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GUIDE-BOOK

ALLAHABAD SESSION

JANUARY, 1930

A Guide to Allahabad for use by Members of the Seventeenth Session of the Indian Science Congress

ALLAHABAD

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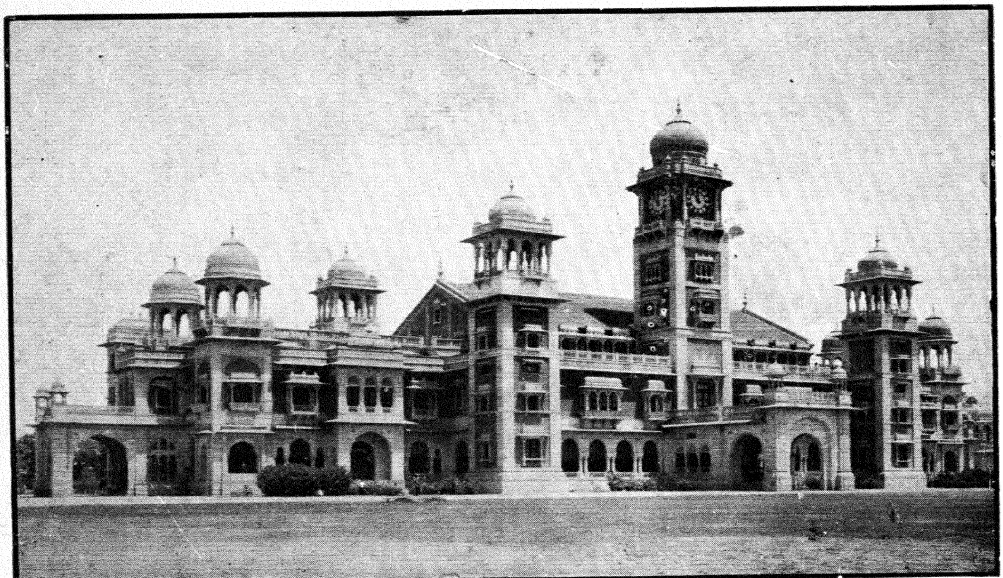


SENATE HOUSE

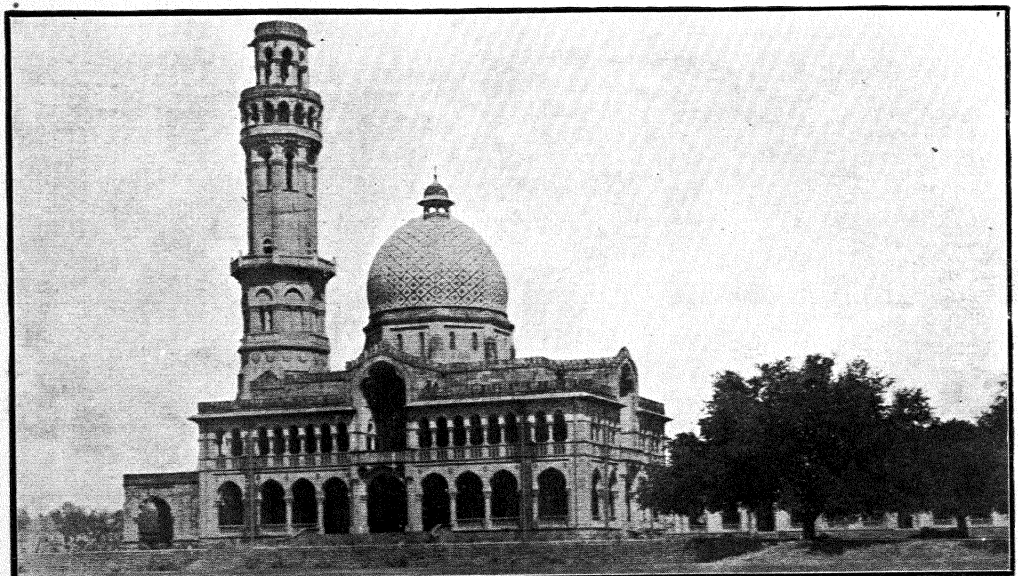
THE DEVELOPMENT OF THE CITY OF ALLAHABAD

THE city of Allahabad attained its present position and importance within the last seventy years, during which time it has been the official capital of what was then known as the North-Western Provinces. After the eventful period of the Sepoy Mutiny the headquarters of the provincial government was transferred to the city of the sacred waters where two of the mightiest of the Himalayan rivers unite to form one majestic stream that spreads plenty and fertility over many a thirsty acre, for several hundreds of miles. Lord Canning transferred to Allahabad the headquarters of the Government in 1858; it was from Allahabad that he issued his instructions for smothering the dying embers of the mutiny in Oudh and Central India; and it was at Allahabad, that the great *darbar* was held where in the presence of a large and distinguished assembly, the first Viceroy of India published to her Indian subjects the proclamation of the great Queen of England.

The High Court of Judicature for the North-Western Provinces replaced the Sudder Dewany and Sudder Nizamat Adalats in 1866, and after holding its sittings in the old court-houses at Agra for nearly three years, the High Court was removed to Allahabad on the 5th May, 1869. The advent of the High Court and of the numerous public offices tended to the expansion of the

city and the civil lines. The accommodation necessary for the large mass of population that located itself permanently in this city led to the establishment of the beautiful civil station known as Cannington which, with its broad roads, its rows of beautiful bungalows, each standing in its own garden amidst a landscape of perpetual green, and its public edifices, bid fair to become one of the most attractive spots in the whole of British India. For housing the growing population beautiful and healthy residences are being built every month and the city is increasing in area. George Town, New Katra, Lukergunj, Bai-ka-Bagh and Bahrana are new residential areas.

In 1877 the administration of Oudh was amalgamated with that of the North-Western Provinces, and all the departments of the two provinces were united into one, except the Court of the Judicial Commissioner of Oudh. In 1887 these provinces got their own Legislative Council and their own University through the efforts of that eminent statesman and accomplished man of letters, Sir Alfred Lyall, who was then the head of the local administration. His successor, Sir Auckland Colvin, was chiefly instrumental in providing Allahabad with a system of water-works which is now unable to meet the demand for water. A new scheme for better supply of water is nearing completion and is expected to remove the scarcity of water felt by residents during the summer. The Muir Central College which was established during the administration of Sir William Muir, had Lowther Castle, now known as the Durbhanga Castle, as its first local habitation; and it continued there



MUIR CENTRAL COLLEGE

till the new buildings, which had been erected principally by public subscriptions, were formally opened by the Marquis of Dufferin in the spring of 1886. Lord Lansdowne visited Allahabad to open the water-works and Lord Elgin came here in 1897 to invest Sir Antony MacDonnell, then the Lieutenant-Governor of these provinces, with the G. C. S. I., which came to him as the deserved reward of his successful famine campaign of 1896-97.

The name of these provinces, formerly known as the North-Western Provinces and Oudh, was changed to that of the United Provinces in 1903, and it was in that year that this city received a visit from Lord Curzon. During the last thirty years educational institutions have multiplied fast. The Allahabad University, which is now a unitary residential and teaching university, accommodates in the attached hostels about 1,000 students who are receiving higher education under an influence which will surely make them good citizens. Girls attend the Crosthwaite Girls' College as well as the University classes. The Muir College and the degree classes of the Ewing Christian College and the Kayastha Pathshala are now merged in the University, the two latter functioning at present as Intermediate Colleges.

For the secondary education of boys and girls there are several Intermediate Colleges and High Schools including the Government Intermediate College and the Wanamaker Girls' High School. The Bengalees of the city have founded the Anglo-Bengali Intermediate College and Jagattaran Girls' High School where boys and girls

of every community are admitted besides those of their own. The Training College is turning out every year a number of successful teachers. Vocational training is not altogether neglected. An Agricultural Institute conducted by missionaries and the Government Carpentry School are doing good work. Leather work is being taught at the Municipal Leather School.

On the 9th of November, 1910, His Excellency the Earl of Minto laid the foundation stone of the proclamation pillar which stands in the midst of a park named after the late Viceroy on the site that witnessed the reading of Queen Victoria's proclamation; and the pillar records in various languages the gracious message of that illustrious sovereign and that repeated fifty years later by her son and successor, Edward VII. The progress made by this city during the last seventy years has been immense.

Allahabad may be called a centre of the printing trade. Two English daily papers, *The Pioneer* and *The Leader*, are printed and published here. *Saraswati*, the oldest and best Hindi monthly, is printed and published by the Indian Press, Ld. The Indian Press and many other printing establishments are located here. Although not a commercial city, Allahabad possesses a flour mill, a glass works and two sugar factories. Steel trunks and brassware are the chief manufactures of Allahabad.

INDIAN PRESS, LTD., ALLAHABAD

THE HISTORY OF ALLAHABAD

THE site of the present city of Allahabad has contained an important Indian town from the earliest times. When the Institutes of Manu were compiled, Allahabad was included in the tract between the Brahmavarta and the Jumna. The Ramayana mentions several places in the Allahabad district, notably Singraur in pargana Nawabgunj where the king of the Bhils is said to have welcomed Rama on his way to the south. It also mentions Rama's journey to the south after crossing the Jumna at Allahabad and notices the undying fig tree in the Patalpuri Temple of the Fort under whose shade Rama, his wife and brother are said to have rested after crossing the river. The same immortal epic further mentions the incident of Bharata, the brother of Rama, coming to seek his elder brother with a princely following and being entertained at the abode of the great sage Bharadwaja, which now forms a famous place of pilgrimage. Antiquarian scholars have identified the tract about Allahabad as having been mentioned in the Mahabharata under the name of Varanavata. General Cunningham, in his Archæological Survey of India, identifies the place known as Kosam with the ancient city of Kausambi. Elphinstone, the great historian, states that after the era of the Mahabharata, Allahabad was included in the kingdom of the Panchalas which included the lower

half of the Gangetic Doab. It is further stated that the last of the Buddhas spent the sixth and ninth years of his incarnation at Kausambi which coincided with the time when Ajatasatru was reigning in Magadha about the middle of the sixth century before the Christian era. Allahabad became included in the kingdom of Asoka about 240 B. C. and this fact is evidenced by the pillar which stands in the Allahabad Fort. The inscription on the pillar was added to by Samudra Gupta which is conclusive evidence of the fact that Allahabad remained a part of the kingdom of Magadha till the end of the second century after Christ.

Coming to more recent times we find the holy city of Prayag mentioned in Kalidasa's *Hero and the Nymph.* This great poet describes with his inimitable grace and felicity of language the scene of the meeting of the two sacred streams which has drawn the attention and fascinated the imagination of many millions of Hindus during a long series of years.

Authentic records show that the Chinese traveller Fa Hian visited Allahabad early in the fourth century of the Christian era and he describes Kausambi on the banks of the Jumna as a place of great importance from the point of view of the Buddhistic religion. The city is also mentioned by Kalidasa in his *Megha Duta.* Huen Thsang began his travels about the end of the third decade of the seventh century of the Christian era. He visited Allahabad, which he calls Prayag, after Buddhism had had its day and while Brahminism was again in the ascendant. He mentions hundreds of temples

where 'the heretic' worshipped, one of which stood prominent among the rest. This was the celebrated temple of Patalpuri. Huen Thsang's description leaves no doubt that by the time that he visited Allahabad the sacred character of the city of Prayag had been thoroughly established and the temple which is now enclosed within the walls of Akbar's Fort had attained the zenith of its fame and importance.

We again find Allahabad as an appanage to the kingdom of Kanauj about 1200 A.D. Jai Chand, the Rathor Chief of Kanauj, succumbed to Shahabuddin Ghori about 1194 A. D., and Allahabad fell under the Mahomedan sway.

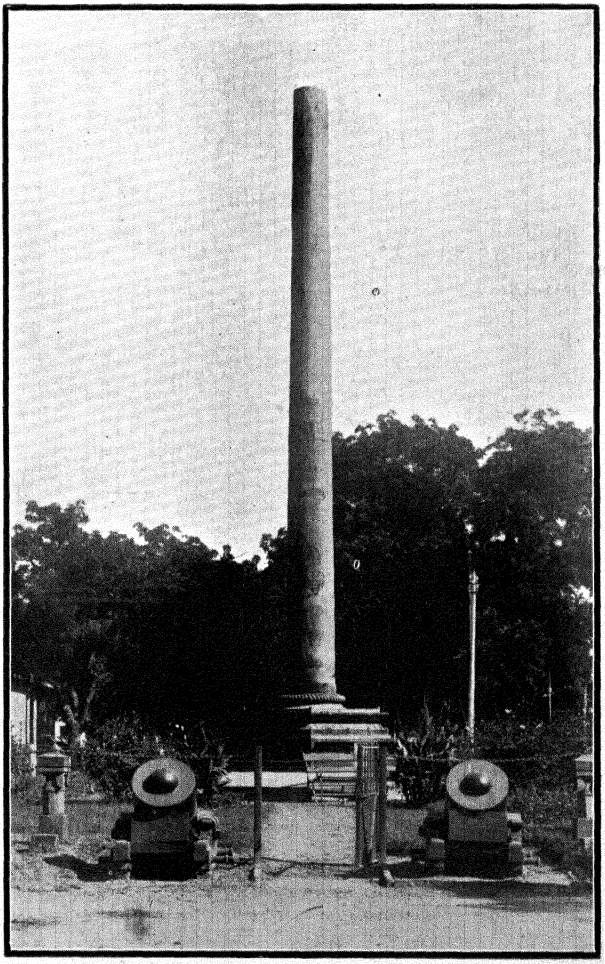
During the reign of Mahomed Tughluq Allahabad suffered with the rest of his dominions. There was a rise in the fortunes of Allahabad in the time of Akbar. That great monarch formed the subah of Allahabad which comprised Ghazipur, Jaunpur, Chunar, Benares, Allahabad, Manickpur, Kara, Bhatghaura, Kalinjar and Kora. The present city of Allahabad was enlarged by him after the formation of the district which comprised among other things the Bhadohi pargana of the family domains of the Maharaja of Benares. The Maharaja of Jaipur, who was one of the principal courtiers of the Moghul sovereign, accompanied his royal suzerain to Allahabad and got a grant of that piece of land on which the greater part of the populous quarter of Katra together with the Muir Central College now stands and of which the Maharaja's descendants still continue to be the ground landlord. The present fort at the

confluence of the Ganges and the Jumna was built by Akbar. General Cunningham states that the fort was completed in the twenty-first year of Akbar's reign. Jahangir, known during his father's life-time by his earlier name of Selim, seized the place in 1600 A. D., and was afterwards appointed governor of Allahabad. Allahabad continued under Moghul governors till about the beginning of the eighteenth century when one Chabila Ram, a Nagar Brahmin, was appointed governor of Allahabad by the Emperor Jehandar Shah. We read in Mill's *History of British India* that his nephew Girdhar raised the standard of revolt after securing possession of Allahabad. By intrigue and diplomacy he managed to make himself secure in his possessions for a time. Syed Husain Ali advanced from Agra and a treaty was entered into between the parties, the result of which was that the fort of Allahabad was made over to Husain Ali.

Mahomed Khan remained Subadar of Allahabad for several years. In 1736 he was succeeded by Sarbuland Khan who was succeeded by Amir Khan, in 1739.

The invasions of the Mahrattas under Peshwa Baji Rao to enforce their claim to a *jagir* of the holy cities of Benares, Allahabad and Muttra commenced from 1736 and continued at irregular intervals till 1761. The Bhonsla Chief of Nagpur came as far as Allahabad in 1739 and after having given up the city to general plunder returned to his capital laden with spoils.

The Mahratta chiefs arranged that the revenues of the subah of Allahabad should be made over to Balaji



ASOKA PILLAR

Baji Rao. The Mahrattas were subsequently subdued by the rising power of the Nawab Wazir of Oudh. The latter was dislodged for a time by the Pathan Chief Ahmad Khan who laid siege to the Allahabad Fort in 1750-51.

In the fateful year of the Battle of Plassey the Nawab Wazir of Oudh succeeded in seizing Allahabad. In 1764 he came into collision with the East India Company and advanced to Benares to meet the English. After a battle which lasted three days the party of the Nawab Wazir fell back on Buxar where there was a battle in 1774 in which the Nawab Wazir was defeated. He then fell back on Allahabad and collected an army there. In the meanwhile the English had entered into an alliance with the Emperor of Delhi and many of the allies of the Nawab Wazir began to desert him and come over to the English camp. A treaty was concluded between the Nawab Wazir of Oudh and the English Company by which the Allahabad district including Kora was taken away from the kingdom of Oudh and made over to Emperor Shah Alum. These districts, according to the account given by Mr. James Mill in his well-known *History of British India,* yielded an annual revenue of twelve lakhs of rupees. The Company promised to pay Shah Alum an annual tribute of fifty lakhs of rupees for the provinces of Bengal and Azimabad, and they took possession of the fort at Allahabad where they erected a factory. Shah Alum resided in the Khusru Bagh at Allahabad till 1771. He afterwards sold the districts of Kora and Allahabad to Shuja-ud-Dowlah

for fifty lakhs of rupees, losing thereby all rights that he had acquired under the previous arrangement with the British. In 1775 on the death of Shuja-ud-Dowlah a treaty was concluded between his son Asaf-ud-Dowlah and the East India Company, by which the former was confirmed in the possession of the districts of Kora and Allahabad on condition of making certain annual payments to the English. These payments were never regularly made and a treaty was entered into between Saadat Ali Khan and the Company at Lucknow on the 14th November, 1801, by which the Allahabad district finally passed into the possession of the English Company during the Governor-Generalship of Marquis of Wellesley.

Allahabad formed the base of operations for the campaigns of Lord Lake in 1803-04, which added the classic cities of Upper India to the dominions of the East India Company. About this time Lt.-Col. Powell with a force from Allahabad invaded Bundelkhand and established British rule over a greater part of it. The pargana of Handia was added to the Allahabad district by the treaty of Lucknow of 1816 during the Governor-Generalship of the Earl of Moira. In 1825 thirteen parganas of the Allahabad district with a revenue of nearly one million sterling were added to the Fatehpur district which had been formed in 1822, and from this time the boundaries of the Allahabad district were practically settled for good.

The district made rapid progress under the settled government of the East India Company though the city

and district, like others, had their ups and downs of prosperity. Severe scarcity was felt in 1803-04 which was tided over by large advances of *takavi* and remissions of revenue. The famine that prevailed in 1837-38 over the greater part of the North-Western Provinces affected Allahabad, and considerable distress was felt here. Before the next famine which visited this district in 1860-61 had come, Allahabad, like the greater part of the area now known as the United Provinces, passed through the stirring events connected with the Indian Mutiny, which broke out at Meerut on the 10th May, 1857. The mutiny was rather late in breaking out at Allahabad. The sixth Native Infantry was affected by the prevalent religious scruples against the use of greased cartridges and broke into open mutiny on the 6th June, 1857. They looted the treasury, released prisoners and murdered a number of Europeans. The liberated prisoners plundered the station and did other mischief. Some of the local people also rebelled. Maulvi Liakat Ali, the leader of the local rebels, took up his residence at the Khusru Bagh and issued a proclamation claiming the allegiance of the inhabitants of Allahabad on behalf of the King of Delhi whose authority he acknowledged. He remained together with his followers in occupation of the city till the Madras Fusiliers, with Colonel Neill as their commander, arrived at Allahabad on the 11th June and assumed the supreme command. Daragunj was recovered and the bridge of boats secured on the 12th June. Jhunsi was stormed on the 13th and a party of Sikhs who acted under Mr. Willock, Joint Magistrate, recovered part of

Kydgunj. On the 15th June Kydgunj and Muthigunj were cleared of the rebels and the following night Maulvi Liakat Ali left the city and remained in hiding till 1872 when he was arrested and tried for waging war against the Queen and sentenced to transportation for life. The Magistrate, Mr. Court, recovered possession of the Kotwali on the 17th and on the 18th the civil station and the villages of Dariabad, Sadiabad and Rasulpur were recovered. Colonel Neill then issued special commissions for the trial of those who had been concerned in the murders or in any way connected with the disturbances, and in the words of the official narrative a stern revenge was taken. One rebel leader Dhokan Singh, who set up the standard of revolt at Dhurawal, a village on the banks of the Jumna, found himself checkmated by the efforts of Babu Peáry Mohan Banerjee, the Munsif of Manjhanpur, who marched against him at the head of a loyal band of followers which he had succeeded in collecting. The action of the fighting Bengali Munsif, who laid down his pen for the sword when circumstances demanded it, can be fitly compared with the cool courage displayed by Monstuart Elphinstone when he rode side by side with the Wellington of the future on the field of Assaye.

Lord Canning arrived at Allahabad in January, 1858. He readjusted the boundaries of the North-Western Provinces, transferred the headquarters of the Government from Agra to Allahabad and appointed Mr. George Edmonstone, who had been his Foreign Secretary, as Lieutenant-Governor of the North-Western Provinces.

KHUSRU BAGH

THE ANTIQUITIES OF ALLAHABAD

IN and around a city which has in the past played such an important part in the histories both of Brahminism and Buddhism one would naturally expect to find a great many objects of antiquarian interest and we must now turn our attention to them. The place of honour must be given to the Patalpuri Temple in the Fort of which the following description is taken from Thornton's Gazetteer: " Below the fort is a subterraneous region entered by a long passage sloping downwards. Its shape is square and the roof supported by pillars. In the middle is a *linga* or phallic emblem and at one end a dead forked tree continually watered with great care by the attendant priests, who maintain that it still retains its sap and vitality but Tieffenthaler describes it as leafless a century ago." "The place is a close loathsome den," continues the Gazetteer and then proceeds to make some comments on the figures of Mahadeva, Ganesha and other objects of worship. The description then continues: " The place is damp from water trickling from its rocky walls. This insignificant moisture is alleged by the superstitious to be the outlet of the river Saraswati which is lost in the sands near Thanesar in Sirhind upwards of four hundred miles to the north-west. The confluence of the Ganges and Jumna at Prayag is called *Tribeni* by the Pauraniks, because three rivers are supposed to meet there but the third is by no means obvious to the sight. It is the

famous Saraswati which comes out of the hills to the west of the Jumna, passes close to Thanesar, loses itself in the sandy desert and reappears at Prayag, humbly oozing from one of the buttresses of the Fort as if ashamed of herself. Indeed she may blush at her own impudence for she is the goddess of learning and knowledge and was then coming down the country with a book in her hand when she entered the sandy desert and was unexpectedly assailed by numerous demons with frightful countenances making a dreadful noise. Ashamed of her own want of forethought she sank into the ground and reappeared at Prayag or Allahabad." The underground position of this temple is due to Akbar's having built up the Fort round it. The temple is doubtless of immense antiquity and the Pragwals say that it was built 10,000 years before the Mahomedan conquest.

At the present day the above description holds good with this modification that the place is no longer a loathsome den, light and air having been freely admitted into it by skylights and apertures placed with great skill just before the great Kumbha Mela of 1906. The place is annually visited by an immense number of pilgrims who resort to Allahabad from all parts of India. The secret of the undying *Akshaya Vata,* which is a banyan tree, is well kept by the priests-in-charge and no one has yet been able to verify the suggestion that when the trunk rots away in course of time it is secretly renewed by the guardians of this sacred object.

Next in importance and antiquity to the Patalpuri Temple is the pillar known as Asoka's Pillar. We can

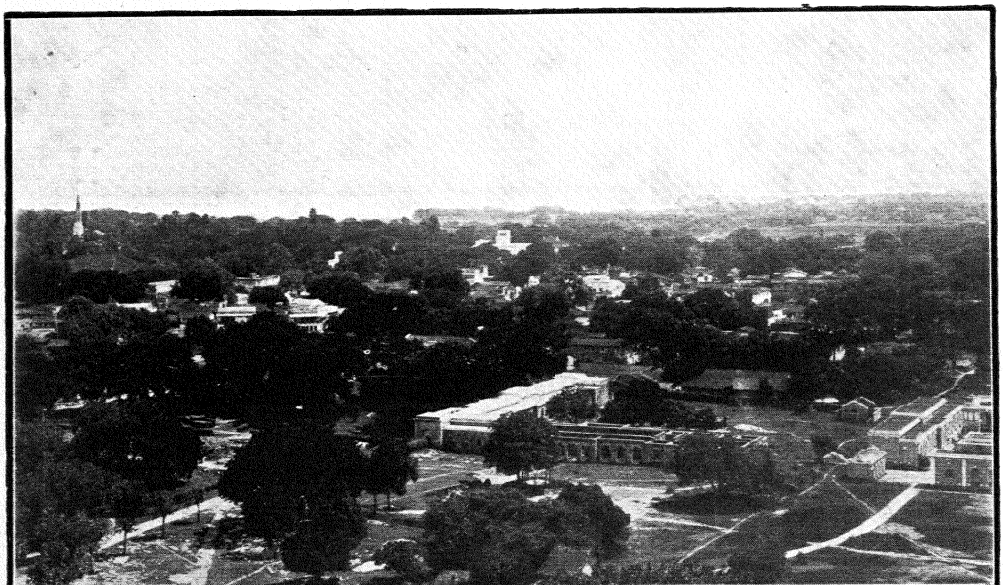
do nothing better than to reproduce an extract from the description of it given by General Cunningham.

" The well-known Allahabad pillar is a single shaft of polished sandstone, 35 feet in length with a lower diameter of 2 feet 11 inches, and an upper diameter of 2 feet 2 inches. The capital of the column was no doubt of the usual bell-shape of Asoka's other pillars, but of this there is now no trace. The circular abacus however still remains with its graceful scroll of alternate lotus and honeysuckle resting on beaded astragalus of Greek origin. This was once surmounted by the statue of a lion but the lion must have disappeared many centuries ago, as when the pillar was re-erected by Jahangir in 1605 A.D. it was crowned by a globe surmounted by a cone as described and sketched by Padre Tieffenthaler in the middle of the next century. It then stood in the middle of the Fort. The great inscription of Asoka containing the same series of six edicts which are found in the other four pillars is engraved in continuous lines around the columns. The letters are uniform in size and are very neatly and deeply engraved. But a great portion of the third and fourth edicts comprising seven lines has been ruthlessly destroyed by the cutting of the vain-glorious inscription of Jahangir recording the names of his ancestors. Two lines of the fifth edict are nearly intact but nearly the whole of the remainder has been lost by the peeling off of the surface of the stone. The sixth edict is complete with the exception of about half a line. Immediately below the Asoka edict comes the long and well-known inscription of Samudra Gupta. The upper

portion of this inscription is confined between a crack in the stone on its left and two short Asoka inscriptions on its right. The lower one of these refers to Asoka's queens. But the upper inscription consisting of four lines is addressed to the rulers of Kausambi. Of middle age inscriptions there is no trace but the mass of short records in rudely cut modern Nagri covers quite as much space as the two inscriptions of Asoka and Samudra. Above the Asoka edicts there is a mass of this modern scribbling equal in size to the Samudra Gupta inscription. But besides this the whole of the Asoka inscriptions is interlined with the same rubbish which is contained below on all sides of the two shorter edicts, one of which has been half obliterated by the modern letters. From the address of Asoka to the rulers of Kausambi it seems probable that the pillar may have been originally erected in that city and afterwards removed to Prayag or Allahabad."

To the visitor to Allahabad Asoka's Pillar is of considerable interest, being one of those commemorative pillars of ancient times which existed in Babylon and Egypt and which was sought to be revived in the iron pillar and the Kutub Minar of Delhi.

The only other object of any antiquarian interest in Allahabad itself is the garden of Khusru which is situated south-west of the present railway station of Allahabad. The garden is in the form of a square and encloses a large area. The gardens are well-kept and abound in fruit trees, flowers and shrubs of all descriptions. Beautiful lawns and walks have been laid out.



AEROPLANE VIEW OF ALLAHABAD

A lofty wall of sandstone which shuts it from the noisy world outside, encloses it on all sides and this is pierced by two gateways of imposing structure, one being to the north and the other to the south. The one to the south is the grander of the two and though it can hardly stand comparison with the magnificent gateway of the Tajmahal it is built on the same plan, being sixty feet in height and fifty in depth. The three mausoleums are of sandstone quarried in the hills near Allahabad. The tomb to the east is that of Sultan Khusru. The middle one is a cenotaph of Nur Jahan, his sister, and the one to the west is the tomb of Sahiba Begum, his mother and wife of Emperor Jahangir. These have the usual decorations of fruits and flowers carved in sandstone but they are not in a good state of preservation. Apart from the tombs stands the house, which is traditionally known as the house of Tamboli Begum who may be the lady known at Fatehpur Sikri as Stamboli Begum or the "Lady of Constantinople." The garden now contains the engine-house, filter-beds and tanks of the Allahabad water-works.

Outside the city of Allahabad there are certain objects of antiquarian interest which require notice. The principal of these is the fort at Garhwa situated in a hollow among low hills about three miles north of Shankargarh railway station on the Allahabad-Jubbulpore section of the East Indian Railway. A large masonry tank with ruins of numerous stone ghats that once existed there, is to be found on the north. The fort is built on a natural elevation reached by a broad

flight of steps and has bastions at the corners. Following the design of most oriental buildings of any grandeur the outer enclosure, divided into numerous apartments for the use of the humbler folk and the retainers of the great ones within, serves as the framework of the inner fort which contained the apartments reserved for the use of the chief and the privileged ones. The pillars and the capitals display numerous decorations representing different periods and different styles of architecture and there are large figures of Vishnu, Mahadeva and another which is identified with Brahma. Some figures of a distinctly Buddhistic type have been discovered here, and between the fort and the large temple to the south remained imbedded for many years many stone figures which recent excavations have unearthed and which were quite fresh with the only exception that the noses of almost all the figures were found wanting and seemed to have been broken off. Another small temple enshrining a large figure of Krishna is to be found to the south-west. General Cunningham has taken pains to collect and translate some of the inscriptions, which show that Garhwa existed in Buddhistic periods and has been considerably added to in more recent times after the decline of Buddhism. One of the temples existed apparently at the close of the eleventh century of the Christian era and the place was occupied by a dynasty of Kayasthas. General Cunningham considers the statues as good examples of Indian sculpture of the twelfth century.

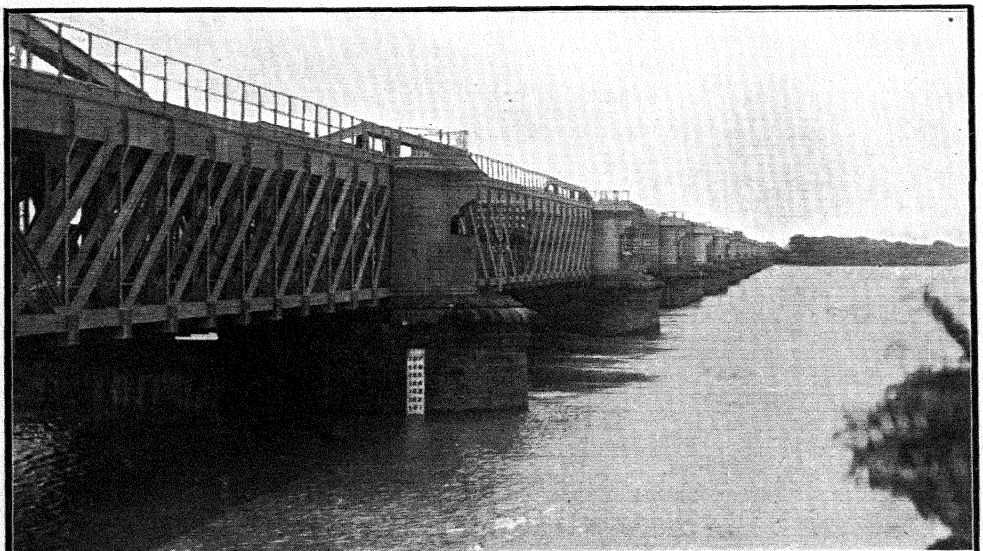
We pass on now to the ancient city of Kausambi

situated on the banks of the Jumna. The city according to tradition was founded by Kosamba, the tenth in descent from the Pururavas, and it came into prominence from the time of Chakra, the eighth in descent from Arjuna, the celebrated warrior-prince of the Pandavas who made Kausambi his capital after he left Hastinapur. It is mentioned in such classic works as the Ramayana, the *Megha Duta* and the *Ratnavali.* Antiquarian researches have now identified the site of the ancient city with the present Kosam and this is confirmed by an inscription, supposed to be of the time of Akbar, which is recorded on a great stone pillar still standing in the midst of the ruin, which have been thus described by General Cunningham.

"The present ruins of Kausambi consist of an immense fortress formed of earthen ramparts and bastions with a circuit of 23,100 feet or exactly four miles three furlongs. The ramparts have a general height of from 30 to 35 feet above the fields but the bastions are considerably higher, those on the north face rising to upwards of 50 feet while those at the south-west and south-east angles are more than 60 feet. In the three main points of name, size and position the present Kosam corresponds exactly with the ancient Kausambi as it is described by the Chinese pilgrim in the seventh century. Huen Thsang describes a statue of Buddha in red sandalwood which he saw at Kausambi and which had been erected by Udayana who reigned from 570 to 540 B. C. In the centre of this enclosure is a Jain temple built in 1834 and dedicated to Parasnath, most probably

on the precise spot where once stood the ancient temple containing this statue. Perhaps the most interesting of all the remains as yet discovered is a large monolith about 40 feet long. The inscriptions on it date from the time of the Guptas down to the present day. It goes by the name of 'Ram ki Chhari' or Rama's Walking Stick.'

Singraur which stands on a headland on the north bank of the Ganges twenty-two miles to the north-west of Allahabad was the *sthan* of Sringi Rishi, a vaulted room of brick with a few fragments of sculpture including the figure of the sun on a four-wheeled chariot drawn by seven horses. On another point of the headland to the north-west of the last is a small tomb of Mahomed Madari inside the courtyard and here there are two Hindu pillars. Singraur is said to have been a large place in former times but the Ganges, by a change of its course, swept away the greater part of it. Half a mile to the north of Singraur is a large mound eighteen feet high called Surya Bhita, or mound of the sun, which is 50 feet broad and 150 feet at the base and it is thickly strewn with broken bricks. The reports of Archæological Survey of India describe how the extensive mounds of ruins at Bhita, which are situated ten miles to the south-west of Allahabad, were first discovered by railway contractors with a keen eye for brick ruins which offer a tempting mine for ballasting the line of railway at a cheap rate. The word *bhita* signifies an earthen mound and is extensively used in connection with ruins situated in other parts of the country. Bhita however



JUMNA BRIDGE

appears to be the old name of the place and it is said to have been mentioned in the *Vira Chartra* of the Jains which alludes to Raja Udayana of the Yaduvamsa who embraced Jainism. A great statue of Mahavira made of sandalwood was the cause of a battle between the Raja of Bhita and the Raja of Ujjain.

The rocky islet of Sujan Deo in the Jumna is alleged to have been one of the extremities of this ruined city, which has been cut off by the gradual encroachments of the river Jumna. This precipitous rock, sixty feet in height, standing in solitary glory in the midst of a broad stream, had on its top a Hindu temple which was destroyed by Shaista Khan in the reign of Emperor Shah Jahan who erected an open decagonal cupola 21 feet in diameter which still exists. The village of Deoria which is situated about 200 yards to the south of Sujan Deo contains ruins showing that it was the site of a great city; statues, pillars, fragments of sculpture and stone umbrellas imbedded in the earth have been excavated here from time to time. Bhita is connected with Deoria by an artificial embankment connecting Deoria with the high mound called Dhi, to the south-west of which lies the principal mass of ruins called Garh or the Fort. The Fort is surrounded by an earthen rampart and at a distance of 25 or 30 feet stood the main structure which, according to the prevalent custom, was surmounted by towers at the corners. The brick ruins represent some important buildings of old days and the stone statue found there indicated the site of a temple. To the north of Deoria is a large sheet of water 3,000 feet in length

and 2,000 feet in breadth whose present size and shape is due to an artificial embankment. It is known locally as the *tal* or lake and has no other specific designation.

We may conclude with a reference to the only other object of antiquarian interest in Allahabad, which is to be found in Colonelgunj, near the junction of the Fort and Mayne roads. No visitor to Allahabad, who comes here for a spiritual purpose, goes away without a visit to the famous Hindu temple of Bharadwaja, situated on the spot where the great sage of that name lived and performed his meditations on a high bank just overlooking the confluence of the two rivers. This place is mentioned in the Ramayana. The temple is an unpretentious building and does not differ from ordinary buildings of this description but the image it enshrines is an object of great veneration to those who follow the Hindu faith.

ALLAHABAD—PRESENT AND FUTURE

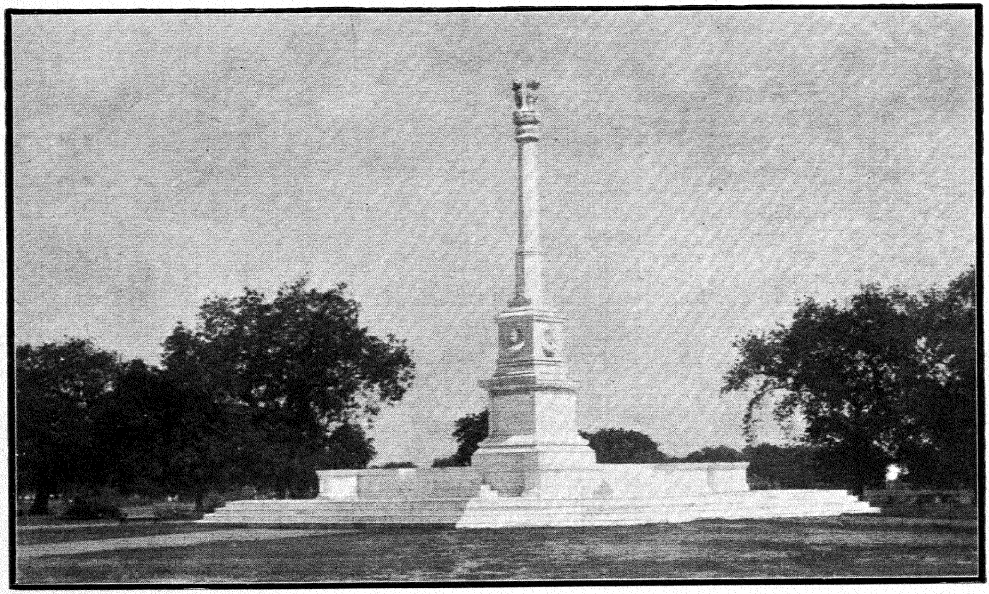
THE prosperity of Allahabad dates from the time when Lord Canning made it the headquarters of the Lieutenant-Governor of what was then known as the North-Western Provinces. The expansion of the city and the civil station dates from that period and the many handsome buildings that now adorn the modern city have been built since then either as private residences or for public institutions that are located here.

The city can be reached by three lines of railways, the oldest of them being the East Indian Railway. Ever since Lord Dalhousie introduced the railway system into the country, Allahabad has been an important railway centre. It is the headquarters of the Allahabad Division of the East Indian Railway. The Allahabad Junction station is very close to the historical Khusru Bagh on the grounds of which stand the engine-house, filter-beds and tanks of the Allahabad water-works. The station buildings, sheds, warehouses, quarters for the employees and the divisional offices occupy a very large area. When Lord Lawrence, the then Viceroy and Governor-General of India, visited Allahabad in 1864 on his way to Simla from Calcutta, the construction of the Jumna Bridge was not completed. The bridge was opened for traffic the next year on the 15th of August and all the delay and worries connected with the crossing of the river were over. The length of the bridge is 3,235 feet and it cost the company about 44½ lakhs of rupees.

The Oudh and Rohilkhand Railway found its way into Allahabad in 1905 and this caused considerable modifications in the station building. The line enters Allahabad through a splendid bridge over the Ganges at Phaphamau not far from the place where the descendants of the Nepalese Rana Sir Jung Bahadur have found a peaceful home under the *aegis* of the British Government and where Sheokoti Mahadeva guards the northern entrance to the holy city. This bridge has the distinction of being the first in India on which no tolls were charged either on passenger or vehicle traffic and it led the way to the abolition of tolls on the Jumna Bridge as well as on other Railway bridges over the greater part of the United Provinces.

The Bengal and North-Western Railway has now got a branch from Benares to the Allahabad City station, known locally as Rambagh station, which is reached by another bridge over the Ganges, not far from the confluence, known as the Izat Bridge.

From time immemorial the confluence has been the chief attraction for visitors. During the summer and winter months the fair colour of the Ganges and the blue waves of the Jumna are quite distinguishable. Not only the strategic position but also the beauty of the spot appealed to the eyes of Emperor Akbar and the result was the massive fort which even now serves the purpose for which it was built. After a plunge in the river pious Hindu visitors go to see the temples that are held to be very old and sacred. The other objects visited by them in the locality are the Minto



PROCLAMATION PILLAR

the Ganges at a distance of about three miles to the east of the confluence. The temple that immortalizes the great sage Bharadwaja is close to Ananda-Bhavan, the residence of Pandit Moti Lal Nehru on the Church Road.

Bharadwaja was not only a sage but a great teacher. His pupils numbered ten thousand. These *brahmacharis* were provided with free board and lodgings by the sage and as such he was a *kulapati.* His abode was not only a hermitage but a university. It is a strange coincidence that after so many centuries the seat of the present Allahabad University with its colleges and hostels is in the neighbourhood of the temple of the great teacher which marks the site of the old *vidyayatana.*

On the other side of the Ganges opposite the Fort is the Samudra-kupa standing on a mound. It is a large well which was apparently sunk by the Emperor Samudra Gupta. Some sixty years ago it was almost filled up, but Baba Sudarsan Das, an enlightened Sadhu from Ayodhya, had the well re-excavated and the upper parapet repaired. A little to the north of Samudra-kupa is Hansa-tirtha, a dilapidated well requiring restoration. The garden-house which is now shown as Hansa-tirtha is not the original *tirtha.* Down below the Samudra-kupa mound is the tomb of a Musalman fakir, who was a contemporary of Kabir.

Pratisthan-puri which is stated in some old works to be the eastern boundary of Prayag is identified with Jhunsi, a small village on the other side of the Ganges

opposite the Fort. It is said to be the capital of the kings of the Lunar race. A few mendicants live at Jhunsi. A wealthy Agarwal banker has built a Dharmashala there and an almshouse is attached to it. Old Alarka-puri is the prosperous village of Arail standing on the south bank of the Ganges and the Jumna.

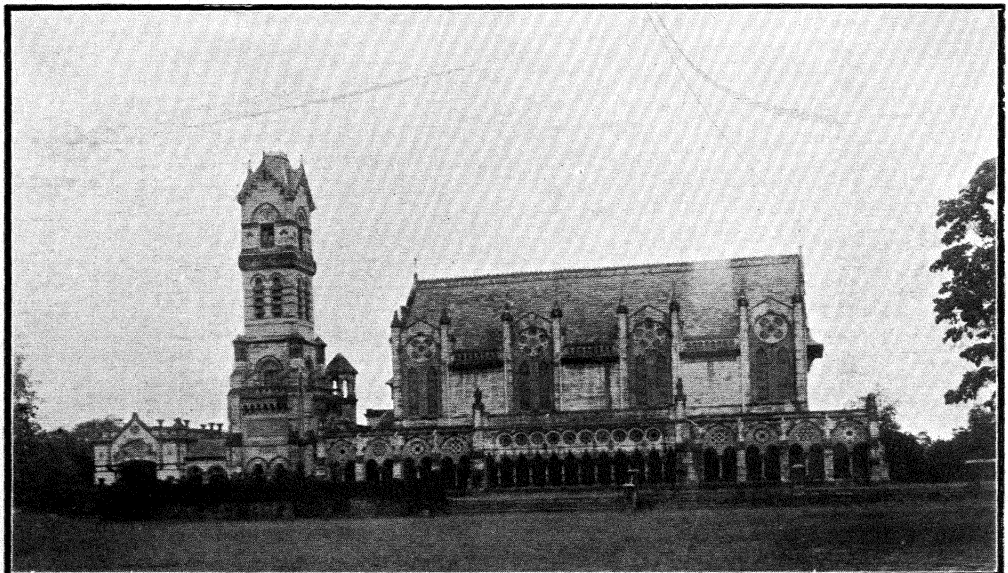
It is said that Chaitanya, the great Vaishnava teacher of Bengal, taught Sri Rup Goswami the tenets of his faith at the Dasaswamedh Temple in Daragunj. Vaishnavas from Bengal often visit it. Chaitanya also stayed on the other side of the Jumna as a guest of Ballabha Bhatta. A temple of the Vaishnavas of the Ballabhacharyya sect stands near the temple of Someswara. The Bhawani Temple at Alopi Bagh is an old shrine and is visited by many people.

The Alfred Park is situated in the centre of the civil station. It is named after Prince Alfred, Duke of Edinburgh, to commemorate his visit. It was commenced in 1870 and took nearly eight years to complete. The park covers an area of 133 acres and is maintained by a Government grant and a grant from the Magh Mela fund. The Band-stand which was originally a present to his fellow-citizens by the late Babu Nilkamal Mitra, one of the most prosperous Bengali residents of Allahabad of the last generation, and has now been rebuilt, stands near the centre surrounded by flower-beds and grass plots laid out with great taste and skill. On the east of the Band-stand stands a marble statue of Queen Victoria, which was unveiled by Sir James La Touche on the 24th March, 1906, and is said to have cost a lakh and a half, the

canopy being constructed of Italian limestone. The Thornhill-Mayne Memorial Building which stands at a short distance to the north of the Band-stand is well worth a visit. The Public Library, which is the only notable library at Allahabad, is located in it. The building material employed is a superior kind of sandstone quarried in the district, while the ornamental pillars came from Italy. The library is maintained by an annual grant from the Magh Mela fund and the whole building which was erected by public subscription is said to have cost Rs. 1,90,000. Another park known as the Macpherson Park is within the Cantonment area. The Macpherson Lake, which is a favourite haunt of anglers from the city, is close to this park.

The Allahabad University was founded in 1887 as an examining university, teaching no other subject but Law. From 1914 chairs and readerships began to be established. After the passing of the Act of 1921 the University became a unitary, teaching and residential one, still retaining control over teaching in colleges beyond a radius of ten miles, which were called associated colleges. The colleges that were under the External Side of the University are now controlled by the Agra University which functioned from July, 1927. So out of the parent University of Allahabad have sprung up five universities, *viz.*, Agra, Aligarh, Benares, Lucknow and Nagpur.

The present University building on the Church Road, which is a very fine specimen of Indian architecture and the foundation stone of which was laid by Sir John Hewett, the then Lieutenant-Governor of these provinces,



PUBLIC LIBRARY

in 1910, is being continually added to, to meet the growing demand for the accommodation of class-rooms, libraries, museums, laboratories and offices.

The Muir Central College, now known as the University School of Science, whose foundation stone was laid by the Earl of Northbrook in 1874 and which was formally opened by the Marquis of Dufferin in 1886, formed the nucleus of the residential university. The college building is in the form of a quadrangle, three sides of which are occupied by class-rooms and on a portion of the southern side is the Vizianagram Hall in which stands a marble bust of Sir William Muir after whom the college was named. There is a lofty tower overlooking the whole building and the hall is surmounted by a dome on which there are decorations of coloured tiles. The original cost of the building was eight lakhs of rupees, the whole amount being raised by public subscriptions, collected specially through the efforts of the late Babu Peary Mohan Banerjee, better known as the fighting munsiff, who was Secretary to the Building Committee. Considerable additions to the building have been made in later years for teaching different subjects of science.

A number of fine hostels are attached to the University. The MacDonnell Hindu Boarding House, erected by public subscriptions raised through the efforts of the late Sir Sundar Lal and Pandit Madan Mohan Malaviya, is a fine building standing on the Thornhill Road. The Muslim Hostel in the Muir College compound was founded through the exertions of the late Maulvi Sami Ullah Khan, C. M. G. Besides these there are the Muir

Hostel, the Jain Hostel for Jain students, Holland Hall, the Sir Sundar Lal Law Hostel and the Kayastha Pathshala University College. Another hostel known as the New Hostel has lately been built. Still the accommodation is not sufficient.

The Government Intermediate College, the Ewing Christian College and the Kayastha Pathshala are all very well-equipped Intermediate Colleges for boys. The Anglo-Bengali School has now been raised to the intermediate standard. The only college for girls is the Crosthwaite Girls' College. There are a good many high schools for boys and girls. Primary education is free at the Municipal Schools.

Besides the Public Library, mention may be made of the Bharati Bhavan Library and the various college and school libraries. There are two Bengali Libraries in the city.

Although the High Court of Allahabad was established in 1866 it could not hold its sittings at this city till the summer of 1869, when the buildings for it were ready. The court at its establishment consisted of a Chief Justice and five judges and now the number of judges is twelve excluding the Chief Justice. The building in which the High Court first sat was one of a block of four which were built of uniform design and materials for the accommodation of various public offices. These buildings are on the Queen's Road. Now all these buildings are occupied by the Secretariat

MACPHERSON LAKE

offices, the offices of the Accountant-General and the Board of Revenue together with the office of the Examiner of Public Works Accounts. When the accommodation allotted to the High Court sixty years ago was found insufficient on account of the increase in judicial work, the Government had to sanction the construction of new buildings for the High Court on the Cawnpore Road. Since the completion of the new buildings the High Court holds its sittings there. Allahabad being the head-quarters of the division as well as the district bearing the same name, the District Courts and the Divisional Offices are located here.

The Mayo Hall is the principal public hall in Allahabad. It is designed to commemorate the short administration of the Earl of Mayo, whose career in this country so well described by Sir William Hunter, was prematurely cut off by the knife of a transported prisoner in the Andamans. This hall was built by public subscription and was completed in 1879 at a cost of 1,85,000 rupees. It is used for all public purposes but the accommodation is not sufficient for any large gathering.

Allahabad is rich in churches and cathedrals which are to be found in all parts of the civil station. All-Saints' Cathedral is on the Canning Road. The Roman Catholic Cathedral occupies extensive grounds between the Edmonstone and the Thornhill roads and was completed in 1879. It is known as St. Joseph's Cathedral and has a tower-clock and four bells. Holy Trinity Church, situated on the Church Road, is one of the buildings that date from a

time long anterior to the Indian Mutiny. The Baptist Chapel on the Elgin Road, St. Andrew's Church and St. David's Church in the Cantonments are other places of public worship resorted to by the Christian population of Allahabad. There is a Native Christian village known as Muirabad with a church, a little to the north of the civil station.

The Allahabad Municipal Board is a self-governing body. It would be a blessing to many if the board could see its way to abolish the octroi duty which makes living so dear at Allahabad. Up to 1869 there was no covered market in the city but one was at last built by the munificence of a Bengali resident of Allahabad, Babu Rameshwar Ray Chaudhuri who had made a fortune as a commissariat contractor. The market was completed in 1873. The present Kotwali is a spacious building which dates from 1874. On the road from the Chowk to the station are the various hospitals, *viz.*, the Colvin Hospital, the Dufferin Hospital and the Manohar Das' Eye Hospital, which last has been named after the head of the premier banking house of Allahabad to whose munificence it owes its foundation. The Civil Hospital for Europeans is on the Stanley Road. Besides these hospitals there are some dispensaries such as the Haripada Infirmary on the Thornhill Road run by the Indian Press, Ld., to perpetuate the memory of its deceased manager Babu Haripada Ghosh, the Jumna Dispensary run by the Jumna Mission, the Seva Samiti and Arya Samaj Dispensaries, the Ramkrishna Sevasram Dispensary

and some others. Rai Bahadur Ramcharan Das enriched Allahabad with two other buildings both useful and ornamental. The splendid ghat on the Jumna, which is known as Baluah ghat, is a great convenience to the large crowd of bathers who visit that ghat. It is a handsome and solid structure of bricks and stone and its cost considerably exceeded the original estimate of a lakh of rupees. The only other pucca bathing ghat is that on the Ganges near the Vasuki Temple in Daragunj, which badly needs repair. The Rambagh is a delightful garden on the Ganges whose grounds are beautifully laid out and whose terrace on the river front reminds one of similar structures on the Jumna at Agra, Muttra and Brindaban. The Rambagh is the property of Rai Ramcharan Das Bahadur and it is an ideal place for a day out in the early autumn when one obtains from its terraces the view of the broad expanse of the Ganges flowing majestically below its foundations with a minimum breadth of a mile and a half.

Although not a commercial city Allahabad is the birth-place of the Allahabad Bank, Ld., which has stood the test of time and is now regarded as one of the best banks in India. Other banks of renown which have their branches in the city are the Imperial Bank of India and the Punjab National Bank, Ld.

The old city has fairly kept pace with time. Amenities of life of the residents have much increased. The city possesses water-works, electric power-house, telephone system and a number of tar-macadam roads.

As the city is thinly populated and is scattered over a very large area, there does not as yet exist any cheap regular service for carrying passengers in it.

The Allahabad Improvement Trust was constituted in 1921 for the improvement and extension of the city. The Trust is at work and has formulated 24 schemes to make the *tirtharaj* a model city. Nineteen of the schemes have already been sanctioned by the Government and are in different stages of progress. When all the schemes will be carried into effect, some future generation might see the king of the holy places take its place among the great cities of India.

THE KUMBHA FAIR OF 1930

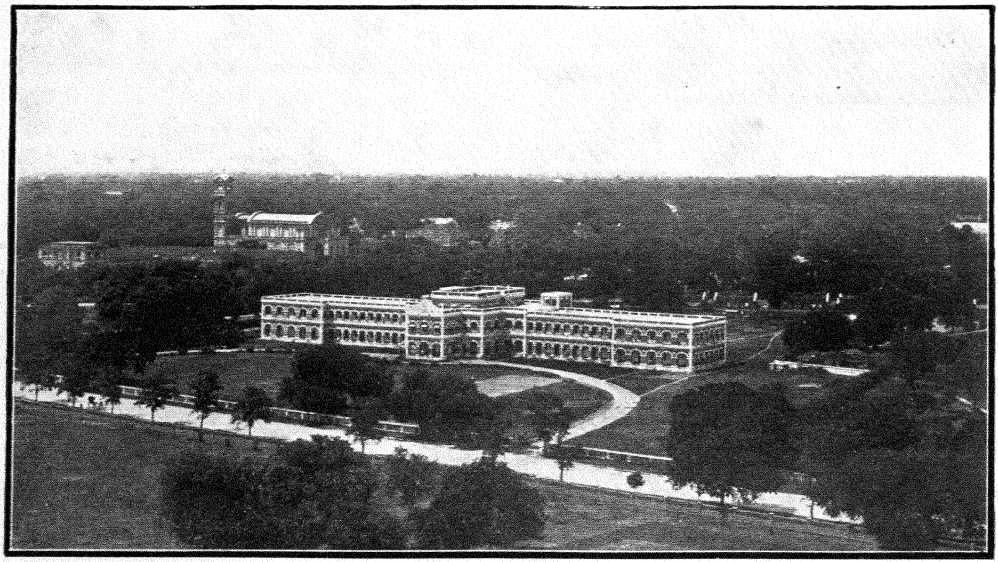
MELA or fair is a very old Indian institution. It may be defined as a socio-religious gathering, having great political and economic effects. Prayag, known as *Triveni* on account of its being the meeting-place of three sacred rivers, the Ganges, the Jumna and the invisible Saraswati, has been from time immemorial regarded by pious Hindus as the most sacred place in the country ; and as the god Brahma performed many *yajnas* or sacrifices here, they call it *tirtharaj* or the holiest of the holy places. King Harshavardhana, the renowned emperor of India, used to hold at Prayag, where the fair water of the Ganges plays with the blue waves of the Jumna, a quinquennial fair, at which rich and poor, saint and sinner, from every part of northern India gathered. These gatherings had great advantages. People from different provinces met together, exchanged their thoughts and profited by discourses with learned men from places other than their own. Those who came from the backward districts, were imbued with advanced thoughts and ideas, and returned home with changed minds. Sadhus and saints solved the queries of many an enquirer. Trade flourished and wealth circulated.

Every year a fair, which is known as Magh Mela, is still held at Prayag, on the very spot where Harsha's fair used to be held, in the month of Magh (January-February). A number of pilgrims, not to be reckoned

in thousands, assemble then from various parts of the country to bathe at the confluence, where a temporary town strings up on the river-bed. Some of these pilgrims live there in temporary huts in order to obtain religious merit by taking a plunge in the river everyday during the whole month, and they are known as *kalpavasis*. The bathing ceremony begins from the last day of the month of Paus (about the middle of January), which is known as *Makar Sankranti*, when the Sun enters the Capricorn. The important bathing days are the *Makar Sankranti*, the *Maghi Amavasya* (the new moon of the month of Magh), the *Vasant Panchami* (the fifth day of the bright fortnight of the month of Magh) and the *Maghi Purnima* (the full moon of the month of Magh). The *Maghi Amavasya* is the most important of all these bathing days, and is eagerly looked forward to by the pious pilgrims.

The *Kumbha* or *Puskara yoga* is regarded as most auspicious by the religious Hindus. By bathing in the sacred rivers at the right hour and right place, the bather is supposed to reap the benefit of bathing on ten million solar-eclipse days. Every twelfth year the Ganges at Prayag is blessed with the sanctity of this *yoga*. On this occasion more than a million pilgrims assemble from every part of the continent of India and beyond, in the hope of having a plunge in the river on the auspicious days. *Ardha* or *Adh Kumbha* occurs every sixth year.

We find in the *North-Western Provinces and Oudh Gazette* of 7th October, 1882, that "every twelfth year when the planet Jupiter is in Aquarius and the Sun in



A VIEW OF MACDONNELL HINDU BOARDING HOUSE AND ITS SURROUNDINGS

Aries, the fair is known as *Kumbha.*" According to Skanda Purana, when the Jupiter and the Sun enter the sign of Capricorn on a full-moon Sunday, the Ganges at Prayag and Hardwar becomes as sacred as the great Puskara. On that auspicious day, either Prayag or Hardwar must take its turn to hold the Kumbha fair.

A mythological story goes that when the Devas and the Danavas churned the Kshiroda Sea, out came last of all Dhanwantari with a vessel of nectar on his head. No sooner did the Devas see the vessel than they made signs to Jayanta, the son of Indra the king of gods, to run away with it. The Danavas, who stood before the face of Vasuki the great snake, who played the part of rope in the churning operations, became almost unconscious on account of the poisonous exhalations of Vasuki, and could not notice the Devas' doings. But their preceptor Sukracharya, who was on the alert, roused the Danavas, and bade them chase Jayanta. Followed by the Danavas, Jayanta ran in different directions. The pursuit lasted 12 days and 12 nights, and at last Jayanta was caught and the vessel taken possession of by the Danavas. Now the Danavas began to quarrel among themselves for drinking first out of the vessel, but Vishnu in the shape of a temptress charmed them, and distributed the contents of the vessel among his favourites, the Devas.

In the scramble among the sons of the sage Kasyapa, *viz.*, the Devas and the Danavas, for the possession of the vessel of nectar, which lasted 12 days and 12 nights, the vessel slippped out of their hands and fell at several places. The places where the *kumbha* or vessel fell, are

held sacred, and the Kumbha fair is held in those places. When the vessel fell to the ground, Vrihaspati (the Jupiter), Chandra (the Moon), Surya (the Sun) and Sani (the Saturn) protected it. Chandra did not allow the nectar to flow out of the vessel, Surya prevented its breakage, Vrihaspati protected the nectar when in the hands of the Danavas, and Sani kept an eye on Jayanta so that he himself might not appropriate it. For this reason, the *Kumbha yoga* occurs at the places where the vessel fell, according to the sign of the zodiac which the Sun, the Moon and the Jupiter enter.

It has been stated above, that the Devas and the Danavas quarrelled over the nectar for 12 days and 12 nights, and the vessel fell twelve times at twelve places in consequence thereof. Therefore, twelve *Kumbha yogas* occur in twelve days of the Devas and twelve years of the mortals. As one day of the Devas is equal to a year of the human beings, twelve days of the Devas are equivalent to twelve years of the men. Out of these twelve *yogas*, four take place in India on the earth, inhabited by men, for the destruction of their sins, and the other eight in other worlds. These eight are meant for the Devas only, and the places of their occurrence cannot be reached by human beings. One who resorts to the right place during the *yoga*, salvation is his, and he is respected even by the gods. The vessel is said to have fallen in four places on the earth, and they are: (1) Hardwar, (2) Prayag, (3) Ujjain and (4) Nasik. From time immemorial, Kumbha fairs have been held in these four sacred cities of India.

The year 1930 will see the holding of the Kumbha Mela at Prayag, the king of all the *tirthas*. The principal bathing days will be the 14th and 29th of January and 3rd and 13th of February. Religiously-minded people from the Himalayas to Cape Comorin and from outside India are already on the move, and are intent on fulfillng their heart's desire by plunging into the sacred water of the Ganges at the auspicious hour. The Railway authorities have already made special arrangements to meet this difficult situation. Railway lines have been extended right up to the Mela grounds. But with all the arrangements made beforehand the task of controlling such heavy traffic will not be an easy one. No doubt the pilgrims come prepared to put up with every hardship they may encounter, still it should be the first care of the Railway authorities to take care of every passenger they undertake to carry.

The task before the Mela authorities is still more difficult. Past experiences have made them wiser. Since the Kumbha fair of 1882 considerable improvements have no doubt been noticed in the management of the city of mats that springs up on the bed of the river. These improvements have followed an agitation started by Mahamahopadhyaya Pandit Adityaram Bhattacharyya, then Professor of Sanskrit in the Muir Central College, for the amelioration of the conditions of the pilgrims. He wrote a series of notes in *The Pioneer* which attracted the attention of the Government and the local authorities, and in consequence the hardships

suffered by the pilgrims have become much less in present times. Of the old residents of the city, Rai Bahadur Ramcharan Das, Lala Gaya Prasad, Babu Charu Chandra Mitra and some other gentlemen helped the Pandit in the matter. After a long and sustained effort made by these gentlemen, improvements have been effected in police and sanitary arrangements. Granting of monopolies to vendors has been abolished, spread of any disease in epidemic form is promptly checked, proper medical arrangement is made for the treatment of the diseased pilgrims on the Mela grounds as well as outside the Mela area.

The Mela reaches its highest point on the Amavasya day. Notwithstanding all the efforts of the police to maintain peace and order, the rush at times is so great that the pilgrims, in their zeal to reach the water, jostle against one another, and the untortunate creature who falls to the ground is crushed to death. Reports of deaths by accidents and injuries are most common during the Kumbha Mela. Fire and drowning accidents are also reported. The police find it even more difficult to deal with the procession of *Akharas* (groups of various religious orders), as members of these bodies are unruly to a certain extent. Conflicts arise among rival parties as to precedence. The Nagas or the naked *sannyasis* generally succeed in bathing first.

The experience of the Kumbha Melas held in 1882, 1894, 1906 and 1918 has opened the eyes of the Officers in charge of the Mela, and every attempt is being made this year to make the fair a success. The city of

HIGH COURT

straw huts is expected this time to enjoy the privileges of a modern town. It will be electrically lit and will have telephone communication. For a good supply of pure drinking water there will be two tube wells over and above the municipal supply. A number of broad roads will be opened for the convenience of the bathers. The main road leading to the confluence will be 225 feet wide. The Railway station will stand close to the Mela grounds. Police station, post and telegraph offices, hospitals and dispensaries will be there. Sweepers will be constantly in attendance to keep the Mela-town clean. Ambulances will be on the spot for the prompt removal of those injured and diseased. Fire brigade will be stationed there to take immediate steps in case of accidental fire or incendiarism. The police force will maintain peace and order and keep an eye on thieves and bad characters.

Various private bodies play no mean part in the management of the fair. The Seva Samiti of Allahabad has formed a corps of 1,200 volunteers to help the pilgrims in their difficulties. The scouts and volunteers of the Samiti will be found everywhere from the railway station to the bathing ghat, and these trained workers will work in co-operation with the Mela officials. In cases of drowning and injuries they are competent to render first aid, and will thus be helpful to the medical organization; in controlling traffic they will work as trained policemen, and thus relieve the police to a certain extent to do more useful work; in extinguishing fire they are no less experienced than any fire-brigade

man. These young men will make their presence and usefulness felt everywhere. Besides the Seva Samiti, other organizations from various parts of India will be on the field. The Ramkrishna Mission, the Bharat Sevasram Sangha and similar bodies will not stay behind. With their usual benevolence they will minister to the needs of the helpless pilgrims.

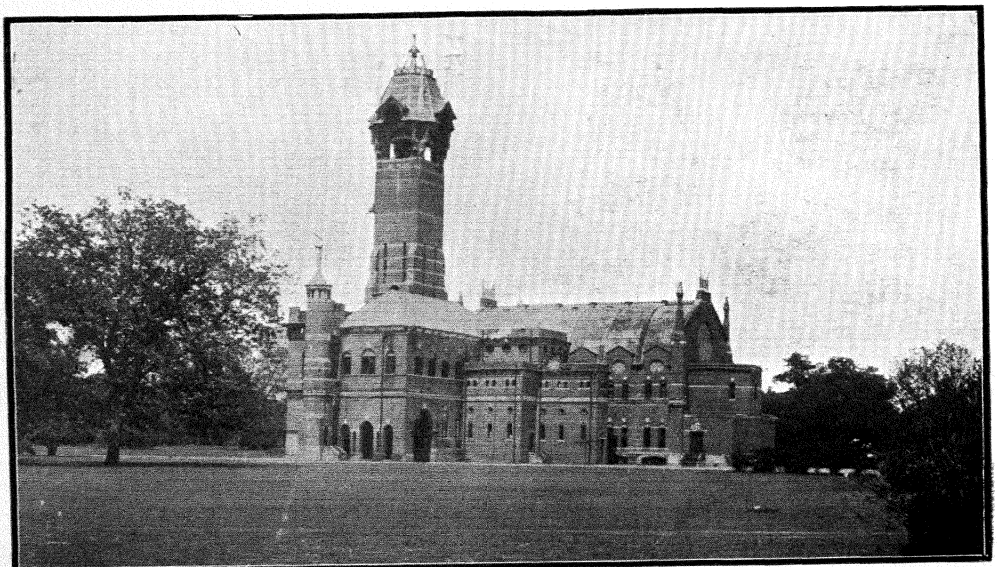
THE UNIVERSITY OF ALLAHABAD

THE University of Allahabad was established by Act XVIII of 1887 which was passed on 23rd September, 1887. It started as an examining university having no teaching staff but that of its School of Law. The Act of 1887 was amended by the Indian Universities Act of 1904. After 1914 chairs, readerships, etc., were established for research work in Economics and Modern History for graduate students. The Allahabad University Act, 1921, came into operation in July, 1922, and reorganized the system of government of the University, changing it into a unitary, teaching and residential one, with control over the quality and character of teaching in the colleges situated outside a radius of ten miles from the Convocation Hall of the University. The colleges outside the University area were known as the associated colleges and were controlled by the External Side of the University. The Internal Side kept control over colleges within the University area. In July, 1927, the Agra University came into existence and the control over the associated colleges, fourteen in number, passed into its hands. Thus the University of Allahabad was relieved of the responsibility of keeping control over the quality and character of teaching given by the associated colleges in its name. The parent University of Allahabad which had jurisdiction over the United Provinces of Agra and Oudh, the

Central Provinces and Berar, and the States included in the Rajputana and Central India Agencies, has gradually given birth to five new universities, the Benares Hindu University being the first of them. The other four in order of seniority are Aligarh, Lucknow, Nagpur and Agra, the last of these being of the affiliating type.

Prior to reorganization, the University had a central administration block consisting of the Senate Hall, a Law College building and a Library block where researches in Economics and History used to be carried on. On reorganization the University acquired the extensive buildings of the Indian Press adjoining the University buildings and the combined block provided accommodation for the Faculty of Arts removed from the Muir Central College, the Faculty of Law, the new Faculty of Economics and Commerce, the Library and the administrative offices. A new block for the Oriental Department has since been constructed. The Faculty of Science got the exclusive use of the Muir College buildings. Considerable additions have from time to time been made to these buildings for the extension of the Physical and Chemical Laboratories and the accommodation of the Department of Botany. Further additions have also been made to the Botanical and Zoological Laboratories.

The Muir Central College, which was made over by the Government to the University, became the nucleus of the University teaching in subjects other than Law. The Ewing Christian College, the Kayastha Pathshala and the Crosthwaite Girls' College were recog-



MAYO HALL

nized as the University Colleges within the meaning of section 2 (*a*) of the Allahabad University Act, 1921. Each of these colleges constitutes a unit of residence for the University students and provides for tutorial and supplementary instruction.

The three hostels maintained by the University for the accommodation of its students are the Muir Hostel, Sir Sundar Lal Law Hostel and the New Hostel. The other hostels, built by public subscriptions or through the munificence of private donors and recognized by the University, are the MacDonnell Hindu Boarding House, the Muslim Hostel, the S. D. Jain Hostel, the Oxford and Cambridge Hostel now known as Holland Hall and the Kayastha Pathshala University College. Lady students reside at the Lady Sundar Lal Hostel attached to the Crosthwaite Girls' College. The accommodation available at the above hostels being insufficient for the increasing number of students there have sprung up other hostels and messes under the direct supervision of the Board of Residence Health and Discipline of the University. The Medical Officer of the University examines periodically the health of its students which number about 2,000 and attends to cases of sickness. There is a Central Dispensary in the Muir College compound maintained by the University for the benefit of its students. Besides a number of lawns and grounds for playing tennis, hockey and football in the colleges and hostels, there is a gymnasium in the Muir College compound under a qualified instructor for the physical culture of the students.

Although some members of the teaching staff live within the University area and some have built houses of their own not far from the University, still more residences are required for the teaching and administrative staff.

The authorities of the University are the Court, the Executive Council, the Academic Council, the Committee of Reference and the Faculties. All items of new expenditure of three thousand rupees and over of a recurring nature, and of ten thousand rupees and over of a non-recurring nature must be referred by the Executive Council to the Committee of Reference. The University has a Muslim Advisory Board which has the right to address the University bodies on any matter affecting Muslim interests and to advise it in any matter affecting the religious convictions or the special interests of the Muslim students.

The officers of the University are the Chancellor, the Vice-Chancellor, the Treasurer, the Registrar, the Proctor and the Librarian. The Visitor to the University is His Excellency the Rt. Hon'ble Edward Frederick Lindley Wood, Baron Irwin of Kirby Underdale, P.C., G.C.S.I., G.C.I.E., Viceroy and Governor-General of India. The present Chancellor is His Excellency Sir William Malcolm Hailey, B.A., G.C.I.E., K.C.S.I., the Governor of the United Provinces of Agra and Oudh. The office of the Vice-Chancellor is being held by Mahamahopadhyaya Dr. Ganganatha Jha, M.A., D. Litt., LL.D., from the year 1923. The present Treasurer is Rai Bahadur Kanhaiya

Lal, M.A., LL.B. Mr. J. M. David, B.A., and Pandit R. C. Dikshit, M.A., are holding the offices of Registrar and Asstt. Registrar respectively. Mr. S. K. Rudra, M.A. (Cantab.), is the present Proctor and Dr. Beni Prasad, M.A., Ph.D., D.Sc. (Lond.), is in charge of the University Library.

The faculties of the University at present number four. The Dean of the Faculty of Arts is Prof. S. G. Dunn, M.A., F.R.G.S., I.E.S. Dr. D. R. Bhattacharya, M.Sc., Ph.D., D. Sc., is the Dean of the Faculty of Science. The Deans of the Faculties of Law, and Economics and Commerce are Dr. J. C. Weir, K.C., B.A., LL.D., and Prof. C. D. Thompson, M.A., respectively.

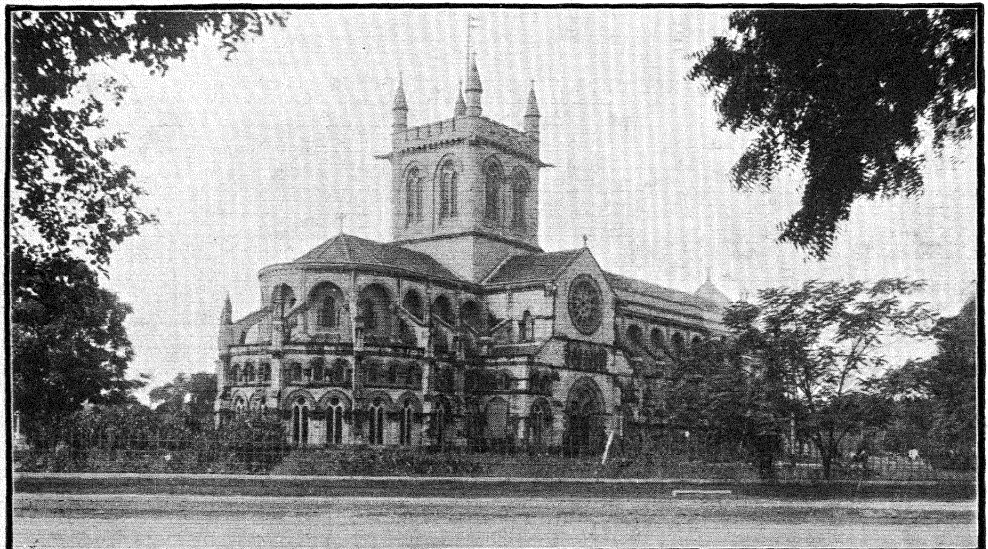
B. A. (Pass and Honours) and M. A. are the degrees in Arts granted by the University. The degrees in Science are B. Sc. and M. Sc. The professional degrees granted by the University are B.Com., LL.B. and LL.M. The Doctors' degrees are D.Litt., D. Sc. and LL.D. Admission to the Bachelor's course is granted to students who have passed the Intermediate Examination of the Board of High School and Intermediate Examination, United Provinces, or of any University established by any Law for the time being in force in British India. The Higher School Certificate Examination of the Cambridge University and the Intermediate Examination of the Mysore University are held to be equivalent to the United Provinces Board's Intermediate Examination. Those students who have passed the Intermediate Examination of the United Provinces Board

or of any Indian University incorporated by Law ; the Commercial Diploma Examination of the Allahabad University or of the Board of High School and Intermediate Education or the Intermediate Examination for the degree of Bachelor of Commerce of the Bombay University, or some higher examination, are admitted to the B. Com. classes. The graduates of this University or of any other University in the British territory recognized by law may get admission to the post-graduate classes.

The University has a large teaching staff of Professors, Readers and Lecturers. The English Department is headed by Prof. S. G. Dunn, M.A., F.R.G.S., of the Indian Educational Service, who is also the Dean of the Faculty of Arts. The three Readers are Pandit Amaranatha Jha, M.A., Pandit Shiva Adhar Pande, M.A., and Mr. S. C. Deb, M.A. There are six Lecturers and one Lady Lecturer in the Department.

Prof. R. D. Ranade, M.A., is the head of the Philosophy Department. Mr. A. C. Mukherjee, M.A., is the Reader in Philosophy, besides whom there are two Lecturers and a Lady Lecturer in the Department.

Besides three Lecturers, one Junior Lecturer and a Lady Lecturer, the History Department has got three Doctors. Dr. Shafaat Ahmad Khan, M.A., Litt. D., is the Professor in charge of the Department. The other two Doctors are the two Readers, Dr. Ram Prasad Tripathi, M.A., D. Sc., and Dr. Ishwari Prasad, M.A., D. Litt.



ALL SAINTS' CATHEDRAL

Dr. Beni Prasad, M.A., Ph. D., D. Sc. (Lond.), is the Reader in charge of the Department of Civics and Politics. He is assisted by one Lecturer and a Part-time Teacher.

Dr. A. Siddiqui is the Professor-in-charge of the Arabic and Persian Department. He is assisted by Syed Muhammad Ali Nami, M.A., Reader, and three Lecturers.

The head of the Sanskrit Department is Dr. P. K. Acharya, M.A., Ph.D., D.Litt., Professor, of the Indian Educational Service. He has got three Lecturers, one Junior Lecturer and a Lady Lecturer to assist him.

Syed Muhammad Zamin Ali, M.A., Lecturer, manages the Urdu Department with one Lecturer and a Junior Lecturer.

The Hindi Department has got two Lecturers, the senior of them being Mr. Dhirendra Varma, M. A.

The Dean of the Faculty of Economics and Commerce, Mr. C. D. Thompson, M. A., is the head of the Economics Department. He is assisted by Mr. S. K. Rudra, M. A. (Cantab.), Reader, five Lecturers, and a Lady Lecturer.

Mr. M. K. Ghosh, M.A., B.Com. (Lond.), Reader in Accountancy, is head of the Department of Commerce and Geography. The Department has got two Lecturers to teach Commerce and Geography.

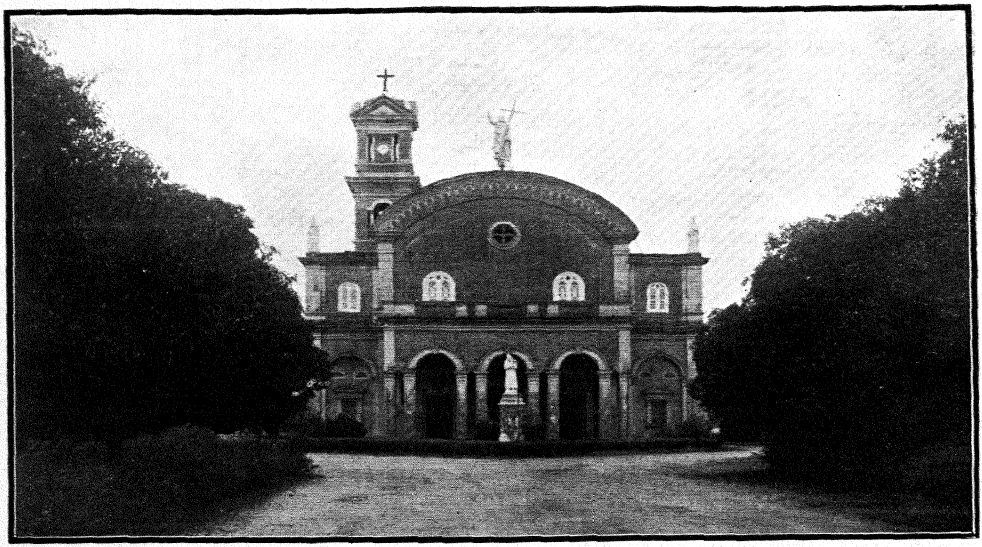
The Dean of the Faculty of Law, Dr. J. C. Weir, K. C., B. A., LL.D., Bar.-at-Law, is the Professor-in-charge of the Law Department. The Readers in the Department are Mr. S. C. Chaudhuri, M.A., LL.B., Advocate and Dr. M. U. S. Jung, M.A., LL. D. (Cantab.), Bar.-at-Law. The Department has got a Part-time Teacher also.

In the Faculty of Science Dr. Meghnad Saha, D. Sc., Fellow of the Royal Society of London, is the head of the Department of Physics. Mr. Saligram Bhargava, M.Sc., is the Reader, besides whom there are two Lecturers, one of whom is a Doctor, and four Demonstrators.

The Professor-in-charge of the Chemistry Department is Dr. N. R. Dhar, D.Sc., of the Indian Educational Service. He is a Fellow of the Institute of Chemistry (London). Rai Sahib S. C. Deb, M.A., Mr. K. P. Chatterjee, M.Sc., F.C.S., A.I.C., and Dr. S. B. Dutt, D.Sc. (Lond.), are the Readers, in addition to whom the Department has got one Lecturer and five Demonstrators.

Mr. A. C. Banerjee, M.A., M.Sc., F.R.A.S., F.L.M.S. (Lond.), of the Indian Educational Service, is the Reader-in-charge of the Mathematics Department. The others teachers in the Department are Dr. Gorakh Prasad, D. Sc., Reader, and four Lecturers.

The Botany Department is under Dr. J. H. Mitter, M.A., B.Sc., Ph.D., the Reader-in-charge. He is assisted



ROMAN CATHOLIC CATHEDRAL

by another Reader, Mr. S. Ranjan, M. Sc., two Lecturers, one Part-time Teacher and two Demonstrators.

Dr. D. R. Bhattacharya, M. Sc., Ph. D., D.Sc., who is the Dean of the Faculty of Science, is the Reader-in-charge of the Department of Zoology. The Department has another Reader, Dr. H. R. Mehra, Ph. D., besides three Lecturers and two Demonstrators.

Prof. D. Kerrin is the Part-time Teacher of French.

Of the three colleges known as the University Colleges, the Ewing Christian College has as its Principal the Rev. Dr. R. C. Rice, Ph.D. The Principal of the Kayastha Pathshala is Dr. Tara Chand, M.A., D.Phil. Miss C. R. Poovaiah, B.A., is the Principal of the Crosthwaite Girls' College. As already stated, these colleges provide for tutorial and supplementary instruction. There is arrangement for giving formal and tutorial teaching to lady students of the B. A. classes separate from the boys at the Crosthwaite Girls' College. Five Lady Lecturers are already on the University staff for the purpose.

The University Library has got a good collection of books and periodicals for the use of students and teachers and for lending out to its members. There are departmental libraries also for the use of the teachers. The Departments of Physics, Chemistry, Botany and Zoology have got a laboratory attached to each, and the Department of Economics has got a museum.

There is provision for research in the University, and a number of scholarships is sanctioned every year for

the purpose. Besides the research scholars the teachers in the University carry on research and contribute papers to leading journals. The Allahabad University Studies published every year by the University is a record of its research work. It also publishes the University Magazine, edited by Pandit Amaranatha Jha, M.A., of the English Department, the contributors to which are mostly students or teachers in the University. Mr. S. K. Rudra, M. A. (Cantab.), of the Economics Department, is the Managing Editor of the Indian Journal of Economics.

Extension work is not neglected. A large number of popular lectures on interesting subjects is arranged by the University.

The Military Training Corps provides for the military training of the University students. The sanctioned strength of the corps is 5 officers and 148 other ranks. The progress so far made by the corps is quite satisfactory.

There are several students' associations, or societies in the University, such as the University Union, the Students' Representative Council, the Athletic Association, the Law Society, the Oriental Society, the Hindi Association, the Urdu Association, the Music Association, the Bengali Union, the Historical Society, the Chemical Society, the Biological Union, the Mathematical Association and the Physics Seminary. Examples of the literary activities of the students are the Holland Hall Magazine, the Jain Hostel Magazine and other periodical publications.

CIVIL HOSPITAL

Besides a number of research scholarships of the value of Rs. 100 a month tenable for one year awarded by the University to M.A.'s and M.Sc.'s annually, there are four scholarships of Rs. 25 a month tenable for one year for post-graduate women-students and medals for students who do best at the B.A., B.Sc. and B.Com. Examinations. The University also awards one D. Litt. and one D.Sc. scholarship each of the value of Rs. 100 per month, six M.A. scholarships of Rs. 30 per month, four M.Sc. scholarships of Rs. 25 per month, all tenable for two years; and five M.Sc. scholarships of Rs. 32 per month tenable for one year, to be awarded on the results of the B.Sc. Honours Examination.

The endowed scholarships, medals and prizes in the University are the following:—

Empress Victoria Readership (Rs. 100 per mensem for three years for researches in Science).

Kamta Prasad Research Scholarships (Two scholarships of Rs. 100 per month each for two years, for Hindus only).

Sir Charles Elliott Scholarship (Rs. 17-8-0 per month for one year, to be awarded yearly for precedence in the B. Sc. Examination).

Griffith Memorial Fund Scholarships (Two scholarships and certain prizes for students who study in the Sanskrit College, Benares).

Lumsden Memorial Scholarships and Gold Medals (One scholarship of Rs. 8 per month for one year for

the student who stands first in Sanskrit at the Intermediate Examination and in the next year for the student who stands first in Arabic at the same examination; also gold medals for the student who stands first at the LL.B. Examination).

Lala Sanwal Das Stipends (Four stipends of the aggregate value of Rs. 50 per month for Khattri or Saraswat Brahman students in the Intermediate and B. A. classes).

Queen-Empress Victoria Jubilee Medal (Two silver medals for two most successful students in the M. A. and B. A. Examinations in one year and for two equally successful students in the M. Sc. and B.Sc. Examinations in the next year).

Ikbal Medal (A gold medal for the first Muhammadan student at the B. A. Examination).

Swarnamayi-Umacharan Prize (A prize worth Rs. 35 for the student who tops the B. Sc. list).

Hemangini-Bhuvaneshwari Book Prize (Annual book prize for the student standing first in Sanskrit at the Intermediate Examination).

Besides the above there are the following scholarships, medals and prizes:—

General Ali Asghar Khan Scholarships, Vizianagram Scholarships, Nawab Ali Asghar Khan's Arabic Scholarships, Rampur Scholarships, Purushottamji Scholarships, Homersham-Cox Medal, Hariprabha Medal, Dr. Kally Das Nundy-Thakomony Medal, Ram Mohan De

Medal, Mahendra Nath Dutt Medal, Peary Mohan Banerjee Gold Medal, Nilkamal Mitra Gold Medal, Tirthanatha Jha Prizes, Maulvi Haider Hussain and Chaudhri Dhian Singh Prize, Dr. E. G. Hill Memorial Prize and S. A. Hill Memorial Prize.

The University is maintained by an annual block grant received from the Government, receipts from examination, admission, class and other fees, hostel receipts, interest on investments and other miscellaneous receipts.

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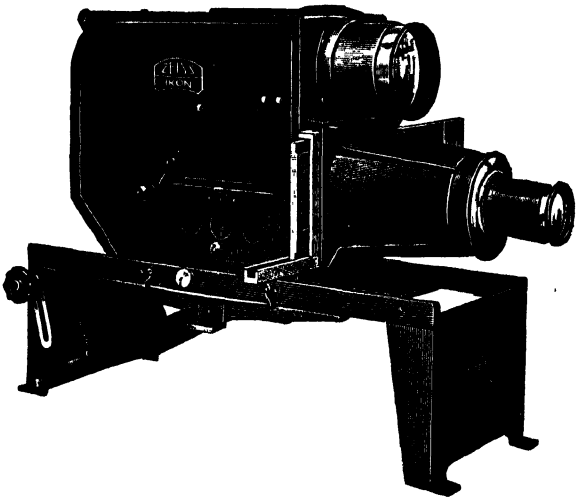

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