

PAPERS

RELATING TO THE

EXAMINATION OF CANDIDATES

FOR

SENIOR SCHOLARSHIPS

IN THE

ELPHINSTONE AND POONA COLLEGES

FOR

1857-58.

BOMBAY:

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No. 2021 of 1858.

POONA :

*Office of the Director of Public Instruction,
9th September 1858.*

To W. HART, Esq.,

Secretary to Government, General Department.

SIR,—I have the honour to forward, for the information of the Right Honorable the Governor in Council, the report of the examiners for senior scholarships in the Elphinstone and Poona colleges. A few words of explanation are necessary to show the relation which this document bears to previous reports on the Government colleges, and particularly to the elaborate papers on the two colleges printed by order of Government in 1856.

2. Those papers produced an impression, in the mind of my predecessor and of Government, that there were defects of system in both the Government colleges of this Presidency. In my predecessor's (Mr. Erskine's) letter to Government, handing up the reports of the examiners (dated 31st March 1856), the following points were noted :—

(1) More thorough school training in English under European teachers was required, to prepare the students to take advantage of college education.

(2) The course of instruction in the highest school class, and in the junior college class, required amendment in respect of the text-books used, which then were, in the department of literature at least, mere epitomes and collections of extracts (as McCulloch's Course of Reading and Series of Lessons). A few complete standard works should be substituted for such compilations.

(3) The staff of college professors required increase. This would be met by the expected arrival in the course of the year (1856) of three professors from England. Better college accommodation, a better college library and apparatus, were required. The institution of college tutorships was also recommended.

(4) The system of college management required reformation in respect of stricter examinations at entrance, more definite graduation and increased concentration of studies. Moreover, greater attention to grammar and composition was required.

(5) Remarks were made on certain defects visible in the examination papers sent in by the students: (a) a habit of plagiarism, and absence of independent thought; (b) a general want of elementary knowledge; (c) and particularly bad penmanship, bad spelling, and bad grammar.

3. Mr. Erskine, after consideration, determined that there should be no relaxation of the existing scholarship rules in the Elphinstone College. The consequence of this decision was, that only two of the school-boy candidates were admitted to Clare scholarships in the Elphinstone College, instead of twenty-four, as was usual. Only two first-year men were admitted to West scholarships, instead of the usual number of twelve; of the second-year men, only three were appointed second normal scholars, instead of six. Of the third and fourth year class, eight were pronounced qualified for stipendiary scholarships, but there were only three scholarships to give them. Hence the total number of stipendiary scholars for the year 1856 was only ten, instead of forty-five. I have no intention of expressing or suggesting any dissatisfaction with this decision. My predecessor, in the 27th para. of his letter under remark, records the reasons which influenced him in arriving at it. But I regret the inevitable result of it, which was a practical diminution of the number of students in the Elphinstone College by thirty-five.

4. The natural disappointment of the candidates for scholarships, who, doubtless with reason, considered themselves to be as well qualified as their predecessors, combined (as I am informed) with a general feeling of despondency, produced partly by the unfavourable reports of the examiners, and partly, perhaps, by the free and not always good-natured or judicious comments on those reports current in the local newspapers and among the community,—these causes, I say, tended still further to reduce the number of the Elphinstone College students, which at the time last year touched thirty-nine. The college has now, I am happy to say, passed through the crisis, and will gradually, I trust, attain its former number, coupled with more than its former efficiency. It now counts upwards of sixty students, with an immediate prospect of about ten

more admissions. The Poona College contains nearly the same number, indicating a considerable increase of popularity as compared with its state in 1856.*

5. I recur to the points noted by my predecessor, and summarised in my second report.

(1) In the month of April 1856, Mr. Beyts, of Bishop's College, Calcutta, was appointed by my predecessor master of the "candidate" highest school of the Central School, Elphinstone Institution. In January 1856, Mr. Smith, a certificated schoolmaster, nominated by Mr. Erskine, arrived from England to take charge of the Central School as assistant master. In April 1856, the Rev. Robert Wallace was, on Mr. Erskine's nomination, put in charge of the Poona College school department. Subsequently Mr. Wallace went to England, and the necessary arrangements of a provisional nature were made, to give the Poona College school the benefit of European superintendence.

Mr. Erskine's large demand for more schoolmasters from England was not complied with by the Council of Directors. This urgent need still remains unsatisfied.

(2) On my assumption of office in September 1856, I did not find that anything had been done to improve the school text-books, or materially to alter the course of school study. Both these subjects claimed my attention. The school reading series was gradually superseded by the very superior course published by direction of the Irish Commissioners of Education, to which were prefixed two elementary books prepared by myself. The education of the candidate class was raised in character; and the fact seems to be, that the boys recently admitted into the Elphinstone College are far more fit, in respect of their knowledge, to enter on collegiate study than of late years has been usual.

The Professor of English literature in the Elphinstone College reports very favourably of the junior college students as compared with their seniors. A similar, if not equal, improvement is visible at Poona. But the full beneficial effect of late changes is not, I think, to be looked for in either of the colleges for another year or two; meanwhile the progress of the Elphinstone Central School and of the Poona College school, in visible order and disci-

* In 1856-57 only nineteen students were presented for examination in English literature in the college department of the Poona College.—E. I. H.

pline, is most marked and gratifying. I shall take another opportunity of specially reporting on this subject.

(3) Messrs. Rawlinson, Owen, and Hughlings, the three gentlemen nominated in England by Mr. Erskine, arrived at the end of 1856, to fill the chairs of (a) applied science, (b) general history and political economy, and (c) English history and literature, in the Elphinstone College. These gentlemen, of whom the first, I regret to say, died in September 1857, and the second went home on sick leave in April 1858, amply justified the expectation formed of them, by their zeal, ability, and practical judgment.

In May 1857, Mr. V. Green, of Merton College, Oxford, was appointed, on my recommendation, to act for Mr. Draper, the professor of English literature in the Poona College, who had gone to Europe on sick leave; and in December 1857, Mr. Edwin Arnold, M.A., formerly a master in the Birmingham Grammar School, was, on my recommendation, appointed principal of the Poona College. The remarkable improvement already effected in all the departments of that institution speaks much for the vigour of Mr. Arnold's management, and the cordial co-operation of his colleagues, Mr. Green and Mr. McDougall. In justice to the last-named gentleman, I should state that the examiners in 1856, 1857, and 1858 have spoken with exceptional praise of the mathematical attainments of the Poona students, which are due to Mr. McDougall's sound and careful teaching.

In both the colleges the much-required improvement has been effected of establishing a local separation between the students and school boys. The Elphinstone College is now accommodated in a distinct building, which, however defective in many respects, is very superior to the cramped and noisy quarters previously assigned to the students in the institution building on the Esplanade.

Additions have been made to both the college *libraries*, and further additions will be made by degrees. †

As regards scientific and educational apparatus, I must say that there is still a deficiency in the Elphinstone College. A requisition for mechanical and astronomical instruments, &c. was made to me on so costly a scale that I was unable to recommend it to Government, and the deplorable public events of the last year, following shortly after, opposed a further obstacle to increased educational expenditure, except on objects of immediate importance.

At the same time it must be observed, that in past years there has been much public money wasted in the purchase of expensive apparatus, which has disappeared or been left to perish from neglect. This remark applies both to the Elphinstone Institution and the Poona College. I shall address Government separately on this subject. Meanwhile, I may state that the Poona College is supplied with chemical apparatus, a geological collection, some beautiful mechanical models, and anatomical illustrations, all of which are now brought into working order, and are employed for the purposes of teaching. Much greater strictness must be used in future, to guarantee the proper preservation of these costly educational appliances.

As regards college tutorships, Government have been pleased to approve of my recommendations for the future management of the "Duxina" fund, which will supply this want. The Duxina grant, at present wasted* on so-called charitable allowances to nearly 1,000 Brahmins, who have no claim whatever on the State, will be gradually devoted to the maintenance of ten junior and five senior "Duxina Fellows," elected by examination, who will be attached to one or other of the Government colleges, and will perform the work of vernacular tutors and class-book writers. I look with much hopefulness to this experiment, as being likely to enlist the services of our ablest native students on behalf of education for some years after the completion of their college studies, and to create a class of persons who will make learning and science the business of their lives.

(4) I concur in the necessity for "stricter" entrance examinations to the college than were usual. But by this expression I understand, not the elevation of the standard (which, in mathematics at least, was fixed too high), as its more rigorous enforcement. I trust that it will be understood in time, that the requisite qualification for admission to college is not cleverness, or general information, or even the knowledge of high mathematics, but the ability to write English without mistakes, to read and understand an ordinary English book at sight, and to translate it into vernacular, to write the vernacular with accuracy and to translate it closely into English, to compute readily and accurately, and to solve simple geometrical problems independent of text-books. This is the kind of knowledge which is

* I am of course speaking from a purely educational point of view.—E. I. H.

wanted to enable a student to enter on junior college studies with advantage. The absence of it is not compensated for, in an academic point of view, by any amount of desultory knowledge (however valuable in itself) of history, literature, or philosophy.

As regards the organisation of college studies, with a view to greater graduation and concentration, I saw clearly that little could be done, so long as the students were taught in classes according to their standing in the college (as first-year, second-year, &c.), and not according to their attainments, and so long as the scholarship arrangements discouraged students from remaining at college, with increasing effect for each successive year.

I found that in the Elphinstone College twenty-four scholarships were granted to boys entering the college, twelve to students ending their first year, six to second-year men, and only three to third-year men.* The inevitable consequence was, that there were comparatively few who stayed for three full years, and hardly any remaining to the end of their fourth year.

Under the new scholarship arrangements, introduced in April 1857, the funds are so re-distributed as to give an increasing stimulus to remain during the latter part of the course.† Henceforward it is expected that the large majority of the students will stay to complete four full years at college.

On this supposition the studies have been re-organised into a junior (two-year) course, disciplinary in its character, and compulsory on all,

* Elphinstone College, 1856. Scholarships:—

First year.....	24
Second ditto.....	12
Third ditto.....	6
Fourth ditto.....	3
	—
Total..	45

† Elphinstone College 1858. Scholarships:—

First year.....	10 of Rs. 10
Second ditto.....	10 of „ 10
Third ditto	{ 5 of „ 25
	{ 5 of „ 20
Fourth ditto	{ 5 of „ 25
	{ 5 of „ 20
	—
Total..	40

The Poona College scholarships have been re-organised on similar principles.

consisting of mathematics, literature, logic and elementary natural science; and three special senior courses, also of two years each, among which the students have their choice, namely, "literature," "science," and "law;" each of these special courses, however, admits elements taken from the others,—the "law" students are not permitted entirely to neglect literature, nor the "literature" men, science.

Thus is removed what was formerly a reasonable ground of complaint, viz. that all the young men were taken through a uniform course of study, comprising high mathematics, psychology, metaphysics, moral philosophy, botany, geology, and political economy, as well as the more ordinary subjects of literature and history, without any regard to the peculiar capabilities or professional prospects of each student. It may well be doubted whether the cleverest native youth, however well prepared, can, in three or four years, be carried through a course of so many and varied studies without an unfavourable effect on his mind. But in the case of the majority, I have no doubt at all that the result was positively enfeebling, and tended directly to produce some of the worst faults noted by the examiners of 1855-6.

The groups of studies, comprised under the general titles of literature, law, and science at the Elphinstone College, are now as follows. I believe it will be found in practice that they are as large and as varied as, in the present state of native education, it would be expedient to crowd into two years of college work.

LITERATURE SCHOOL

Studies.

English classics; history of literature, &c.;
 General history; constitutional history;
 Moral philosophy; history of philosophy;
 Political economy;
 Minimum of mathematics, two lectures a-week.

LAW SCHOOL

Studies.

Moral philosophy; political economy;
 Jurisprudence (Civil law); Blackstone;
 Constitutional History of England;
 Minimum of literature, two lectures a-week.

SCIENCE SCHOOL.

Studies.

Pure and mixed mathematics ;
 Natural philosophy ; mechanics, &c. ;
 Chemistry ; botany, &c. ;
 Philosophy of induction ;
 Minimum of literature, two lectures a-week.

The law school cannot, at present, be introduced into the Poona College.

Greater attention has been lately paid to grammar and composition, with the good effect described by the examiners in the appended report, and exhibited in the original answers which form the accompaniments to this letter.

(5) A leading aim, in all the late changes, has been to remedy the particular faults noted by Mr. Erskine, and which were distinctly attributable to defective school training insufficiently corrected at college.

6. In connection with the two preceding paragraphs, I beg permission to advert to the special subject of English literature, in which I examined the Elphinstone College in 1856.

7. I then examined the school-boy candidates for admission into the college, and four classes of college students (of one year, two years, three years, and four years' standing respectively). On reference to my report, it will be found that the emphatic censure, which I then felt it my duty to record, may be resolved into two main propositions :—

(1) The answers generally exhibited much ignorance of the English language, and

(2) A great want of mental discipline.

8. The papers printed in the appendix to that report comprise the best specimens of the average answering. As far as my diligence could effect it, they are *verbatim et literatim* copies of the original manuscripts handed up to Government, and they therefore form a trustworthy basis* for judging of the correctness of the views expressed by me with reference to the performances of the college students generally.

* Apparently the same trouble was not taken to verify the correctness of answers printed in former years by the late Board of Education.—E. L. H.

9. On reference to these printed answers, it will be found that there are many examples of bad spelling, bad grammar, unidiomatic writing, and other mistakes, distinctly referable to ignorance of English.

10. The second and far graver fault, viz. want of mental discipline, was established, to at least my own conviction, by numerous instances appearing in the papers of the senior students of gross carelessness, inaccuracy of statement, bad logic, and want of method in composition. There were too many examples of the practice of unacknowledged quotation, leading sometimes to results exceedingly discreditable, for the verification of which I beg to refer to the report itself.

11. On a reconsideration of the whole matter, aided by subsequent investigation, I adhere, generally, to the opinions that I then recorded. There was a want of school training, and also a want of academical training, to be supplied. The possibility of the latter evidently depended on the existence of the former. The college professors clearly could not be held responsible for the deficiencies of the schoolmaster.

12. Government will now be gratified to hear, from the scholarship examiners (who have had before them first-year, second-year, third-year, and fourth-year students), that the more discreditable defects of both colleges have almost entirely disappeared. In neatness, care, handwriting, spelling, and grammar, as well as in the much weightier matters of modesty, good sense, and thoughtfulness, the improvement is very manifest.

(I much regret at the same time to have to confess, that the imputation of copying, or other dishonesty, attaches to certain students of the Poona College.)

13. Much still remains to be done before either college can be pronounced to have attained a perfectly satisfactory condition. The great need is still for better preparatory school teaching. College studies will never be prosecuted with the requisite speed and thoroughness till the young men come to the lecture room thoroughly acquainted with English and their own vernacular language.

14. Meanwhile, as some evidence that the past two years have not been unfruitful of improvement, I transmit the best and also an average paper in English by first, second, third, and fourth-year students of the Elphinstone College. In comparing them with the

corresponding answers printed in 1856, it should be remembered that, at the recent scholarship examination, only three hours, instead of an entire day, were allowed for answering each paper.

15. I also forward specimens (two favourable and one average) of the English answering of the Poona College. They appear to me very creditable; but the re-organisation of the Poona College is so recent, that I am unable to pronounce with precision on their value as compared with those of the Elphinstone College, or with the answers of the Poona College two years ago. No student now in the Poona College has had much more than two years of genuine college teaching. It will not be possible to compare the Poona and Elphinstone Colleges with strict fairness for the next eighteen months.

I have, &c.

(Signed) E. I. HOWARD,
Director of Public Instruction.

P.S.—I beg to forward, for reference, a copy of the printed papers relating to the examination of the Elphinstone College 1856, which may be returned when no longer required.

(Signed) E. I. HOWARD,
Director of Public Instruction.

To E. I. HOWARD, Esq.,

Director of Public Instruction.

SIR,—We did ourselves the honour, on the 9th June last, to report the result of our examination of the candidates for senior scholarships in the Elphinstone and Poona Colleges, as exhibited by the number of marks accorded to each candidate in the several subjects. We now beg to add the general observations which the perusal of the papers suggests.

2. Captain Rivers, who conducted the examination in mathematics, recorded the following observations:—

“Two examination papers were prepared: the lower extending to quadratic equations, to be given to all; the higher, including all the subjects of the first, and also comprehending conic sections and the differential calculus, was understood to be optional.

“In the Elphinstone College four students took up the higher paper, while all replied to the lower; some difficulty was therefore felt in placing them, as the student (Ramkrishna Gopal) who had given the best answers to the lower paper did not enter for the higher, while for the four who did there were more data available, and of course more marks gained than by the others.

“The position for the scholarships is not however affected, as the above-named student is not a candidate, and the marks gained by the four who took up the higher in addition to the lower have been reduced.

“The lower paper has been, generally speaking, well answered. There are not above five papers out of the twenty-seven which can be considered bad; and there were not in any paper apparent the gross mistakes, evincing ignorance of first principles and a superficial knowledge of the higher branches, which struck me two years ago.

“The questions were indeed drawn up to test that point. They all showed a good knowledge of plane geometry and algebra; but no attempt was made, even by those taking up the higher paper, at the questions in analytical geometry, and I remark that Mr. Melvill pointed out this deficiency last year.

“Pestonjee Sorabjee’s paper, on the higher set of questions, is a very good one. In the Poona College both papers were answered by all; we have here, therefore, more data for placing them, and the same data for all. On first perusal of these papers I was of opinion that they made a better show than the Elphinstone College; the average is better, and the students towards the bottom of the list gave in better papers than the lower ones in the Elphinstone. I consider it my duty, however, to point out that so great similarity occurs in the answers, that I fear proper precautions were not taken to prevent copying from one another or from books. Many of the answers are word for word the same, the figures letter for letter. This might be partly attributed to their good memories; but in three papers* I would instance, not only are the answers alike in the above points, but the question entered in the printed paper is misstated in exactly the same terms, the same substitution of another is made, and in the selection of this substituted question even the very errors are exactly the same.

“Though some doubt is thus thrown on all the Poona papers, a very large proportion of good answers remain. In comparing the answers to the two papers, the lower paper, which I consider the more important, is not so well answered as the higher; but, as I said before, the lower students and the general average are better than those of the Elphinstone College.

“There is here too noticeable the avoidance of analytical geometry; and, as no oral examination was held at either College, I was not able to judge whether the silence arose from choice or from ignorance. I can hardly suppose that the professors would omit so important and interesting a study, but the students had evidently no confidence in the subject.”

3. Captain Marriott, who examined the papers in logic, noted as follows :—

“The papers in logic are unsatisfactory. I am ignorant of the kind and extent of study which had been given to this subject, but certainly few of the papers exhibit such knowledge thereof as may be expected from any one offering himself as a candidate for distinction founded in part on his study of this science. They bear the character rather of imperfect and hasty study, than of defective capa-

* Shreeram Bhikajee’s, Venayek Goray’s, and Wamnn Bapat’s.

bility of apprehending the subject. I must add, there was evidence in the Poona College papers of intercommunication and copying."

4. The result of the examination in English literature and English composition was in several important points satisfactory. The English essays were almost entirely free from errors in spelling, and exhibited few grammatical errors; they were, moreover, on the whole, very well expressed in simple idiomatic English. The subject of the essays ("Loyalty") offered some peculiar difficulties; and considering these, and the difficulty of writing an original essay on any subject within three hours without previous notice of the subject, we are disposed to view favourably the degree of reflection exhibited by the matter of many of the essays, as well as the knowledge of English shown by the mode of expression. The examination in English literature showed that the students had been interested by, and paid attention to, the subject of their studies, especially in history and biography and the poems of "The Lady of the Lake" and "Samson Agonistes." The paraphrases were defective, and the explanation of passages from "Bacon's Essays" and the "Citizen of the World" still more so; indeed, little was attempted. These observations correspond with what might be anticipated; a more promising result in proportion to the degree in which memory, rather than thought and intimate knowledge of the language, will serve.

The tone of the answers was modest. They were free from dogmatic assertion, arrogant blunders, or other evidence of conceit; and in this light, which will not, we are sure, be regarded as unimportant, we viewed the result of our examination with much satisfaction.

5. We beg to append the report by Dr. Haines of the value accorded by him to the several papers in chemistry, in which he notes that the students of the Poona College had on this subject, as apparently in mathematics and logic, copied from each other.

We have the honour, &c.

(Signed) W. F. MARRIOTT, /
H. RIVERS,
JAMES H. STANDEN.

ANSWERS IN CHEMISTRY, 1858.

The full numbers of answers to the several questions were estimated as follows:—

Questions.	Section I.	Section II.	Section III.	Section IV.	Section V.	Section VI.	Total.
No. 1	14	16	10	12	8	8	} 68
" 2	14	16	10	12	
Maximum ..	14	16	10	12			

When more than one question in each Section has been answered, only half-values have been assigned to each of such answers.

Names.	Full Number 68.	Names.	Full Number 68.
Rustonji Jahangirji	30	Dulpturam Jivanram ..	37
L. P. de Rozario	22	Utumram Narbharam..	44
Janardan Sakharam	34	Dinsha Jewanji	22
Narayan Janardan	20	Ardashir Pestonji	35
Dulputram Pranjivan ..	17	Jamshedji Dosabhai ..	41
Bala Mangesh	36	Balwant Ramkrishna ..	30
Jetashunker Kripashunker	31	Trimbukrao Bapriji ..	40
Ramkrishna Gopal	39	Nusserwanji Bomanji ..	37
Pestonji Kavasji	22½	Bhai Ramchunder	18
Kharshedji Dinsha	19	Rughunath Narayan ..	20
Javerilal Umiashunker ..	12	Mahadaji Vishnu	42
Wassudu Juganath	36	Pestonji Sorabji	40
Hirjibhai Aspianderji....	19	Muncherji Dinsha	23
Bhaskar Hari Bhagwat ..	15		

(Signed) ROBERT HAINES.

Bombay, 12th May 1858.

CHEMISTRY, POONA COLLEGE, 1858.

N.B.—The full number of the answers to each question was estimated as follows:—

Questions.	Section I.	Section II.	Section III.	Section IV.	Section V.	Section VI.	Total.
No. 1	14	16	10	12	8	8	} 68
„ 2	14	16	10	12	
Maximum ..	14	16	10	12			

When more than one question in each Section has been answered, only half-values have been assigned to each of such answers.

Names.	Full Number 68.	Full Number 50.	Remarks.
Munohar Rishie.....	19½	14¼	} Appear to be more or less copied from each other.
Narayan Krishna	17½	13	
Wamun Agurkar	22	16	} Almost word for word alike; one copied from the other.
Trimbuck Prubhakur....	26½	19½	
Janardan Narayan Natoo.	24	17½	} Appear to be more or less copied from each other.
Gopal Nane	26	19	
Waman Baput	22	16	} Suspected of copying in part from Gopal Nane's paper.
Shewram Bhickaji	17½	13	
Burjorji Cursetji.....	33½	24½	
Vinsyeck Gorey.....	21	15½	
Govind Bullal.....	7½	5½	
Damodur Juganath	34	25	
Dorabji Pudumji.....	50	37	
Ramakant Bhendey	23	17	
Baloo Putwardhan Josee..	5½	4	
Vishnu Balkrishna.....	25	18½	
Nana Thosar	26½	19½	
Rama Powar	15½	11	
Bhavo Gokhle.....	28½	21	
Nowroji Pudumji	35½	26	
Bala Naguath	21	15½	
Baba Gokhle	34½	25½	

(Signed) ROBERT. HAINES.

Bombay, 19th May 1858.

PAPERS AND ANSWERS

AT THE SENIOR SCHOLARSHIP EXAMINATION.

PAPERS.

30th April 1858.

LADY OF THE LAKE.

1. Paraphrase the following passage, and explain *fully* the words printed in italics :—

Time rolls his ceaseless course. The race of *yore*
 Who danced our infancy upon their knee,
 And told our marvelling boyhood *legend store*
 Of their strange *ventures* happ'd by land or sea,
 How are they blotted from the things that be!
 How few, all weak and wither'd of their force,
 Wait on the *verge* of dark eternity,
 Like stranded wrecks, the tide returning hoarse
 To sweep them from our sight! Time rolls his ceaseless course.

2. Give a *short* argument of the 6th Canto of the "Lady of the Lake."

3. Quote "the prophecy" which gives its title to Canto IV., and state whether it was fulfilled or not; and if fulfilled, in what manner.

4. What contrast is there in the characters of FitzJames and Roderick Dhu? What do you know of the real history of the former?

5. There are who have at midnight hour
 In slumber scaled a dizzy tower.

Thus Ellen, dizzy and astound,
 As sudden ruin yawn'd around,
 Could scarce the desperate thought withstand.

Explain the meaning of the word "dizzy" in these two passages.

COWPER'S TASK, Book IV.

1. Explain *fully* :—

The excise is fattened with the rich result
Of all this riot.

The town has tinged the country ; and the stain
Appears a spot upon a Vestal's robe.

When they command whom man was born to please.

2. Paraphrase (without expanding) the following passage, explaining in short notes the words printed in italics :—

Come Evening, once again, season of *Peace*,
Return, sweet evening, and continue *long* !
Methinks I see thee in the *streaky west*,
With matron step slow moving, while the night
Treads on thy sweeping *train* : one hand employed
In letting fall the *curtain* of repose
On bird and beast ; the other *charged* for man
With sweet oblivion of the cares of day.

3. Give the etymology of the following words :—Expatriate, trivial, congealed, compensating, converse, proficient, depicted, reflection, superstition, religion, illuminate.

4. How does Cowper describe his manner of passing the evening in his country house ?

5. With all this thrift they thrive not.

Explain and point out any peculiarity you observe in the line.

6. Quote any *metaphors* you may recollect in the 4th Book of Cowper's "Task."

MILTON'S PARADISE LOST, Book I.

1. Explain *fully* :—

Whose orb
Through optic glass the Tuscan artist views
At evening from the top of Fesolé
Or in Valdarno.
In Vallambrosa, where the Etrurian shades,
High over-arched, imbower.

When with fierce winds Orion armed
Hath vexed the Red Sea coast.

2. Enumerate and distinguish the heathen deities mentioned by Milton in the first book of the "Paradise Lost."

3. Mention any obsolete words and expressions you may remember in the "Paradise Lost."

4. Give the etymology of the following words :—*Amerced* peers, *puissant*, *resolved*, *beatific*, *reprobate*, *exhalation*, *asphaltus* architect.

5. Parse fully the words printed in italics :—

Beyond *compare*
 nor did *there want*
 Cornice or frieze
 *till*, the *signal* given,
Behold a wonder!
 nor ever thence
Had risen, or heaved his head, *but that the will*
 And high permission of all-ruling Heaven
 Left him at *large*
 As far as angels' *ken*.

6. Paraphrase (*without expanding*) :—

All these and more came flocking; but with looks
 Downcast and damp; yet such wherein appeared
 Obscure some glimpse of joy, to have found their chief
 Not in despair, to have found themselves not lost
 In loss itself: which on his countenance cast
 Like doubtful hue: but he, his wonted pride
 Soon recollecting, with high words that bore
 Semblance of worth, not substance, gently raised
 Their fainting courage and dispelled their fears."

SAMSON AGONISTES.

1. Explain *fully* :—

Chorus. His habit carries peace, his brow defiance.
Sams. Or peace or not, alike to me he comes.
Cho. His fraught we soon shall know, he now arrives.
 . . . Thou knowest me now,
 If thou at all art known,
 . . . that honour,
 Certain to have won by mortal duel from thee,
 I lose, prevented by thy eyes put out.
 But who constrains me to the temple of Dagon,
 Not dragging? The Philistine lords command.
 Commands are no constraints.

2. Give the etymology of the following words:—Desolation, refrain, defer, relate, convert, irruption, inevitable, confusion, immediate.

3. Quote and explain the lines in which Milton alludes to the Phœnix in "Samson Agonistes."

4. Mention, with illustrative quotations, any particulars in which Samson's afflictions resemble those suffered by Milton himself.

5. Parse *fully* the words printed in italics:—

Why am I thus bereaved thy prime *decree* ?

. . . and (they) shall again (be deceived).

Pretend they ne'er so wise.

. . . . the next I took to *wife*

(O that I never *had* ! fond *wish*, too late !)

Was, &c.

6. Paraphrase (without expanding) the following:—

Just are the ways of God,

And justifiable to men ;

Unless there be who think not God at all.

If any be, they walk obscure ;

For of such doctrine never was there school,

But the heart of the fool,

And no man therein doctor but himself.

Yet more there be who doubt his ways not just,

As to his own edicts found contradicting.

Add *short* notes on any peculiarities of grammatical construction which you may observe in the above passage.

HISTORY OF QUEEN ELIZABETH.

1. What do you consider the most critical events in the reign of Queen Elizabeth ?

2. Compare the character of Queen Elizabeth with those of Henry VIII., Edward VI., Queen Mary, and Mary Queen of Scots.

3. State any particulars you may know concerning English maritime adventure in the reign of Elizabeth.

4. Give a short notice of the most distinguished English—1, Soldiers ; 2, Statesmen ; 3, Writers in the reign of Elizabeth.

5. Give some account of the European Sovereigns, contemporaries of Queen Elizabeth.

6. Give a short biography of one of the following persons :—

Lord Burleigh,
Sir Walter Raleigh,
The Earl of Essex,
Lord Bacon.

CITIZEN OF THE WORLD.

1. Explain fully the meaning of the following—"If I should judge of that part of life which lies before me by that which I have already seen, the prospect is hideous." Who is speaking here? Do you observe any peculiarity in the grammar? How many *metaphors* do you discover in it?

2. "There is something of *oddity* in the *very idea* of greatness; for we are seldom *astonished* at a thing very much resembling ourselves."

Analyse the reasoning of this sentence, and give accurately the meaning of the words in italics.

3. "It is true, indeed, with all this magnificence they seldom spread a cloth before the guests; but in that I cannot be angry with them, since those who have no linen on their backs may very well be excused for wanting it on their tables." Explain the above *fully*. Who are "they?"

4. Explain—"It is very possible thus for a people to become slaves to laws of their own enacting, as the Athenians were to those of Draco."

Examine the correctness of this statement, with reference to the definition of *slavery*.

5. "It is surprising what an influence titles shall have upon the mind, even though these titles be of our own making."

Why "*surprising*"? what is the exact meaning of "*shall*" here? whose "*mind*" is referred to?

6. Explain fully the terms :—Westminster Hall, Bedlam, Vauxhall, Old Bailey, a Beau, a Coffee-House Acquaintance.

BACON'S ESSAYS.

1. "There are states great in territory, and yet not apt to enlarge

or command ; and some that have a small dimension of stem, and yet apt to be the foundations of great monarchies."

Express the above in your own language, and illustrate it historically.

2. Explain and illustrate—

"All states that are liberal of naturalisation towards strangers are fit for empire."

3. Explain fully (both as regards grammar and sense)—

"To be master of the sea is an abridgment of a monarchy."

4. Explain—

"Sometimes it is seen that the moderator is more troublesome than the actor."

5. Give the etymology and meaning of the words, "trivial, pomp, arrogancy, derive, ostracism, eclipse, traduce, tragedy, comedy, inordinate, insolent, embaseth."

6. Quote any passages you may remember in which Lord Bacon shows the difference between wisdom and cunning in the conduct of the ordinary business of life.

7. What do you know of the following persons mentioned by Lord Bacon?—Commeneus, Duke Charles the Hardy, Sejanus, Mæcenus, Themistocles, Heraclitus, Pythagoras.

VICAR OF WAKEFIELD.

1. Note and explain the points of *satire* contained in the following passage :—

"The people of Paris are much fonder of strangers that have money than of those who have wit. As I could not boast much of either, I was no great favourite. After walking about the town four or five days, and seeing the outsides of the best houses, I was preparing to leave this retreat of venal hospitality, when, passing through one of the principal streets, whom should I meet but our cousin, to whom you first recommended me. This meeting was very agreeable to me, and I believe not displeasing to him. He inquired into the nature of my journey to Paris, and informed me of his own business there, which was to collect pictures, medals, intaglios, and antiques of all kinds, for a gentleman in London, who had just stepped into taste and a large fortune. I was the more sur-

prised at seeing our cousin pitched upon for this office, as he himself had often assured me he knew nothing of the matter. Upon asking how he had been taught the art of a cognoscente so very suddenly, he assured me that nothing was more easy. The whole secret consisted in a strict adherence to two rules: the one, always to observe that the picture might have been better if the painter had taken more pains; and the other, to praise the works of Pietro Perugino."

2. What is the general scope and design of the "Vicar of Wakefield?"

3. Explain:—

"Conscience is a coward; and those faults it has not strength to prevent, it seldom has justice enough to excuse."

Where does this reflection occur? Can you quote any other examples of *antithetical* writing from any of Goldsmith's works?

4. Quote and explain the humour of any stanzas you may remember of Goldsmith's "Elegy on a Mad Dog."

MACAULAY'S ESSAYS.

1. What were the several events to which the following passage alludes:—

"He (Milton) lived at one of the most memorable eras in the history of mankind, at the very crisis of the great conflict between Oromasdes and Arimanes, liberty and despotism, reason and prejudice. That great battle was fought for no single generation,—for no single land. The destinies of the human race were staked on the same cast with the freedom of the English people. Then were first proclaimed those mighty principles which have since worked their way into the depths of the American forests; which have roused Greece from the slavery and degradation of two thousand years; and which, from one end of Europe to the other, have kindled an unquenchable fire in the hearts of the oppressed, and loosed the knees of the oppressors with a strange and unwonted fear."

2. Explain the circumstances on which the following remark is founded:—

"The public conduct of Milton must be approved or condemned, according as the resistance of the people to Charles the First shall appear to be justifiable or criminal."

ANSWERS.

[Three hours' time allowed.]

BY TRIMBUKRAO BAPUJI,

1st Year Student, Elphinstone College.

ON "LADY OF THE LAKE," SEE PAGE 16.

1. Paraphrase.—Time runs on in his endless career. [See] how the old people, who made us play upon their knees when we were infants, and who told us, when we were credulous boys, numbers of anecdotes relating to the adventures that befel them either by land or sea, are taken away from amidst the objects that now exist. [See] how some few of them, altogether enfeebled [by age] and deprived of their strength, yet stay, on the edge of gloomy futurity like shattered vessels run aground, [and lying on the coast] to be carried away by the next coming rough tide. Time goes on in his career for ever.

Explanations of the words in Italics. *Yore*, means 'olden times,' 'antiquity.' *Legend Store* means, 'a collection of stories,' 'a collection of tales.' *Ventures* means 'adventures,' 'things that happen by chance.' This word is, I believe, derived from the Latin root, *Ventus* which means 'come.' *Verge* means, 'an edge.' It is derived from the Latin root *Vergo*, which means 'I incline.'

3. The prophecy, which gave its name to the fourth Canto is the following, enclosed in parenthesis.

{ 'Who spills the foremost foeman's life,
His party conquers in the strife.'—Scott. }

This prophecy was fulfilled. FitzJames, who nearly killed in combat Roderick, the head of the hostile clan-Alpine, was the victorious party.

4. Many traits in the characters of James and Roderick resembled each other. Both were bold, brave, generous, and imbued with notions of chivalry and military faith. The contrast was this, that while James was magnanimous, Roderick was proud. FitzJames was bent upon doing good to the poorer classes of his subjects,

while Roderick mercilessly plundered and murdered them. Fitz-James was the same as king James V. of Scotland. He was the nephew and contemporary of Henry VIII. of England. James, mingled very much with the lower classes of his subjects and destroyed a great many Highland Chieftains, who ravaged the country of the Lowlanders. His adventures, he performed, in disguise, under the assumed name of "Knight of Snowdown."

5. The word *dizzy* in the first two lines means, 'so high, as to cause one who looked down from the tower to be giddy.' In the last three lines the word *dizzy* means, 'one who is suffering from giddiness.'

ON "CITIZEN OF THE WORLD," SEE PAGE 20.

1. This passage means, 'If I am to form an idea, of what will happen to me in my further life, from my experience of the past, it appears, that, that (future) part of my life will be a more miserable one than the past.' These words were spoken by Sir Philip Mordaunt. I perceive no peculiarity in the Grammar. There are four metaphors in this sentence. The words 'Judge,' 'Lies,' 'Prospect' and 'Hideous' are metaphorical.

3. 'Notwithstanding all this show of greatness, they seldom spread a table-cloth before their guests. But, for this I cannot blame them, for, how can we expect them to spread a table-cloth, who cannot afford to cover their persons?' *They* refers to the French People, who are ridiculed, for their wearing finelooking clothes, although in reality they starved themselves at home from their poverty.

4. 'It is very possible that men may become slaves to the laws of their own making, just like the Athenians, who became slaves to the laws of Draco, whom they themselves had made their law giver.' This statement appears to me to be a correct one when compared with the definition of slavery. Slavery may be defined to be 'Want of Liberty to act according to one's conscience without hurting the feelings of any one else.' If legislators, whom the people appoint, enact such laws, as shall prevent them acting freely according to their consciences without detriment to any body else, the people are in fact slaves, although they may be enjoying the empty epithet of freemen. This statement we see illustrated in the case of the Athenians under the laws of Draco.

5. When a thing of our own making has on our own mind an impression of greatness, that is something wonderful and hence Goldsmith has used the word 'surprising' with reference to the great impression titles have upon the mind of the people who give the titles to their bearers. *Shall* here implies, a certainty of his opinion. The *mind* referred to is the mind of those who confer titles, that is the people generally.

6. *Bedlam* was a hospital in London for mad men. *Vauxhall* was the name of a garden, a place of public resort, amusement and refreshment. A *beau* is a finely dressed young man, who parades his foppery in public to impress his spectators with his greatness. A *Coffeehouse acquaintance* is one whose acquaintance is formed at a Coffeehouse, a place where people used to go (in the time of Goldsmith), to drink, and to amuse themselves by a conversation with their friends. Gaming was also practised in these houses of amusement.

2. What astonishes us is a thing unlike ourselves, that is, it is odd, An idea of greatness astonishes.

Therefore, an idea of greatness is connected with something odd.

Oddity, 'strangeness.' *Very idea*, 'idea itself.' *Astonishes*, 'surprises.'

BY JUNARDAN SUKHARAM,

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ON "LADY OF THE LAKE," SEE PAGE 16.

1. Time revolves on his ceaseless orbit. How are those men of old (upon whose knees did we dance and play while we were infants, and who used to tell us, when we were in our credulous childhood, legends in numbers of their adventures encountered on land and sea) separated from the things that exist at present. How few of them, and those even altogether deprived of their strength and power, are awaiting on the edge of the mysterious abyss of eternity like ships which when broken are driven ashore, while the tide comes with a roaring voice to snatch them away from our view. Time revolves on his ceaseless orbit.

Yore means 'of ancient times.'

Legend Store.—If the expression be written fully it will be ‘Legends in Stores.’ This and the preceding word show the subject Scot used to write upon and the sources he used to receive his information from. It is said that Scot used to go from village to village in Scotland and ask old men there the traditions of early times and then wrote them into poetry. The expression means legends in numbers.

Ventures.—It is properly ‘Adventures;’ venture being a verb. It means ‘acts of daring.’

Verge is an edge of any thing. It shows the critical position any thing is in, as we say ‘He is on the verge of death,’ that is it is most likely that he will die than not.

3. This prophecy was called “Taghairm.” Brian was tied in the hide of a white bull and placed near a cataract in a most awful situation. After remaining in that condition for some time the following prophecy was given.

“Which spills the foremost foeman’s life,
That party conquers in the strife.”

Here *foremost* may have two meanings. If joined with *foeman* it would mean ‘chief’ or ‘head,’ and if joined with *spills* it would mean ‘first.’ But taking it in any of the two senses the prophecy proved true. According to the first meaning it was fulfilled because Fitz-James killed Roderick Dhu in a duel between them and he gained the victory. According to the second Fitz-James was successful because he had killed first a man of the enemy namely Red Murdock.

5. In the first passage *Dizzy* means ‘giddying’ or ‘causing giddiness.’ It should be properly ‘dizzying.’ In the other it means ‘confounded or being at a loss what to do.’

ON “CITIZEN OF THE WORLD,” SEE PAGE 20.

1. Lien-chi Altangi or as he is familiarly styled the Chinese Philosopher in writing to his son of “Life endeared by Age” says that were he to judge in what manner he would be able to pass his days in after life, whether he will enjoy pleasure or be in misery, the judgment will be sad and unpleasant.

Instead of *If I should judge* ‘Should I judge’ is better, for in the former, subjunctive mood is repeated twice.

There are two metaphors here. One in the word *Lies* and the other in the word *Prospect*. He compares life to a journey through some desert or some such thing. If, while travelling some part of the journey, we find no trees to refresh our sight & give us shelter, no water to drink & certain other similar things we would judge from our preceding journey that we will undergo considerable troubles in the remaining journey. *Prospect* has reference to scenery. In this way he compares life with journey.

3. *They* are the French. The Chinese Philosopher says that although the French ridicule other nations for every thing & are themselves showy in many, never have a silken cloth to spread over the table. But they can be safely excused, he says, for it as it is impossible for men, who are unable to get a silken cloth to cover their persons, to get one to cover their tables.

5. The influence of titles upon the minds of the English at that time is surprising because they led the people to believe that the books on which they were written were best, though they never be so bad. *Shall* shows here 'surity.' The influence the titles shall have on the minds of the people means the influence which the titles are sure to have on the minds of the people.

BY PESTONJEE SORABJEE.

2^d Year Student, Elphinstone College.

ON "LADY OF THE LAKE," SEE PAGE 16.

1. The course of time runs uninterruptedly. O! how are our fathers upon whose knees we danced in our infancy, and who narrated to us an account of the wonderful adventures performed by them on sea or on land, and at which we, then boys, marvelled, taken away from the living beings? How few of them weakened and enervated expect to be veiled in obscurity, like wrecked ships waiting on the shore to be swept way and lost from our sight by the furious tides? Thus runs uninterruptedly the course of time. *Fore* means of 'former times.' A legend means 'a wonderful story;' here it stands for 'legends.' *Store* means 'a stock, a collection.' *Ventures* stands for 'adventures' meaning 'enterprises.' *Verge* means 'the shore or brim.'

2. Ellen and Allan led by Bertram arrive at the guard-room, where Lewis an officer comes up and Ellen having shown him the royal ring given her by Fitz-James, he conducts her to a separate chamber. In the mean time Allan is led through mistake to the room where Roderick Dhu was confined, at whose order he sings the Battle of Beale and Duine. At the end of the song he finds that Sir Roderick has given up his Soul to the Creator, and laments for him. Fitz-James, enters the room where Ellen was listening to a song sung in an adjacent room, and conducts her to the court-room where he proves that Snowdon's knight is Scotland's king. Here Ellen finds her father pardoned, and her lover Malcolm restored to her.

3. Which spills the fore-most foeman's life,
That party shall conquer in the strife.

The prophesy was fulfilled. FitzJames had first killed Murdock the guide in the valley when his suspicions regarding him were confirmed by Blanche's song. Now when FitzJames and Sir Roderick combated at the Coilantogle ford, Roderick was fatally wounded and ordered to be taken away to Sterling Castle. Douglas also submitted that day, at the James and Clan-Alpine surrendered at the loss of their chief. *chief*

4. FitzJames was courteous and mild; Roderick was haughty and arrogant. FitzJames was noble and generous; Roderick though liberal towards his clan, was very malicious and revengeful.

5. The Sensation produced upon the mind when looking down from an eminence is called 'dizziness.' A *dizzy* tower is one which produces dizziness; a *dizzy* person is one who feels the sensation.

ON "BACON'S ESSAYS," SEE PAGE 20.

1. Notwithstanding the extent of territory of some of the States being great, they are unable either to govern or enlarge it, whilst there are some others having a small territory, so great and so well managed as to be able to rise into eminent monarchies. The Mogul Empire affords an admirable instance of the former. The territory of the Emperor of Delhi extended from Cashmere to Cape Camorin; all the nabobs and rajahs from the Himalaya to Ceylon acknowledged his sovereignty and yet how easily the Empire fell down from its eminence. Rome is an example of the latter. From what insigni-

ficant beginnings, and how gradually the city containing a handful of individuals, rose to be the mistress of the then world cannot but excite a feeling of admiration and reverence. Had Athens again been successful in the Peloponnesian war, no doubt, she would have changed entirely the affairs of the political and historical world.

2. Those States which allow the rights and privileges of their own citizens to strangers, without any great hesitation or restraint are fit for growing into empires. Rome was very liberal in bestowing its *jus civitatis*, not only upon individual peregrines, but upon families ; nay sometimes upon whole cities as in Spain.

BY MAHADAJEE VISHNU,

2nd Year Student, Elphinstone College.

ON "LADY OF THE LAKE," SEE PAGE 16.

1. Time is passing continually away. And the old men who used to take us upon their knee in our infancy, and told us many a tales which were the most marvellous things to us in our boyhood and also their own strange adventures encountered either on the land or the sea, how are all disappeared from the existing things! And a few of their number who are yet alive, how are they weak and wasted & are standing on the shore of dark and endless sea like the ships driven ashore, which are carried away from our sight by the returning tide. Time is continually passing away.

3. "Who spills the foremost foman's life,
That party conquers in the strife."

Two meanings of this prophecy are possible, 1st if we take that any man of the one party kills first any man of the other then the first party will be successful ; or 2nd any man of the one kills the headman or chief of the other then the first party will be victorious. Now if we take either of these meanings still the prophecy holds good. If the first is taken then FitzJames killed at first Red Murdock a clansman of Sir Roderick, therefore James was victorious. If the other meaning is taken then also as FitzJames killed Sir Roderick himself, the head of his own party, Jame's party was victorious. And thus the prophecy was fulfilled.

4. FitzJames was brave, kind noble-hearted, true to his words but once only he was faithless, when he called the border chiefs in order to accompanying him in a hunting excursion. When they all came, he caught them and hung them on their own gates.

Roderick Dhu also was brave, true to his word but of a fierce temper, hard hearted, used to plunder and burn villages in the Lowlands. He was also superstitious and believed in prophecies and omens. He was a freebooter and head of a Highland tribe, called Clan-Alpine. He had killed a Knight in the court of Scotland and in the presence of the king James, therefore he was proclaimed as an out-lawed by him.

5. In the first passage *dizzy* means 'causing giddiness' and in the other it means 'being or becoming giddy.'

BY BALA MANGESH.

3rd Year Student, Elphinstone College.

ON "SAMSON AGONISTES," SEE PAGE 18.

1. From his dress he appears to come with peaceful motives; but judging from his face there is nothing in him but defiance. Whether he comes with peaceful motives or not, to me it is just the same thing. Now that he is come near us, we shall soon learn the purpose of his visit. Harapha and his motives are here respectively compared to a ship and its cargo.

Now that I have told you who I am, you must, as a matter of course, know me if you yourself are known in the least; or that your ignorance of me proves that you yourself are unknown. The circumstance of your being deprived of sight necessitates me to forfeit the honor, of having defeated you and thereby freed my country from the oppressions of its enemy, which I would certainly have gained by fighting a mortal duel with you.

2. *Solis*, 'alone,' hence desolation, solitude; *frango*, 'to break,' hence refrain, refrangible; *fero*, 'to carry,' hence, defer, confer, &c.; *verto*, 'to turn,' hence convert, revert, pervert &c.; *rumpo*, 'to break,' hence, irruption, corruption; *fundo*, 'to pour,' hence, profuse, suffuse, &c.; *medium*, 'middle,' as mediator, immediate.

4. "Oh! dark, dark irrecoverably dark, total eclipse, without hope of day"—this line refers to the mental anguishes which Milton felt during the latter part of his life, on account of the loss of his sight. "To be blind among enemies, oh worse than chains, dungeon, beggary or decrepit old age," this refers to Milton's afflictions, after the Restoration, when he was obliged to betake himself to a solitary place, without friends to condole with him in his distresses.

5. *Decree* is a common noun of the neuter gender, third person, singular number, and in the objective case governed by the preposition *of* understood. *They* is a personal pronoun of the masculine gender, third person, plural number, and in the nominative case to the verb *may pretend*; *may pretend* is a regular transitive verb of the potential mood, present tense, third person plural number, and agreeing with its nominative *they*. *Wise* is an adjective of the positive degree, qualifying *they*. The whole line may be thus put—'Though they may pretend to be never so wise.' *To wife* must be taken to mean 'To be my wife,' then *wife* would be in the case with *next*. The whole must be read thus 'The next *that* I took to be my wife.' *Had taken* is an irregular transitive verb of the indicative mood, past perfect tense, first person singular, and agreeing with its nominative *I*. *Wish*, common noun, neuter gender, third person singular number, and in the vocative case.

6. The doings of the Almighty are just, and can be shown to be such, to all except those who do not believe in His existence at all. If there be any such they walk in the dark, since of such a doctrine there never existed a school, except in the heart of the fool, and no one obtained degrees in it except the fool himself; more numerous than these are those who think His acts to be unjust they being found to contradict His own decrees. The word *obscure* in this piece may be parsed as an adverb, then the meaning of the line would be 'that such men are unknown to others;' and if taken as a noun the line would mean, 'that they walk in the dark.'

ON "HISTORY OF QUEEN ELIZABETH," SEE PAGE 19.

1. *1st*, The Queen's declaring herself in favour of the protestants, (who were the minority,) in opposition to the Catholics (who formed the majority) from the very commencement of her reign; *2nd*, Her ordering, the arrest, trial, and execution of the duke of Norfolk (the highest nobleman in her Kingdom) at a time when

the spirit of the Catholics was excited to its highest pitch ; *3rd*, Her taking measures for assisting the protestants in Scotland in opposition both to the Queen Regent and Mary, and for confining, trying, and executing a sister Queen, Mary of Scots ; *4th*, Her open opposition to the measures of the duke of Guise, the most powerful and influential Catholic nobleman at the time in France ; *5th*, Her openly assisting by force as well as by money the protestants of France and the Netherlands, in opposition to their respective sovereigns—Henry II., Francis II., Charles IX., and Henry III. and Philip II. of Spain ; and thereby involving herself in warfare with the most powerful Catholic princes of the times.

4. Among the most celebrated Soldiers in this reign may be classed Sir Philip Sydney, Drake, and the Earl of Essex ; the first accompanied his uncle the Earl of Leicester in the Netherlands, and there was killed at the battle of Zulphen (1586). He was born in 1535. In him were united both the poet and the soldier. His "Arcadia" is the best known of his works. Drake and Cavendish were the persons who harassed the Spaniards both in Holland and in America. The former was at the head of the expeditions sent to destroy the Spanish fleet at Cadiz and to reinstate Antonio, the rightful Heir to the throne of Portugal. The Earl of Essex was a great favourite of Queen Elizabeth and in that respect was the rival of the Earl of Leicester ; But unlike him he possessed higher talents both as a soldier and a statesman. Owing to the malicious counsels of his enemies, particularly Burleigh and Raleigh, he was appointed to the difficult post of governorship in Ireland, where owing to unpremeditated circumstances his measures completely failed. He privately returned to England in order to avert the anger of Elizabeth, but was unfortunately at last executed. Among the statesmen of this reign the principal is Lord Burleigh, who was always at the ears of his Queen to advise her with his counsels. He must be reckoned among the prose writers of this reign since he wrote an account of Ireland, resembling it is said the style of Bacon's Essays. The principal writers are Bacon, Raleigh, Spencer, Shakespear, and Drayton. The first is the author of a series of Essays on philosophical, literary, and moral subjects. The second is the author of a work entitled the "History of the World." It was written while he was imprisoned by James I. on account of his interfering with the Spanish affairs in America. The third is the

author of the "Faere Queene." The fourth was a dramatic writer. He was born in 1556 at Strafford and died in 1616. At the age of twenty he went to London and was known to hold a share in the "Black-friars theatre." From the year 1590 he wrote two plays annually. These plays being considered the property of the theatre, no great care was taken to preserve them and the name of their authors; this explains the reason of the innumerable mistakes in the earlier editions of Shakespeare's plays. The last was the author of the work entitled the "Polyolbion." It is a geography of the principal towns and cities of England, together with local traditions of each.

(The other questions in the History of the reign of Queen Elizabeth are not answered for want of time.)

BY WASSEWDEW JUGGONATH.

3rd Year Student, Elphinstone College.

ON "SAMSON AGONISTES," SEE PAGE 18.

[Harapha, the strongest of the Philistines, coming to survey every part of Samson's body.]

Chorus.—He comes in a civil dress; but from his look he appears to set every thing at defiance.

Samson.—I care not. His coming in peace or anyhow else is to me the same thing.

Chorus.—We shall know what message he has brought with him presently, for he is drawing near and near.

Harapha.—[When, at the beginning of the interview between Samson and Harapha, Samson asks the latter who he is, his answer is to the effect that] If strong men are well known to all and if you are so known at all, you must know me. I am Harapha of Gath. While being rebuked for vain glory of strength, the pride of Harapha being hurt, he expresses to Samson his regret for losing the opportunity of getting victory over him by a mortal duel; this owing to the blindness of Samson. After the return of Harapha to the Philistine lords, another officer is sent to Samson with an order to take him to a building (where a feast was held) to display before the lords his skill in athletic exercises. When the Chorus advises

Samson to accompany the officer for he has commands with him from the Philistines, he answers that the Philistines cannot drag him by force along the road to the temple of their God Dagon; the commands of the Philistines are no constraints.

2. Defer; *Ferro*, 'I carry;' *de*, 'from;' 'To carry from.' Convert; *Verto*, 'I turn.' Irruption; *Rupto*, 'I break.' Confusion; *Fuso*, 'I mix.' Immediate, *Medium*, 'something intervening.'

4. The particulars in which Samson's afflictions resembled those suffered by Milton are, (a) their wives proving faithless to their bed; (b) their blindness; (c) their helplessness to a certain extent.

(a) Milton married the daughter of one Powel of Oxfordshire who was a royalist. The studious habits of the "republican poet" combined with his republican views soon produced a disgust in his wife, who on a visit to her friends in Oxfordshire never returned. Similarly Samson married a woman of Timnath who in the course of events revealed the secret that was entrusted to her by her husband and formed an alliance with his companion. He was again betrayed in the same way by his second wife Dalila.

(b) Milton by severe study and midnight watchings lost his sight. Samson also was deprived of it by the treacherous conduct of Dalila.

(c) The Israelites doubted the divine inspiration in Samson. Milton seems also I believe to have received no good support from the people in argumentation.

5. *Decree* is a common noun, of the neuter gender, third person, singular number, and in the objective case; governed by the preposition *of* understood.

Pretend they never so wise. The proper construction of it is, I think, 'Let them pretend never to be so wise.'

Pretend is a present infinitive, depending upon the verb *Let*. Thus, *They* would become *Them*.

Wise, an adjective qualifying *They* or *them*.

To wife, is a present infinitive, depending upon the verb *took*.

Had—is a transitive verb, of the subjunctive mood, first person, singular number, agreeing with its nominative *I*. 'O, if that I never had.'

Wish, a common noun and in the nominative absolute.

6. The ways of God are just, and to follow those ways is justifiable in all those who believe in the existence of God. If there be any who think not God at all, they walk in darkness; for there never was a school where such a doctrine was held, except the heart of a fool in which he alone is the doctor or inculcator of that doctrine.

Still there may be many who doubt the justness of the Divine path as it is found to contradict the divine edicts themselves.

BY RAMKRISHNA GOPAL.

4th Year Student, Elphinstone College.

ON "SAMSON AGONISTES," SEE PAGE 18.

1. This is an allusion to Harapha, the giant, who comes to see Samson whose renown as a wrestler, possessing vast strength, has already reached his ear. Samson, being blind, is not able to see that he is coming and therefore the Chorus inform him of it; and tell him, that, from his dress, he appears to be coming with a peaceful purpose, but that, from the manner in which his brow is turned, he seems to bid defiance to all and to consider himself invincible.

Sams.—Whether he comes with a peaceful intent or otherwise, he comes to me;—if to fight, to fight with none but me; if for any other purpose, that purpose must be something connected with myself. Samson judges of this by observing that the giant could have no business with the chorus; and if any, since he has been the cause of the coming of the chorus, he must be connected with it; and so on.

Harapha says to Samson, "you know me, if you yourself are known;" that is, if you are a man of fame, you must know me, who am also a man of fame. He alludes to the circumstance that men of importance are generally known only to those who are themselves of some importance; and not to insignificant persons; for instance, a coolie does not probably know the Governor General of India, much his Secretaries; while people of a higher standing do know them.

When Harapha began to disparage the strength of Samson in the course of the conversation that ensued between them, Samson was enraged and offered a fight to Harapha; but the latter, conscious of his inferiority, declined it, pretending that a duel with a prisoner and a blind man was below his dignity. Samson then says to him, "That honor which I should certainly have gained by winning a mortal duel with you, I shall not have now; because I am prevented by blindness."

When a messenger from the Philistine lords arrived at the prison to take Samson to the Temple of Dagon, the Jewish hero says "Who forces me to go to the" Temple of Dagon. The Philistine lords command and commands are not constraints. I will not obey them. None can force me; I have strength enough to defeat all violence.

2. *Defer* is derived from *de*, 'down,' and *fero*, 'I carry;' *convert*, from *con*, 'together,' and *verto*, 'I turn;' *irruption* from *ir*, 'in,' and *rumpo*, 'I break;' *confusion*, from *con*, 'together,' and *fundo*, 'I pour out;' and *immediate*, from *im*, 'not,' and *medium*, 'a way or means.'

4. Samson Agonistes was blind; so was Milton. The author puts the following words into the mouth of his hero, descriptive of his calamity:—

Light, the principal work of God, to me is extinct,
 And all its various powers of delight,
 Which might, in part my grief have eased.
 Dark, dark, dark, still in the blaze of day,
 Irrecoverably dark; total eclipse.
 Myself, my sepulchre, a moving grave,
 Scarce half I seem to live; dead more than half,
 I should then not have been exiled into the land of darkness.

Samson Agonistes was unfortunate in the selection of his wives; so was Milton. Samson's wives belonged to the nation which he hated; so did Milton's first wife belong to the party opposed to him. He belonged to the Parliamentary party. Both fell from the high position to which they had attained; Samson became a prisoner, and Milton on the Restoration was at first reduced to the same condition, and was very nearly losing his life. Samson's nation was subjected to oppression; so was Milton's party.

5. *Decree*, common noun, neuter gender, 3rd person singular and in the objective case, governed by *of* understood. The 3rd line must be construed thus, 'Though they pretend never so wise.' *Pretend*, regular, intransitive verb, subjunctive mood, 3rd person plural, present tense, nominative.

BY JAVERILAL UMIASHANKUR.

4th Year Student, Elphinstone College.

CN "SAMSON AGONISTES," SEE PAGE 18.

1. The chorus here alludes to Harapha, the giant, whose dress affords an index to his peaceful character, but whose countenance shows him to be a haughty person.

Sam.—Whether he comes to me in the character of a peaceful person, or otherwise, it is the same to me. I do not care what he is.

Cho.—We shall soon come to know what brings him here; literally, what he is filled with, or in other words, what is his mission: Here he approaches. Men whose fame is widely spread do generally know or are acquainted with, many persons, and so Harapha says to Samson, 'If thou art renowned at all, thou dost know me.'

That is, owing to my loss of sight I lose that credit which I would certainly have obtained by inflicting a mortal on thee in a regular fight. But who compells me to go to the temple of Dagon? Certainly I am not to be dragged there. The Philistian Lords, indeed, have given orders to bring me there, but I am not forced to go there by these orders.

2. 'Defer,' *de* means 'down,' and *ferro*, 'I carry.' 'Relate,' *re*, 'back,' *latus*, 'wide.' 'Convert,' *con*, 'together,' *verto*, 'I turn.' 'Irruption,' *ir*, 'out,' *raptus*, 'broken.' 'Confusion,' *con*, 'together,' *fundo*, 'I pour out.' 'Immediate,' *im*, 'without,' *medius*, 'medium.'

4. Milton suffered much from blindness, and these sufferings he

has portrayed in the following lines, where he makes Samson bewail for the loss of his sight :—

But most of all, O, loss of sight of thee I must complain,
Blind among enemies ; worse than chain,
Dungeon, decrepit age.

Dark, dark, dark, amid the blaze of noon,
Irrecoverably dark, total eclipse,
Without all hope of day.

The sun to me is dark
And silent as the moon
Hid in her vacant interlunar cave.
Since light so necessary is to life,
And almost life itself if it be true that light is in the soul,
She in every part ; why was the sight
To such a tender ball as the eye confined,
So obvious and easy to be quenched ?

The poet did not live peaceably among his domestic circle. His matrimony was unfortunate. Hence his dislike for women. This is observable among other passages, from Samson's address to Dalila on her requesting him to receive her into his favour—

Out, out, hyena, these are thy wonted arts
And arts of every woman false like thee.

5. *Decree* is a common noun, of the neuter gender, third person, singular number, in the objective case, and governed by the preposition *of* understood. The sentence, when taken in full, would stand thus : ' Why am I thus bereaved of thy prime decree ?'

They, is a personal pronoun, of the masculine gender, third person, plural number, and in the nominative case, having for its verb *pretend* or *may pretend*, for the sentence may be taken to stand as, ' However they may pretend to be ever so wise.'

Wise is an adjective qualifying the pronoun *they*.

To is a preposition, showing the relation between *wife* and *took*. *Wife* is a common noun, of the neuter gender, third person, singular number and in the objective case and governed by the preposition *to*. *To wife* is ' for a wife.'

Had is an irregular transitive verb, of the indicative mood, past tense, first person singular, having for its nominative *I*.

Wish is a common noun, of the neuter gender, third person, singular number, and in the vocative case.

6. God's ways are just and justifiable to all men except those who do not think that there is God. If there be any such men, they walk in darkness, because there never existed a school except in a fool's heart professing such a doctrine, and even there there was no learned guide but himself to show him his way. Still there may be men who, finding God's ways contradicting his commands, doubt their justice.

In the passage of which this is a paraphrase it is said "who think not God at all." According to grammar, this should have been, 'who think not that there is God at all.' We do not say I think a person, or think a thing. Again, in the last sentence "as to his own edicts found contradicting." It should have been 'as to his own edicts found to contradict or as found to contradict his own edicts.'

PAPERS.

OTHELLO.

1. What tell'st thou me of robbing? This is Venice.
My house is not a grange.

Explain.

2. Speak of me as I am; *nothing extenuate*
Nor set down aught in malice.

Explain. Parse the words in italics.

3. Quote the passage in which Othello describes the manner in which he courted Desdemona.
4. State shortly the plot of Othello.

BUTLER'S ANALOGY.

5. State briefly the fundamental argument of the Analogy.
6. Exemplify the "*argument from ignorance*," as used by Bishop Butler.
7. Distinguish *moral conviction* from *absolute certainty*. And give examples of the kinds of reasoning which tend to produce the one and the other respectively.
8. State Bishop Butler's argument for the immortality of the soul, derived from the indivisibility of consciousness.

CHILDE HAROLD.

9. (a) Paraphrase the following passage, and parse the words printed in italics:—

Lake Lemn woos me with its crystal face,
The *mirror* where the stars and mountains view
The stillness of their aspect in each *trace*
Its clear *depth* yields of their *far* height and hue;
There is too *much* of man here, to look *through*
With a fit mind the might which I behold;
But soon in me shall Loneliness renew
Thoughts hid, but not less cherished than of *old*,
Ere *mingling* in the herd had penn'd me in *their* fold.

- (b) Point out all the *metaphors* in the above passage. Why is Loneliness spelt with a capital L?

- (c) Where is Lake Lemn? Describe the geography or draw a map of the surrounding country.

MILTON'S PARADISE LOST, Book I.

10. Explain fully :—

Whose orb/

Through optic glass the Tuscan artist *view'd*
 At evening from the top of Fesolé
 Or in Valdarno.
 In Vallambrosa, where the Etrurian shades,
 High over-arched, imbower
 When with fierce winds Orion armed
 Hath vexed the Red-Sea coast.

11. Enumerate and distinguish the heathen deities mentioned by Milton in the first book of the Paradise Lost.

12. Mention any obsolete words and expressions you may remember in the Paradise Lost.

13. Give the etymology of the following words :—*Amerced*, *peers*, *puissant*, *resolved*, *beatific*, *reprobate*, *exhalation*, *asphaltus*, *architect*.

14. Parse fully the words printed in italics.

Beyond *compare*
 nor did *there want*
 Cornice or *fricze*
 *till*, the *signal* given,
Behold a wonder!
 nor ever thence
Had risen, or heaved his head, *but that the will*
 And high permission of all-ruling Heaven
 Left him at *large*
 As far as angels' *ken*.

15. Paraphrase (*without expanding*) :—

All these and more came flocking ; but with looks
 Downcast and damp ; yet such wherein appeared
 Obscure some glimpse of joy, to have found their chief
 Not in despair, to have found themselves not lost
 In loss itself : which on his countenance cast
 Like doubtful hue : but he, his wonted pride
 Soon recollecting, with high words that bore
 Semblance of worth, not substance, gently raised
 Their fainting courage and dispelled their fears.

BACON'S ESSAYS.

16. There are states great in territory, and yet not apt to enlarge or command; and some that have a small dimension of stem, and yet apt to be the foundations of great monarchies.

Express the above in your own language, and illustrate it historically.

17. Explain and illustrate—

All states that are liberal of naturalisation towards strangers are fit for empire.

18. Explain fully (both as regards grammar and sense)—

To be master of the sea is an abridgment of a monarchy.

19. Explain—

Sometimes it is seen that the moderator is more troublesome than the actor.

20. Give the etymology and meaning of the words, "trivial, pomp, arrogancy, derive, ostracism, eclipse, traduce, tragedy, comedy, inordinate, insolent, embaseth."

21. Quote any passages you may remember in which Lord Bacon shows the difference between wisdom and cunning in the conduct of the ordinary business of life.

22. What do you know of the following persons mentioned by Lord Bacon?—Comminus, Duke Charles the Hardy, Sejanus, Mæcenas, Themistocles, Heraclitus, Pythagoras.

 RAMBLER.

23. "That man should never suffer his happiness to depend upon external circumstances, is one of the chief precepts of the Stoical philosophy." Expound and exemplify the Stoical doctrine here referred to. Do you see any and what objections to its soundness?

24. "He that is culpable because he has passed the middle point of virtue, is always accounted a fairer object of hope than he who fails by falling short."

Explain fully. What theory of the nature of virtue is involved in this passage?

25. Quote or state the substance of Dr. Johnson's opinions on Friendship.

26. Define:—cheerfulness, good humour, benevolence, generosity, humanity. What is the meaning of the term "social virtues"?

ANSWERS.

[Three hours' time allowed.]

BY BABA GOKHLE.

1st Year Student, Poona College.

ON "BUTLER'S ANALOGY," SEE PAGE 40.

5. The fundamental argument of the Analogy is that whoever denies the Scriptures to have proceeded from the Author of nature on account of certain difficulties must, in common fairness, deny the world to have proceeded from Him and, on the other hand, if there be any likeness between the constitution of Nature and Revealed Religion there is a great presumption that both of these must have the same Author.

6. If it be said against the government of God over this world that he governs it by a round about way, that there is no reason why he should, in the first place, have made men so frail, so liable to temptation, as they are, that he should have placed such objects in this world as should entice them to go by the wrong way, and then should punish them for going by the wrong path. This is, as may be said, something like placing a man in bad company, giving him money to be squandered away in vicious pursuits, and then punishing him for being vicious. The answer that Bishop Butler gives to this and other like objections is that our reason is far below such inquiries as these, that even in the common concerns of life we are unable to discover the causes of effects, and, therefore we should do better to abstain from these considerations. In fact Butler uses this argument in almost every chapter of his Analogy.

7. *Moral conviction* differs from *absolute certainty* in that the former is of the nature of, or rather is the highest degree of, probability, that is, is much more like truth than its contradictory, while the latter is truth itself, or in that the former is got from a repetition of probabilities while the latter is got at once. As for example, our conviction that the sun will rise tomorrow is a moral

conviction and it is formed from the experience of so many days ; while the conviction of the truth of a proposition in Geometry is absolute certainty, and is got at once.

8. The following is the line of reasoning in which Butler proves the immortality of the soul from the indivisibility of consciousness. Supposing a piece of matter to be indivisible, the motion in that would also be indivisible, that is one part of it will not be at rest while the other is in motion, for it is supposed that that body has no parts. So then an indivisible body will have an indivisible power of motion. Conversely if a body has an indivisible power of motion the body must be indivisible. Therefore

All things that have an indivisible power in them are themselves indivisible.

The soul is a thing that has got the indivisible power of consciousness in it.

The soul is indivisible, that is, is immortal.

ON "CHILDE HAROLD," SEE PAGE 40.

9. (a) Oh ! how beautiful is lake Lemán. Its surface is as shining as a crystal. It is, as it were, a mirror in which the stars and the mountains view the calmness of their appearance, with their heights and hues, traced out in their reflections in the clear depths of the lake ; but my mind is not in a state fit to appreciate the sublimity of what I now behold, for it is too much occupied with the concerns of man. However, my being in loneliness now, upon the banks of this lake, will soon bring out those thoughts which were so prominent in my mind before I was penned in the fold of men and which are still not absent.

(b) *Mirror* is a common noun, of the singular number, neuter gender, third person and in the same case with 'face.' *Trace* is a common noun of the singular number, neuter gender, and in the objective case governed by the preposition 'in.' *Depth* is a common noun and nominative to the verb 'yields.' *Of* is a preposition governing 'height and hue' in the objective case. *Far* is an adjective qualifying 'height.' *Much* is an adjective used as a noun, or an adjective qualifying 'something' understood. *Through* is a preposition governing 'might.' *To* is a sign of the present infinitive prefixed to 'look.' *Old* is an adjective used for a noun.

BY DORABJEE PUDUMJEE.

2nd Year Student, Poona College.

ON "BUTLER'S ANALOGY," SEE PAGE 40.

5. The Fundamental Argument of Analogy is this: that in Nature we meet with difficulties which are inexplicable by us; also that in religion there are some difficult points which are inexplicable by us; now he who denies Religion as ordained by God, on account of these difficulties, must also deny Nature as the production of God, on the same ground. And that if there is an analogy between Nature & Religion, there is strong probability that they have one author also.

6. Butler asserts that we should not form our opinions of the Moral World and its constitution, from our preconceived notions of what it might have been or ought to be; and that to answer such Utopian and imaginary doctrines we should only plead human ignorance as to understanding the ways of God. But people would object to this, that Religion is to be judged by what we know, and not from what we do not know, and that the arguments urged in favor of Religion, being founded upon our ignorance, go equal way to prove the opposite. The answer to this is that total ignorance ought by no means to be urged to prove an assertion, but partial ignorance may be, when the probability is on our side. Our ignorance then may be an Argument against those who object to the means employed by God to bring about an end: and it no wise affects the argument given in proof of Religion.

7. *Absolute certainty* arises from demonstrative evidence, in which our senses have actually perceived or felt the object, and of the existence of which thenceforth we have not the slightest doubt. *Moral conviction* arises from probable evidence, but probable evidence of the highest degree of probability, *almost* amounting to absolute certainty. If the king of Siam, who when told that there were countries where by cold, water became as hard stone did not believe it, had been brought into England and shewn the actual fact, his would have been absolute certainty: but if he had not been shewn the fact, but only proved in his own country that it was quite possible by teaching him the Natural sciences, and by making him

read the accounts given by different Travellers, he wd. have been *morally convicted*.

8. All arguments brought forward to prove that our living being is perishable is founded upon the idea that it is divisible. But as consciousness is indivisible, the subject in which consciousness resides must be indivisible also. Our living Agent then being indivisible, is imperishable also : that is to say our soul is immortal.

ON "CHILDE HAROLD," SEE PAGE 40.

9. (a) Lake Lemán attracts me to come near it, with her glassy surface, which appears like a looking glass wherein the stars & mountains see their motionless figures, and the shadows of their great height and colors traced in its clear depth. In me there is much of the nature of man, to perceive the sublimity of this magnificent scenery, as I ought to do. But soon shall loneliness bring back, before I mix myself amongst men, the thoughts at present hidden in me, but which even now I love as intensely as I did before.

(b) *Mirror* common Noun, sing. number, Neuter Gender, placed in apposition 'crystal face.' *Trace* Com. Noun, Objec. Case governed by the preposition 'in.' *Depth* Common Common Noun, case nominative to the verb 'yields.' *Much* adjective: *Mingling* present participle. †

BY DAMODER JUGANATH.

Poona College.

ON "BUTLER'S ANALOGY," SEE PAGE 40.

1. The object of the "Analogy" is not to prove the truth of Revealed Religion, but to confirm it, Its argument is 'if in spite of all difficulties you believe Natural Religion, you must, in common fairness, and to be consistent, believe the Revealed Religion. If they come from the same God, there is an *a priori* probability, that they will each have the same or similar difficulties; and if in spite of all its acknowledged difficulties, you are firmly persuaded of the truth of natural Religion, you are bound to accept Revealed Religion, in spite of an equal amount of possible objections that may be summoned up against it.' It is true that in such reasonings we are not to expect for Demonstrative evidence. In this we must be con-

tent with probable evidence, as in the matters of everyday life. Probable evidence is by its very nature imperfect, and therefore suited to the imperfect mind of man. In fact probability is, with us the very guide of life.

2. Bp. Butler rejects the idea of forming our notions of the moral world and its constitution, solely on our own preconceived notions as to what might or ought to have been; and urges that human ignorance is the best answer to all such useless speculations. He also rejects the habit of forming our notions of right and fitness on principles that in themselves are certain, but are applied to cases where we are not warranted in applying them. Suppose a person were to say that the constitution of the world be best conducted in such and such a manner, another would not be thought guilty for saying that, that man's plan is not the best for making a mankind perfectly happy.

3. The essential difference between *moral conviction* and *absolute certainty* is one of matter; that of the latter being certain, and that of the former being variable and contingent. It is a consequence of this fact, that the former admits of degrees, which range from the very lowest presumption up to the highest point of probability, namely moral conviction. In all probable argument, the mind proceeds upon the principle that like causes produce like effects. The example of moral conviction is, when we say that the sun used to rise for so many days, ~~we~~^{we} expect that it will rise to-morrow. The example of absolute certainty is, when we say that the sun has risen to-day that is as it were points out the presence of the very thing.

4. Bp. Butler says that all presumption of death being the dissolution of our living powers, must go on the idea of their discernibility. But as consciousness is single and indivisible, so is that in which it resides and therefore our living powers are indiscernible. But as for our bodies, they are mere matter, they are accidental adjuncts and no part of ourselves.

1st argument drawn from the above Experiment and observation show that bodies are but material organs, and that consciousness exists quite independent of them.

2nd. There was a time when we were ourselves of very small bulk, and when we might have lost a considerable part of that small body without being destroyed.

3rd. All bodies are in a perpetual flux, yet the living power remains the same.

4th. We cannot determine the exact bulk of the living principle, and yet, unless it is larger than one of the elementary particles of matter, there is no reason to believe it discernible.

5th. We have ourselves passed through many great revolutions of matter; there is no reason, then to think that death will be so very fatal.

6th. We ought to regard our bodies as composed of so many instruments; our eyes and legs for example bearing an analogy to glasses and staves. Now the living powers certainly can live on when these are destroyed; even in sleep they exist without their aid, why then should death destroy them.

ON "CHILDE HAROLD," SEE PAGE 40.

9. (a) Lake Lemman attracts me with the clear surface of its waters, which serves like a mirror, and in which the stars and mountains are so clearly reflected that they can be clearly seen with exact height and colour, though they are at a great distance. There is nothing of man here to disturb me while I am reflecting on the might power of this place which I see at present. But this loneliness and serenity of the place will soon bring into my mind hidden thoughts, before mingling with mankind, which had given me so much pain and uneasiness. These thoughts are not less cherished than those of old.

Mirror is nominative, absolute in apposition with 'face.' *Trace* is a common noun singular third person, in the objective case governed by 'in.' *Depth* is a common noun, singular, neuter gender in the objective case govern by the preposition 'to.' *To look* is present infinitive. *Through* is an adverb. *Old* is a noun put for 'old thoughts' in the objective case, governed by 'of,' plural number. *Mingling* is a present participial adjective. *Much* is a noun put for 'much thing' in the nominative case having the verb 'is.' *Woos* is taken from courting.

(b) *Lonliness* is here personified and L is therefor capital. *Mirror* is also metaphorically used. *Fold* is taken sheeps fold.

(c) Lake Lem is in Switzerland. It is also called the lake of Geneva. The surrounding country is mountainous. In the midst of it there is a ruined fort called Chillon which is rendered immortal by the story of the three confined in it, written by Lord Byron.

No. 2512 of 1858.

GENERAL DEPARTMENT,
Bombay Castle, 13th October 1858.

To the DIRECTOR OF PUBLIC INSTRUCTION.

Letter from the Director of Public Instruction, No. 2021, dated the 9th September 1858, forwarding, for the information of Government, the Report of the examiners for senior scholarships in the Elphinstone and Poona Colleges, and furnishing explanation as to the relation the document bears to previous reports of the Government Colleges, and particularly to the elaborate papers on the two colleges printed by order of Government in 1856.

Resolution of Government on the above, dated 25th September 1858.

With one exception, the reports now submitted by Mr. Howard, with his very interesting and judicious letter of 9th September, are encouraging and satisfactory. The exception is the childish, and, to young men with pretensions to College education, disgraceful misconduct of those Poona students who, while under examination, copied their exercises, or allowed others to copy from them.

2. Leaving these individuals out of the question, the Governor in Council is able to congratulate the students of the Elphinstone and Poona Colleges generally on the progress they have made in the several branches of education since the examinations of December 1855.

3. Mr. Howard should be requested to have his letter, and the reports and exercises which accompany it (and which should be returned to him for this purpose), printed along with his general Education Report.

(True copy).

(Signed) H. L. ANDERSON,
Secretary to Government..