Science in 1824.12 This book was popular for decades.

These books and many others indicate that the Orientalists did not restrict their support to traditional works but also made recent western learning available in the language of the people.13 But the then powers did not like this. They wanted to produce clerks and sycophant for the need of their administration. Thus Lord Macauley was summoned for recommending to the Government of the day an educational policy, in the line of thought of the powers, for their consideration. In doing so, their first effort was to stop vernacular education and to introduce English. This decision was not unanimous. The Instituors had to face contrariety not only from a section.

of the natives but also from a portion of the influential persons who were their own countrymen. The difference of opinion on this point, between the two groups, was not ephemeral. When this air was blowing then Rev. Long came to India and joined Orientalists. In course of time he became member of Calcutta Book Society. Prior to his becoming a member of the Calcutta Book Society, the School Book Society had ceased to exist. It functioned well until 1829.

III

It should be remembered that "under Bentinck's administration the Fort William College was dismantled, the Asiatic Society experienced grave financial difficulties, the Calcutta Madrasa and Sanskrit College, Calcutta came precariously close to extinction, the Calcutta School Book Societies were rendered impotent. Serampore College anglicised its curriculum after the College Council was dissolved by Bentinck in March 1, 1831. It lost its attractiveness to Indians." It is during this movement, the Brahmo Samaj is to begin their long drift to cultural nationalism in India. The victory of Anglicist faction caused Calcutta intelligentsias submission of petition against Macaulay's Minute which was signed by no less than 10,000 people. It is after the submission of this petition the actual debate between Orientalists and Anglicists, Extremists and Traditionalists—began in the educational committee.

According to Prinsep, the immediate public reaction to the Macaulay's resolution saved Sanskrit College from total abolition. Bentinck however, remained unmoved in 1835. He supported Macaulay's Minute, which was prepared on the basis of his own resolution. Macaulay said Indian vernaculars as 'poor and rude'. But he got

14. ibid.
15. ibid.
16. ibid.

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stormy replies not only from the natives but also from his own countrymen. Meanwhile, William Carey who dedicated his life to the cultivation of India’s languages, and who might have led the struggle against Macaulay had died on June 9, 1834. The man who stood in Carey’s place was Brian Hodgson, Resident in Nepal and Carey’s student at Fort William. In a series of letters to “The Friend of India” he advocated a middle way between the Anglicists and the Orientalists, Extremists and Traditionalists. Like the Serampore missionaries, he advocated a popular education programme through the medium of vernacular languages.

British Orientalist move died during Bentinck’s administration.17 “The Bentinck-era which many historians have viewed as an extension of British reformism to India was rather, when regarded in another light, a highly disruptive, confusing period that was marked by a crisis of identity among the intelligentsia” said David Kopf in his research work titled: “British Orientalism and the Bengali Renaissance,” 1969.

From the time of Derozio to the Indian intellectuals of the nineteenth century, there has been a highly articulate intellectual tradition of extreme Westernisation and accompanying cultural alienation. “Originally nurtured by Derozio at Hindu College during his brief but influential tenure as instructor of literature between 1828 and 1831, the group representing this tradition, often known as Young Bengal, devised a new solution to the problem of revitalizing Indian culture. Though most of them eventually returned to the indigenous cultural fold, a small number either espoused Christianity and adopted the European Reformation as their model for regeneration or remained faithful to Derozio’s secular spirit and promoted the new idea of man’s perfectibility or progress in a hopeful future...the popular impression

17. ibid.
that a new era opened at Hindu College with Derozio's appointment there seems to be confirmed by historical fact. In the eleven years that preceded 1828, Hindu College had not produced a single known graduate who completely rejected his own culture and sought to identify himself with the alien West. What Derozio actually imparted to his students was not so much the components of modernity as the cultural components representing a Western style of life...The pathetic absurdity of confusing cultural trapping with modernization is apparent in the following contemptuous definition of the Anglicized Bengali which appeared in a Calcutta periodical of 1851:

"He has smattering of English...is ultra fashionable in dress and unceremoniously drags poor Shakespeare and Milton from their repose and misquotes the most familiar passages...sensual delights are the goddess of his idolatry. He eats beef, cracks and whole bottle of cognac at Spencer's or Wilson's (Quoted in M. M. Mukhopadhyaya. 'Young Bengal and Translation Work' Calcutta Review. Vol X, new series, June 1924)...As a result, one of the chief reasons for taking the extraordinary action of dismissing Derozio was that, for the first time in the history of Hindu College, irate parents were withdrawing their children from the institution."

One year before Derozio's discharge from the Hindu College, in 1830, Alexander Duff founded General Assembly's Institution (Mod. Scottish Church College). Duff had less appreciation for Derozio. His purpose from the beginning was to direct the minds of the Young Bengalees away from Derozio's influence. He was further interested in bringing them into the blessed realm of Christian religion and culture.

Duff was Macaulay's religious counterpart. Like Macaulay he violently attacked Oriental language and

18. ibid.
19. ibid.
culture while praised, the usefulness of English. He did so as an evangelization. Derozio’s death favoured him and many a Derozians like K. M. Banerjee, Mohesh Chandra Ghosh, Gopinath Nundy embraced to Christianity one after another. When this was the picture, and when Young Bengalees were ridiculing Hindu religion, custom, manners and behaviours, Kashi Prosad Ghose, a brilliant Hindu Collegian, launched an attack in the opposite direction, he bitterly criticised in his essay James Mill at the annual examination at Hindu College for his ‘History of British India’ for Mill’s indictment of the ancient Hindu polity. Mill wrote that the Hindus had ‘no idea of any system of rule, different form of will of a single person, appears to have entered the minds of them, or their legislators’. Kashi Prosad argued that in the past the Hindus were very much civilised and said that the power of a Hindu king was never absolute. “The monarchs of Hindusthan...was...to be mild and observant of the law. The allurement of wealth and power on one side, and the terror of religion and law on the other, secured the peace of the kingdom.” He also defended the ancient Brahmins whom Mill ‘charged with a tyranical priestly caste.’

H. H. Wilson was also disturbed by such comments of Mills and he was much satisfied to what Kashi Prosad had written. When such was the condition and when there were different views of the Anglicists, Orientalists and others, then, in December 1830, orthodox Hindus founded Dharma Sabha.

“It stood for Hindu way of life and culture.” It represented a definite polarization in the ranks of the intelligentsia vis-a-vis Westernization. The Dharma Sabha became the earliest organised group of Indian

21. Kopf, David, op. cit. Also J. C. Bagal’s Unish Satabar Bangla, RPH, Calcutta
‘slavophiles’, while the Derozians who supported Bentinck’s policies by means of their own societies became the ‘Westerners’. Second, because the Dharma Sabha organised its defence of Hindu society and culture against alien intrusion and used all collective political means (such as petitions to the Crown) to articulate its position, this association became the earliest protonationalist movement in modern India.”

But it was the general belief that Dharma Sabha was organised simply to defend Sati, this is inaccurate according to David Kopf and we too believe so. The Sabha called for Indianization of Civil Service, a hands off policy on the Permanent Settlement, a warning about the evil effects of colonization, a defence of Sati, a plan for aiding the rural poor and proposed for aiding Calcutta’s poor by building charitable institutions and hospitals. With these spirit similar other organisations too came into existence where Rammuwan’s ideals got priority.

Rammuwan’s image as a Hindu Reformer can probably be traced to Devendranath Tagore, who, while revitalizing the idea of Brahmo Samaj, in 1840-42, promptly re-edited the Raja’s works and popularized his message on reformation from within. Keeping this in view we will look to further back for a perspective of Long’s role.

IV

It should be noted here that East India Company came to India for trade. Soon the Company realised that their trading interest could be safeguarded only by becoming ruling power. In Bengal, the Company came into conflict with the Nawab which resulted the Battle

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23. ibid.
of Plassey in 1757. By nine years, in 1765, Company's control over the province was established. "It was Warren Hastings and Cornwallis who firmly laid the foundation of Company's power in Bengal."

The Company in its early days, was unwilling to show any interest in the educational matters of the natives. The British Parliament in 1813 compelled the Company to take interest in native education, but even then, it was far from being wholehearted in its endeavour. Education had fallen to a very low level by the time the Company's Government had established.

The Government took interest for education for the first time in 1833, when it made a grant of £20,000 to aid schools maintained by charitable and church organisations. In 1839, the amount was increased to £39,000 and a Board of Education was constituted. Since then different educational organisations made their debut one after another with the encouragement of the then Government. Thus Hindu College, School Book Society, Calcutta Book Society came into force. The Governor General in India in Council considered "that all the funds...at the disposal of the Committee hereforth be employed in imparting to native population a knowledge of English literature and science through the medium of English language". Government declared itself in favour of English education but had decided to tolerate, for the time being, the study of oriental literature. Since this decision of the Government the demand for English in Education had increased.

In 1835 Bentinck's resolution finally decided between oriental and western education, but it did not lay down

25. Mukherjee, R. K. The Changing Face of Bengal, A Study in Riverine Economy, University of Calcutta, 1933
27. ibid.
28. ibid,
any comprehensive policy. This resolution with modification guided the educational policy of the Government until 1839, when Auckland after due consideration of past developments and actual working of Bentinck's system laid down, a comprehensive scheme of education.\textsuperscript{29}

The authorities was in favour of confining education to the higher and middle classes since they thought that the limited funds at their disposal should be spent that way and that it would not be possible to provide education to the masses with this shortage of funds. It was decided in 1835 that who received higher education in the Government Seminaries would in time be able to act as teachers to their countrymen and to that way educational expenses will come down. But in order to do that it was necessary to raise a special body of trained teachers and publish suitable text-books. The Government, during the administration of Auckland and Hardinge, tried to tackle this problem. In fact, they laid the foundation of modern education in India.\textsuperscript{30}

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Reverend James Long

It is roughly during this time Rev. Long came to India in the service of the Church Missionary Society, when he was twenty-six years old, in 1840. Within a short span of time he endeared himself to the people of his educational and charitable activities. He was actively connected with and promoted several important educational and literary organisations like Vernacular Literature Society, Good Fraternity Sabha, Calcutta Book Society, Bengal Social Science Association, Asiatic Society, Bethune Society, Society for the Promotion of Industrial

\textsuperscript{29} ibid.

\textsuperscript{30} ibid.
Art, Family Literary Club, Christian Tract and Book Society, Folk-lore Society, London, and in many others, besides, being a member of different committees of the Missionary Societies.

Very little is known about his early life except that he came of a very respectable family and from pious parents. He, as a brilliant student, was educated in Islington College of Church Missionary Society, London. He left London for Russia in 1834. In 1889 when he was twenty-five, he was ordained a decon in the Church of England and a priest in 1840. This was the year he came to Calcutta.

In Calcutta, he studied Bengali, Sanskrit, Persian and other languages of India. Within three years of his stay he contributed a lengthy paper in the *Journal of the Asiatic Society of Bengal*, in 1843, where he had proved his capability. The title of this paper was "Table of Comparative philosophy, shewing specimens of the affinity of the Greek, Latin and English languages with Sanskrit, Persian, Russian, Celtic, Wels, Lithunian, German, Hebru and Anglo-Saxon." In 1848 he compiled "A Hand Book of Bengal Mission in connexion with Church of England Together with An Account of General Educational Efforts in North India" and published it through John Farquhar Shaw. It fulfilled a longfelt need.

He was in his full bloom when he was in India and had contributed many papers on antiquity, archaeology, linguistic, local history, land and people of Calcutta and its neighbourhood, chronicle of Tripura, analysis of Raghuvamsa, Portuguese in North India, Kashmir in Olden times, Indian Buddhism, and on many other topics in the *Journal of the Asiatic Society of Bengal* and *Calcutta Review*. Within ten years of his stay in Calcutta he acquired so much knowledge in Bengali language that he could brought out "Satyarnava", an illustrated Bengali monthly, for preaching Christianity and spreading of native education.
A Proverbologist

It is at this time he realised the great importance of proverbs in mass communication or teaching and preaching work. Long, in course of time, considered proverb as an important medium of sociological study.31 His first proverb collection entitled as “Bengali Proverb” came out in 1851. This was highly received. Shortly, he was considered as an important proverbologist of India and a pioneer worker in that field. It should be remembered that although Reverend Morton was the pioneer scholar on the proverb of Bengal, Long’s contribution in this field is more significant. Morton’s “A Collection of Proverbs” appeared in 1832 or eight years before Long reached India. After him, Long collected more than six thousand proverbs in his Probadmala: Two Thousand Bengali Proverbs Illustrating Native Life and Feeling.” 1868 and Three Thousand Bengali Proverbs and Proverbial Sayings Illustrating Native Life and Feelings Among Riots Tenants and Women,” 1872. In his work Long received the help of Pandit Nabin Chunder Bunerjea and many other native helpers including poet Rangalal Bandyopadhyay.

The inspiration of collecting Bengali Proverb came to his mind when he realised that the great is the importance of proverbs in sociological studies. In his sociological works, he was convinced, that, proverbs can throw much light on many aspects of folk society. He writes—“I found the services of Pundits, teachers, and inspectors of village schools, of great value in collecting them. The editors of native newspapers also lent me aid by advertising their willingness to receive and forward to me any that might be sent to them. As the best collections of proverbs are among the women, who interland their

discourses plentifully with them, I paid women to collect them from zenanas (women quarters)." Even though he did not print the names and addresses of his informants, nor had he said anything about the place of collection which is a great defect, according to the social scientists of the present day, for such a collection.

Further, some proverbs appeared in Rev. Morton's work were included in Long's, or the proverbs appeared in both the collections are very much identical. Here also he has not referred Morton. Yet it should be said that he was successful in influencing a generation of native scholars to collect and study proverbs systematically.  

An Educator

It was for his wide knowledge in native literature and dialects, he was entrusted with by the then Government of the country and Missionaries alike to render into English from and among the native literature such items which he thought was necessary for them for their knowing the natives. Besides, he was also an Executive member of the Calcutta Book Society and for this Society he had translated a number of text-books. He was so trusted by the establishment and so faithful, yet as bad luck with him, he had to face a trial where he was convicted. Further, he got the admiration of the sons and daughters of India—they loved him and had regard for him, yet, when he left the country, he was forgotten. In order to suggest why this happened or the reason for this we will quote a few words from a statement of his. This statement he made in the Court room where he was tried, to support his stand which actuated him in arranging for the translation and publication of "Nil-Darpan."

It is from this statement we know that "thousands of Bengali books were submitted by me during the last ten years to the notice of the Europeans of influ-

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ence”. He also said that “my time has been spent chiefly among Natives, engaged in Vernacular teaching, in the charge of a body of Native Christians, and in the promotion of Christian Vernacular literature”. He said “I have aimed for the last ten years in my leisure hours to be an exponent of Native opinion in its bearing on spiritual, social and intellectual welfare of Natives of this land; as for instance, when applied to, on the part of the Court of Directors, seven years ago, to procure for their Library copies of all original works in Bengali, or as when lately, I sent to Oxford by request copies of all Bengali translation from Sanskrit; or when I have procured for missionaries, Government, Rajas &c. vernacular books of all kinds I should have been a strange person indeed, had my opinion harmonised with all the chaos of opinion in those various publications. Why! At the request of missionaries I have procured anti-Christian works for them, as they wished to know what was written against Christianity... Almost every week I receive new Vernacular books, and I make a point bring them to the notice of Europeans on various grounds. Sir F. Halliday honoured my ‘Reports on Vernacular Press’ by publishing them; so did the present Government in the case of publishing my Sketch of Vernacular Literature; so did the Vernacular Literature Religious Tract Society, Christian Tract and Book Society, shew their confidence in publishing various works of mine.”

The motive behind rendering native literature into English is said by Long himself. He declares “Many felt then, as I had long felt before, how unsafe it was for the English to reside in India in ignorance of

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33. Long’s Statement to the Supreme Court on July 24, 1861 before the sentence was passed. Reprinted in the book “Nil Durpan or the Indigo Planting Mirror”. Trans. from the Bengali by a Native Ed. with an introduction by Sankar Sen Gupta, Calcutta, Indian Publications, 1972.

34. ibid
and indifference to the current of Native feeling. The mutiny, in common with the Afgan War, has, showed that the English in India were generally unacquainted with it, so a short time previous to the mutiny the Santhal War burst but unexpectedly to the public. For a long period Thuggee and torture were prevailing in India, without the English knowing anything of them. Had I, as a missionary, previous to the mutiny, been able to submit to men of influence a Native drama which would have thrown light on the views of sepoys and Native chiefs, how valuable might the circulation of such a drama have proved, although it might have ensured severely the treatment of Natives by Europeans; the indifference of sepoys officers generally towards their men; and the policy of Government to Native States. Such a drama might have help to save millions of money and torrents of human blood... Has Calcutta forgot the lessons taught by the mutiny?......As a clergyman and a friend to the peaceable residence of my countrymen in India, I beg to state the following as motive for my editing such work as the Nil Darpan. I for years have not been able to shut my eyes to what many able men see looming in the distance. It may be distant, or it may be near; but Russia and Russian influence are rapidly approaching the frontier of India.... Could I, then, as a clergyman have watched with apathy measures like those in connection with the Indigo system which were furthering this Russian policy, and which might lead to war and dissensions that would retard for a long period the progress of religion, education and peaceful commerce... As a missionary, I have deep interest in seeing the fault of my countrymen corrected; for after a residence of my 20 years in India, I must bear this testimony—that, of all the obstacles of the spread of Christianity in India, one of the greatest is the irreligious conduct of many of my own countrymen... I have circulated many pamphlets in England on 'The ryot, his teachers, and tortures' and
on the evils resulting from the ryots not having a sound Vernacular education. When I have not shrunk from exposing many social evils to which the ryot is subject, I beg to submit, 'could I have avoided, in my position, exposing his suffering from the Indigo system?'

This lengthy quotation speaks of Long's philosophy. He was essentially a religious worker and a humanitarian. He wanted good for his own countrymen, and was equally interested for such ryots who might take interest in the religion. Again, he was anti-Russians perhaps because of its approaching to irreligious outlook. He was very much active and diligent. He collected from the natives their opinions and ideas etc. for the Europeans and their agents—the Rajas. By doing these, he rendered the unofficial service of an Intelligent Personnel. Long could convince the Government of the day the importance of this work and he advocated for the appointment of a permanent official to review Indian publications—books, journals, pamphlets, records, etc. and it is for this he collected proverbs and published them in book form. In the absence of an official, James Long was advised to carry on with the work. He took this responsibility on his own shoulder with interest and to inform the concerned people about socio-political view of the sons of the soil.

It is from this statement one can deduce how much he was interested for the affairs of the Bengalees as well for the wellbeing of his own countrymen and for the religion he belonged to. Definitely he was not as much interested for the natives as he was for his own countrymen. His services for the natives, in the initial stage, was conditioned as with other missionaries of his time and so we see a large number of missionaries in India in the service of the natives. But, in course of time, he developed

35. ibid
a love for the natives, as a matter of fact, and for this love he got his prize and censure both.

A Social Scientist

Long was closely connected with many socio-cultural-literary organisations of Bengal. When Vernacular Literature Religious Tract Society was established in 1850 with a view to translate good English books into Bengali, he was not only a member there but also was one of its founders. It is reported in the first year’s Proceedings of the Society, published in 1853, that Long was busy in preparing an index of native newspapers and annotated note on the articles etc. published there. In the next annual report of the Society it was mentioned that Long’s report has already been published. This report was enlarged in the next year and he published it as a full-length report with the title: “A Return of the Names and Writings of 515 persons connected with Bengali literature, either as Authors or Translators of Printed works, and a Catalogue of Bengali Newspapers and Periodicals which have issued from the Press from the year 1818 to 1855” (Selections from the Bengal Government, 1855, No. XXII). Among the list of donors of the Society, one finds Long’s name. Here he donated a sum of Rs. 50.

It is not only that, Rev. Long was also entrusted with some projected work, in addition to his official duty, and he was the only recognised person on whose recommendation, the Society undertook the publication of vernacular books. In order to do justice to the cause, when the translated manuscript was submitted to Rev. Long for his opinion, he tested the work taking the help of his pupils at Thakurpukur in the following way: He read the manuscript in the presence of his pupils and if they could understand the language, he thought the translation was perfect and up to the mark. Then he recommended it for publication. If it was found that
the translation was stiff, and his pupils could not understand the language, he advised for revision or a lucid translation. This was his method. This method he also followed while selecting Bengali proverbs. Collected proverbs were tested through the natives by him again and again before inclusion. This method of checking, he again followed, when English translation of "Nil Darpan" was published by him. Completing the translation of the drama from Bengali to English, it was submitted, it is presumed, to Michael M. S. Dutt for verification and opinion. Perhaps M. S. Dutt hurriedly gone through it in a single night without consulting the original Bengali work. It might be, for this some scholars ascribe Madhusudan as the translator of "Nil Darpan" which is not justified by facts. This point we had thoroughly discussed in the Introduction of the book "Nil Durpan or the Indigo Planting Mirror," Indian Publications Edition, Calcutta, 1972. An interested reader may look at to that for further clarification of this point.

Long was also responsible for the establishment of the Society for the Promotion of Industrial Art in Calcutta. In March, 31, 1854 it was established. It was the nucleus of the Government College of Arts and Crafts, Calcutta. The Society was formed with a seventeen men committee. Prior to this full-length committee, there was a preparatory committee with seven men. In this committee also Long was a member. Government Art College was established on 16th August, 1854. 36

When the Family Literary Club was established in 1857 in Calcutta, Long took active part there also. He was the President of this Club for many years. When he left India for good, this Club gave him a farewell. In his farewell address, on 20th March 1872, he stressed the need of sociological studies in India.

Here he delivered a lecture on "Social Science—its

Utility for India” in 1866 just after his return from London where he went in 1862 immediately after his release from the imprisonment.

Long felt the necessity of establishing Social Science Association in Bengal in the line of the National Association for the Cultivation of Social Science in Great Britain. An opportunity came when Miss Marry Carpenter, its President, came to visit India, for the first time, in November, 1861. On 17th December, 1861, in a meeting of the natives and foreigners at the Asiatic Society of Bengal, Social Science Association was formed with Rev. James Long as the most active member. Later, he was the President of this Association. After more than a century of this Association, for point of information, a central organisation for conducting researches on social sciences was established in India in 1967. This organisation, no doubt, has many plans and programmes for the development of social sciences. Bombay claims its pioneer position for sociological studies in India but it is not corroborated by facts. The seed for such an organisation came a century ago from Calcutta. Of course, the modern development and methodology are new orientation but the idea of social sciences research are not new. It is thus with the recommendation of the Planning Commission, Government of India appointed a Committee on Social Science Research under the Chairmanship of Prof. V. K. R. V. Rao in 1965. The Committee submitted its Report in November 1967 and made several important recommendations for the development of social science research in India. Accordingly Indian Council for Social Sciences Research was established.37

However, Long was closely connected with the Bengal Social Science Association. In fact, he was one of the founders and the key-men there. The Association endeavoured to collect, arrange and classify series of facts bearing on the social, intellectual and moral condition.

of the people of Bengal at the initiative of Reverend James Long. The missionaries of Calcutta also made an application with the instigation of Long, to the Government for a Royal Commission to enquire into the social condition of the rural population of Bengal. They got inspiration for doing so through the works in the Bengal Social Science Association. We regret, we are unable to place before our readers the petition, but the substance of application may be had from the following:

Para. I. Certain Missionaries belonging to various religious societies, and residing in and near Calcutta, presented a Memorial to the Lieutenant-Governor of Bengal in the month of September last, in which they set forth, in strong terms, the deplorable condition, in its social aspect, of the rural population of Bengal. In their specification of evils, which press most heavily upon the people, the Missionaries advert to the inefficiency of the Police, and of the judicial system now in operation in the Bengal Presidency; to the prevalence of gang robberies and affrays respecting disputed boundaries; to the frequency of torture in order to extort confessions; to the demoralizing influences of contentions between landed proprietors, and of the corruption of the Police, as tending to pauperise and enslave the peasantry; to the existing zemindari system (in connection with the general character of both zemindar and ryot), which emboldens the rich to set the law at defiance, and leads the poor to despair of obtaining redress; to the extortion of the zemindars; to the want of a survey of the country; and to the absence of a Registration Act to settle titles and of laws against secret trusts.

2. The above is a brief summary of the social evils, which the memorialists allege, not only to be in active operation, but which they regret to declare, appear on the increase. They feel themselves bound to declare that they view with alarm, as well as sorrow, the continuance of the evils which they have so long declared, and the effects
of which are seen in the demoralization and the sufferings of the people; they believe that measures of relief can with safety be delayed no longer, as from the information they have acquired, they fear that the discontent of the rural population is daily increasing, and that a bitter feeling of hatred towards their rulers is being engendered in their minds; and they close their memorial with the prayer, that a Commission may be appointed, consisting of men of independent minds unbiassed by official or local prejudices, to institute a searching enquiry into all the causes, that now affect the condition of the population; especially into the state of the Police and the judicial system, the powers and influence of the zamindars and planters, and how those powers are used; the resources and earnings of the labouring classes, and the proportion which these bear to the rent they are compelled to pay; the harassing exactions and oppressions to which the poor are subject; the landed tenures; the extension of the Government sales of ardent spirits and intoxicating drugs people once celebrated for temperance; the actual extent to which education is provided for the masses, and the best means of alleviating the sufferings and elevating the condition of the people.38

We also quote below an informative letter that Rev. James Long wrote to Major Lee, L.L.D., at the time of the second print of Major Lee's book "Land and Labour of India." Dr. Lee writes in connection with this letter that "The following letter reached me too late to make any use of the contents. Indeed my review had been sent to England about a month or six weeks before I received it. As the Rev. J. Long, however, is more intimately acquainted with the condition of the peasantry of Bengal than perhaps any European in it; as he has ever shewn

38. The Judicial Department No. 20 of 1857 Public Letters, dated 14th November (No. 122) 1856. Answer to Memorial of certain Christian Missionaries praying for a Commission of Enquiry into the social condition of the rural population, dated, March 11, 1857.
a deep and sincere interest in their welfare, I append his remarks in extenso. The Rev. Gentleman has lately made a tour in Russia, where he had an opportunity of acquainting himself with the results of the emancipation of the serf; and his opinions, though many may differ from them as widely as they will from my own, as those of an honest, earnest, and sincere Christian Missionary who has spent the better part of a long life in good works among the poor of Bengal, are worthy of every respect.” Below we quote the letter of Rev. J. Long.

“My Dear Major Lee—As I hear that you are sending for republication in England, an extract from your valuable work relating chiefly to the important question of ‘The Indian Ryot,’ I take the liberty of offering some remarks on what is at the present time a deeply interesting subject.

The time is favourable for considering the state of the agricultural classes of India—it is the era of conciliation, planter and cooly, zemindar and ryot, are feeling that they must work in harmony, that it is the case of the belly and the members. Whether we look to the defence of India against foreign or internal war, to the development of its resources, or the moral and intellectual improvement of the country—all must mainly depend on one arrangement, a people contented because their rights in the soil are secured—even by the ancient law of India the ownership of the soil was vested in the cultivator.

In Europe also a new era is dawning on the agricultural and working classes, the boors are walking from degradation of ages to feel that they have rights as men and corresponding emotions of sympathy are being excited among the higher classes. Early examine ragged schools, aldermen form associations of shoe-blacks, and titled ladies may be seen trudging down narrow lanes with tracts and ‘doctor’s stuff for the dirty inmates. Unless our Indian Empire is to be based on bayonets, we must ‘condescend to men of low estate.’ Even Russia, which
is so far behind England in almost everything, in the case of securing the rights of the peasantry; sets a bright example to India. The heroic conduct of the Czar, who, in spite of the determined opposition of the nobility, emancipated 23,000,000 of serfs, who enjoy peasant proprietorship, village municipal institutions, and representative provincial assemblies, thus laying broad and deep the foundations of the true greatness and prosperity of Russia. The Czar risked his throne to secure the rights of the peasantry, and he rested the whole superstructure of the Empire on the ten pillers—the land is the peasant’s own—and self-government is administered by peasant Magistrates elected from among their own class. I have been in Courts when the Russian peasant sat along with the noble in the administration of justice. Arising from this is the tendency to decentralized administration. Open Courts, trial by jury, a greater freedom of the press, and a desire for education, are among the fruits, that are springing up. Soldiering is not as popular as it was in Russia.

Ample illustrations of the benefit of peasant proprietorship might be drawn from Switzerland, Norway, Belgium, and France. But one of the most striking instances is the case of Prussia. After the expulsion of Napoleon’s troops, it was felt, there was no security for the national independence as long as the peasant had not his rights; accordingly, under the firm hand of Baron Stein, that system of peasant rights was secured, which has led to so many social and moral blessings in Prussia, and which was the main cause of enabling Prussia to take the position of leader of Germany.

With this awakening up of million in Russia and America to a consciousness of their dignity as men, how long is the Bengal ryot to remain a helot, a semi-serf, a mere machine, a blot on the fair fame of England. In 1793 he was handed over bound hand and foot to the tender mercies of land-jobbers. Even now the ryot.
receives no education from the state; 97 per cent cannot read intelligently, his ignorance renders him the victim of superstition, the prey of the usurer, and the petty lawyer. The late (Orissa) famine has filled up the cup of his misery, one million and a half at least have fallen victim to famine and its consequence. Were the authorities found napping?

Now is the time to urge these points, as the Bombay Gazette's admirably remarks, "The great dumb multitude, who have no art or part in the Government of India, save meekly to contribute twenty millions of land revenue to its exchequer, without daring to ask Government to spend a single rupee in the improvement of the land, or dreaming of enquiring in what manner it appropriates the enormous tax it levies on them, has hitherto been dumb and uncomplaining through mere excess of ignorance; "and the martyrdom of one-fourth of the population of the province seems to have been required to convince Government, that it has duties to discharge towards the ryots of India as important as those of an English esquire or an Irish landlord." Surely if the tenant right is about to be established in Ireland, England will not hold back a similar measure from the ryots of Bengal, when she was the instrument by the Act of 1793 of reducing them to their present condition, when she framed them out, body and soul, to men, who were originally collectors, but whom by a strange act, she constituted proprietors of the soil.

What is the remedy for the condition of the Bengal ryot? I feel it will not be found in India; of late years feudal notions regarding land have been in favour with the high class of Government officials, European non-officials, and native gentry. The reform, therefore, must come from England, where the interest of the working classes have been of late years regarded; and a Reform Bill is sure to pass Parliament, which will give greater power to the friends of the working man and of peasant proprietorship; will react on this country, and secure
better friends to the peasant than exist at present when
the Governors of all the local Presidencies are feudalists
in their notions of land. Sir J. Lawrence is one of the
few friends to peasant proprietorship in India.

A reformed Parliament might give the leverage for
Reform in Bengal in the following points: irrigation and
canal works, rural savings' banks etc. are what all are
agreed on. The following subjects are deserving consi-
deration:

1. Peasant proprietorship or Poor Law—this may
seem to interfere with vested rights on some points, but
I believe, landholders, on due consideration, may come
to the conclusion, that it is better to sacrifice a few
of their own rights in order to preserve the remainder.
It is too late to imagine that in the 19th century the
welfare of the masses shall be subordinated to the selfish-
ness of an oligarchy. The greatest good of greatest num-
ber is the cardinal principle. The ryot of Bengal lives
from hand to mouth, he has no provision for a rainy
day—this can be met either by making him a peasant
proprietor, or if not, by a tax on land, securing him a
legal recourse against starvation. The laws both of
heaven and earth are opposed to the idea, that the desti-
tute shall be dependent on a precarious and fitful alms
giving—the land must secure against destitution; it is
so in England and Ireland, and it makes it the land-
holders' interest that the peasant should be well off.

2. Compulsory Vernacular Education—the expense
defrayed by local rates. The ryot now through his igno-
rance is victimized by the usurer in the courts, and in
all cases where documentary evidence is resorted to. He
puts his mark to legal deeds, the contents of which he is
unable to read, his land is measured for him, but he has
no means of checking the measurement. His educated
countrymen have done little to remedy this state of
things.

3. The appointment of a Minister of Agriculture and
INTRODUCTION BY THE EDITOR

Commerce.—There are plenty of well-paid Government agents for collecting the revenue, but there is not one whose special function would be to attend to the vital question of Agricultural Statistics of the state and prospect of the crops, model farms, and agricultural education, all of which tend to increase the revenue. The Association of Zemindars, called the British Indian Association, has petitioned to appoint a Minister of Agriculture. The famine showed the need of such official; what was everybody’s business was no one’s, one man in that office might have saved Bengal from much of the evil consequences of the famine.

4. Officials should see more of the people and peasantry—the tendency at present is to load officials with red tape, leave them up in office, where all information regarding the masses reaches them through cooked up reports, or from the ignorant surmisings of native clerks, who have no means of knowing the actual state of the district; book-learned they may be, but little acquainted with the people, this is a crying evil, it was one of the causes of the mutiny. I throw out the above hints, the discussion of them can do no harm; if they be found impracticable, the ventilation of the question may suggest other modes of action.

March 8, 1867

Yours faithfully,

James Long”

A Humanitarian

As a clergyman he wanted to stand for morality and truthfulness. He also wanted fair deal from everybody and was prepared to invite clash even with his countrymen if these things were wanting in them. A typical

Irish indeed! In course of his work he came in close contact with the natives. So when he saw indigo troubles he sided with the natives for obvious reason. But this was not liked by the Indigo Planters. He ignored them as he saw that the British Indigo Planters treated ryots or natives as 'nigger' and tortured them like beasts. Lord Kinnaird, in 1858, brought many misdeeds of the Planters before the Parliament. But the agitation against the oppression and exploitation did not stop. The ryots began to gather round and broke out in an open revolt.

In consequence to that a Commission was appointed with five members. Two of them belonged to the Civil Service; one was a prominent merchant of Calcutta and a nominee of the Indigo Planters' Association; the fourth was a baptist missionary; and the fifth, an Indian gentleman of high caste and position representing the British Indian Association. The report of the Commission was a painful reading, and rare was a man who could help shedding tears, reading the inhuman and brutal treatment of the Planters. Dinabandhu came out with his Bengali drama *Nil-Darpan*. It was the first realistic presentation of the life and agonies of the oppressed folks—a bold step whose import on the evolution of the Bengali literature as a whole has been tremendous. This drama was translated into English which 'burst like a cyclone over society.' A raging campaign was started by the British owned press against its English translation.

The Planters failing to get the name of the translator prosecuted the Printer, Mr. C. H. Manuel, who gave out the name of Rev. James Long at his own request. A libel suit was instituted against James Long for libelling

40. The Commission was composed of W. S. Seton-Karr, C. S. as President, and R. Temple, Esq. O. S., Rev. J. Salo, W. F. Fergusson Esq. and Chandra Mohan Chatterjee, as members.
Editor of the Englishman, and libelling the indigo planters of Lower Bengal. In the judgement, Long was sentenced to pay a fine of Rs. 1000 and suffered imprisonment, in the common jail, for one month.

Sisir Kumar Ghosh of "Amrita Bazar Patrika," one of the visitors of Jail, wrote in later days: "The writer of this note was quite a young lad when the late Rev. J. Long was sent to imprisonment by Mordaunt Wells for having translated Nil Darpan. There was a great deal of commotion in the country and the writer took it into his head to pay a visit to Mr. Long in prison. Mr. Long was put in the only third-stories room and his wife had been permitted to live with him... There was a great demonstration on the day of his release."42 It was because Long had a sincere concern for the native people.

A Library Scientist

In the foregoing pages we have discussed Long's role as a humanitarian, a proverbologist, a sociologist, an educator, an organiser and a man of dynamic personality. Now we will see his role as a pioneer worker of library science in India. Of course, it should be noted in this connection that during the time of Long, Library Science has not as developed as now. It is a new and developing science. The collection, selection, preservation of library materials through catalogues, bibliographies or other scientific medium did not come to force in Long's time. Yet, Long realised that, for the development of knowledge, education and culture, documentation of library materials was a necessary thing. He was also aware of the work of library service and of procurement of books. Thus he wrote to Pearychand Mitra, the then Librarian of the Calcutta Public Library in 1851 that the Vernacular Literary Religious Tract Society of which he was the President had established libraries for the English books at Calcutta, Agarpura, Burdwan, Krishnagar and Ratanpur.

42. Amrita Bazar Patrika, May 19, 1887.
and for the Bengali books at Thakurpukur, Sole, Chapra, Ballavpur and Kapasdanga. He also informed that in the Library of the Calcutta Centre of the Society, there were about 800 books and as soon as they came across of a new Bengali book, they purchased it for their libraries. Jaikissen Mookerjea of Uttarpura donated to the Vernacular Literary Society all his Bengali collections which were about 800 in number.

Long was considered an authority of vernacular literature and culture by the powers so as per his recommendation India Office Library of London was organised and books were procured from India. On the request of Professor M. Williams of Oxford University, he procured Bengali translations of Sanskrit works for him. This he divulged in his statement at the Supreme Court.

All these are generally the works of Library personnel. It should remembered that before the enactment of Book Registration Act of 1869 there was no systematic catalogue of books and journals published in Bengali. Long fulfilled this need with the publication of (1) *A Return of the names and writings of 515 persons connected with Bengali Newspapers and periodicals from 1818-1855*.

(2) *Return relating to publications in the Bengali language, in 1857 to which is added, a list of the native presses, with the books printed at each, their price and character, with a notice of the past condition and future prospects of the vernacular presses of Bengal* and (3) *Descriptive catalogue of vernacular books and pamphlets forwarded by the Government of India to Paris Universal Exhibition of 1867 to which is added a list of vernacular works sent from Agra Presidency and a list of works published in 1865 in North-Western Provinces."

Of course, in these three books one may come accross some overlapping information but that was inevitable for such works and these were necessary for obvious reason. These three books are indispensable, even these days, for the study of Bengal’s socio-literary history and culture of that period.
How he was interested in this documentation work or in library method may also be known from "A Hand Book of the Bengal Missions in connexion with the Church of England."

Shortly after his arrival in India he felt the necessity of such a book that bears the accounts of various activities of different missions. The book, we have already mentioned, appeared in 1848. It is a work of bibliographic nature. Next, we have seen his descriptive catalogue. This catalogue was the first bibliography of Bengali works. Of course, Bengali words or dialects were not used there, these were printed in roman script.

Let us give a more detail look to the Descriptive Catalogue of Bengali works. This work contains about fourteen hundred books of which only four hundred and eighty-eight were serially numbered. Long also utilised abbreviations. He had recorded the names and addresses of the printers and printing presses along with the publishers. This was followed by the information—whether the work is original or a translation, if translation, from which language, that is to say, in English? in Sanskrit? etc. Then was given the price. The work was divided into three parts such as (i) Education, (ii) Literary and Miscellaneous and (iii) Theological. In the first part, following sub-divisions were made: Arithmetic, Dictionary, Ethics, Geography, Moral-tales, Geometry, History and Geography, Pharmacy, Economic, Education etc. Literary and Miscellaneous part was divided into Law, Periodical, Almanac, Encyclopaedia, Newspapers, Poem, Drama, Popular song and others. Third part is divided into Books of the Serampore Mission—old and new,—Research and out-of-print works, Transactions of Associations, Trust Society etc., Ancient literature of the Muslims, Puranas, Saivism, Vaishnavism etc.In all, there were thirty-three sub-divisions in three main parts and one-fifth of the book was devoted to Theological works.

It is a very important and useful work from the point of view of history of the books published in Bengal in the
early period. Through this catalogue we know many foreigners were interested in Bengali language and literature and have contributed their writings for the development of Bengal.

His name will also be remembered in connection with a law against the obscene books and literature. It is at his effort that a law was passed by the Legislative Council to stop obscene books and literature.

An Indologist

Long's lifelong interest on India continued unabated. Many Indians who went to London from 1872 to 1887 paid their visit to Long to pay their respects. One of these visitors was T. N. Mukharja, the then Curator of Indian Museum, who was deputed by the Government there in connection with the Colonial and Indian Exhibition.43 T. N. Mukharja, who is popularly known as Trailakhanath, was the architect of humorous literature and nonsense rhymes and famous for his 'Kankavati' and other Bengali works. Mukharja writes that "Long was never tired of the theme and every time he came, he had some new points ready on which he sought to be enlightened, and which was evidently in his mind during the week." This means, all the time Long gave thought of India and whenever any question arose in his mind, he jotted that down in paper and as soon as he could meet an Indian, he asked those questions to them for answers. In this way even when Long was out of India, he kept contact with Indians for keeping him well informed. Mahadeva Prosad Saha writes that "Before his death Long gave bulk of his property and a sum of £2000 to Church Missionary Society (at London) to endow a Long Lecturship on Oriental Religion".44

44. Saha, M. P. op. cit.
Regarding the collection of proverbs he wanted that the Bengal Social Science Association "should issue a circular to the leading Oriental and Ethnological Societies in Europe, Asia and America, asking their co-operation towards the collection, interpretation, and publication of proverbs, especially in reference to India, acting there through the Asiatic Societies of Calcutta, Bombay and Madras, as well as through the Director of Public Instructions in the local Governments and the editors of Native journals and newspapers. ...This subject I brought before the Oriental Congress at their last (2nd) session in London (1875). There was no time to have it discussed there; but perhaps the question of Oriental proverbs may be submitted again in the next Congress to be held at St. Petersburg45 (in 1876). Long pursued the case thus and on April 13, 1880, he could read a paper titled: "Proverbs: English and Celtic, with their Eastern Relation" at the meeting of the Folk-Lore Society, London. It was printed in Folklore Record, III, 1880, with a tentative introduction to the subject. In this introduction it was written: "The work began a quarter century ago in the jungles of India for the instruction of the peasants and women......(for) proverbs will very often serve to rouse the slugging attention of a congregation......proverb will very often serve to produce a smile of good nature in an apparently ill-tempered audience, and so to call forth a kindly feeling which did not seem to exist."46

VI

We must bear in mind in this connection that Long's...

45. The International Congress of Orientalists owes its origin to the conception of the enterprising French scholar De Rosny who presided over the first session held at London in 1874. The second session too was held there in 1875 and 1876 third session was held at St. Petersburg. See Ashraf, Siddiqui also op. cit.

deeper qualities of head and heart came to him from the environments of his living, from his religious-minded parents whose disciplined habits and orderly life left an indelible impression on him. He believed, his missionary work could be done with the spread of religion and for that purpose he had adopted his own methods. He had an intense interest in self discipline and introspection.

Having developed a keen appetite for different language, he had acquired fair knowledge in several European languages other than English, and learnt different oriental languages like Sanskrit and Bengali.

He was, in fact, a prolific writer and a man of diverse interests. He had contributions in proverbology, sociology, bibliography and many other branches of knowledge. With all these it can be said that he was a student in the real sense of the term.

He advocated intimate relationship between the teacher and the taught, affected, preferably through a personal discussion carried on individually or in a small group. Leading a disciplined life, ever devoted to intellectual pursuits and to imbibing and imparting of knowledge, his was a life of ideal dedication to the service of Church Missionary Society.

Even though there were great conspiracy against him and the Church Missionary Society in Calcutta, before the Indigo trial in 1861, considered expelling him from his service but this was stopped by the intervention of Lord Canning.47 Reverend Frere wrote to Mr. Wood, Secretary of State, London, about Long that "Though sincere and honest, Long was a narrow-minded partisan who had seen little of the world and that entirely from an ultra-Irish Protestant point of view"48 so he may be excused 'by cautioning to leave politics to secular people' and a whole timer in his missionary service.

48 Ibid.
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From 1840-62 and 1866-1872 Long was in India. This was a time when the country saw many ups and down. He was connected with every development work then and was equally liked by the rich and the poors, sophisticated and unsophisticated people alike.

It was for his intimate knowledge about the people of his area of study, scholars like Max-Muller and Monier Williams sought his help. Long complied with their requests with a smile in his face.

VII
Conclusion

From the above discussion it is clear that Rev. James Long loved Calcutta, Calcuttans and the people of rural Bengal and India because he was a great humanitarian. Although he was entrusted with a number of works for the administration as well as for the missionaries, he did social work out of his own interest. He also collected a large amount of folklorological materials out of zeal which he thought was necessary for the spread of education. Thus he rendered the work of an unofficial librarian. He rendered social works in his leisure hours or after completing the scheduled works of the Mission. He received patronization of the powers and missionaries along with the co-operation and assistance of the natives for many years. But after the libel suit, in 1861, a large number of his friends, both Indian and foreign, withdrew their support and co-operation to him. This pained him the most. So he wrote a pamphlet “Strike But Hear” in 1862. In order to keep all informed about indigo affairs, he left India for London in 1862 and stayed there up to 1866. He could plead his case successfully, yet there were some who said, as a priest Long should not be involved in the local politics as he had done by the publication of the English translation of “Nil Darpan”.

As many other works of Long the present book is also remarkably useful and a sound piece of work. Consider-
ing usual standard of the book it can be said that it is a distinct contribution of knowledge. Long could do so partly due to his close acquaintance with the place and the people of his study and partly of his ability in selecting from the mass of materials what are important. Long tried his best to establish his stand. But his opposition was strong enough to ridicule him since 1861. Since the influential group of the powers was anti-Long, the so-called natives whose opinion would have matter then, did not side with him. As a result he had not received his due. It is high time when we should assess the role of such missionaries and foreigners as Long who rendered valuable service for the cause of India.

He was concerned with the natives. So he had to write the history of Calcutta and Calcuttans. He was not only the ‘father of sociology in India’ as has been said, but also a ‘pioneer scholar of folklore’ and the ‘father of library science’ as well.

In short, he set out to give an account not only of the social condition of the natives, but also to give background of the struggle of the natives with the then powers. He, therefore, continued to set before his countrymen a picture of India, its various problems, customs and backgrounds for their having an idea of real India. As a writer, he received tribute from many and as a humanitarian, or an educator he received praise from natives and of his countrymen alike. His style of writing is noted for its originality, simplicity as well as its naturalness which will be evident from the pages ahead.

He died on March 23, 1887 at London when he was 73 years of age, when he was fairly old indeed!
Among the many writings of Reverend James Long, we have been able to locate the following. We regret for omission, if any.

A. PROVERBS

2. Two Thousand Bengali Proverbs Illustrating Native Life and Feelings, Calcutta, 1868.
3. Probod Mala or the wit of Bengali riots as shown in their Proverbs, Calcutta, 1869.
6. Europe and Asia Khandastha Probod Mala: Proverbs of Europe and Asia Translated into Bengali, Calcutta, 1868.
8. Russian Proverbs, Illustrating the social condition of the peasants and women in Russia, Calcutta, 1868, a booklet.
9. Proverbs: English and Celtic, with their Eastern Relations, read at the meeting of the Folk-Lore Society, London and printed in Folklore Record, III, part 1, 1880.
10. "Popular Bengali Proverbs illustrating the social condition and opinion of the riots, working classes, and women of Bengal." (Transe. of Bengal Social Science Association, 1868, pt. II.), Calcutta 1868.

B. SOCIOLOGY


-D


15. *Village Communities in Russia and India*, a leaflet Calcutta, 1870.


17. *Calcutta and Bombay in their social aspects*, Calcutta, 1870.


20. “Grand Trunk Road, its localities,” *Calcutta Review*, V. 21, no. 41.


22. *Kirlof’s Fables translated from Russian*, 1869.


26. *Questions of Natural History*, Calcutta (n. d.)


31. *Notes of a tour from Calcutta to Delhi*, 1853.

II, 1866, re-issued from Calcutta by Indian Publications in 1966, ed. by M. P. Saha with an introduction by Sankar Sen Gupta. This was published with slight alteration in the title as "500 questions on the subjects requiring investigation in the social condition of the People of India."


34. "Calcutta and Bombay in their Social Aspects," (Transc. of Bengal Social Science Association), Calcutta, 1870.


C. LIBRARY SCIENCE


38. A return of the names and writings of 515 persons connected with Bengali literature, either as Authors or Translators of Printed works, and a Catalogue of Bengali Newspapers and Periodicals which have issued from the Press from the year 1818 to 1855 (Selections from the Records of the Bengal Govt. 1855, No. XXII), Calcutta, 1855.


D. MISCELLANEOUS

40. "Analysis of the Bengali poem Rajmala, or
Chronicles of Tripura," *Journal of Asiatic Society of Bengal*, XIX, 1850.


42. “The Indigenous Plants of Bengal with Notes on peculiarities in their structure, functions, uses in Medicine, Domestic Life, Arts and Agriculture,” *Journal of Indian Agricultural Society*, IX, 1857, & X, 1859.

43. *Strike But Hear*, Calcutta, 1861. (Published in connection with Nil-Darpan case).


45. Table of Comparative Philosophy shewing specimens of the effinity of the Greek, Latin and English Languages, with Sanskrit, Persian, Russian, Celtic, Web Lithunian, German, Hebru and Anglo Saxon, *Journal of Asiatic Society of Bengal*, 1843.

E. EDITOR

46. *Editor, Nil Darpan* or the Indigo Planting Mirror, Eng. tran. ed. and pub. by J. Long, Calcutta, 1861


48. *Editor, Satyarnava*, a Bengali Monthly Journal. Estd. in July 1850. (Converted to bi-monthly—six times a year—in 1852). The journal ceased to exist in 1855. It was devoted to Christian religion, thoughts and ideas.

*Monograph Association of India,*
*Calcutta, June 11, 1974*