

Brought from the Lords. 1853.

S E C O N D R E P O R T

FROM THE

SELECT COMMITTEE OF THE HOUSE OF LORDS,

APPOINTED TO INQUIRE INTO

The Operation of the Act 3 & 4 Will. 4, c. 85, for the better Government of Her Majesty's INDIAN TERRITORIES; and to report their Observations thereon to The House; and to whom leave was given to report from time to time to The House; and to whom were referred several Petitions, Papers and Documents, relative to the subject-matter of the Inquiry;

TOGETHER WITH THE

MINUTES OF EVIDENCE,

APPENDIX AND INDEX THERETO.

Session 1852-3.

Ordered, by The House of Commons, to be Printed,
16 June 1853.

REPORT

MINUTES OF EVIDENCE

APPENDIX

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NAMES OF THE LORDS PRESENT AT EACH SITTING OF THE COMMITTEE.

Die Jovis, 26^o Maii 1853.

The LORD PRESIDENT.
Earl of POWIS.
Earl of HARROWBY.
Earl of STRADBROKE.
Earl of ELLENBOROUGH.
Lord COLCHESTER.

Lord WHARNCLIFFE.
Lord WYNFORD.
Lord GLENELG.
Lord STANLEY of Alderley.
Lord MONTEAGLE of Brandon.
Lord BROUGHTON.

Die Martis, 31^o Maii 1853.

Earl of ALBEMARLE.
Earl of POWIS.
Earl of HARROWBY.
Earl of STRADBROKE.
Earl of ELLENBOROUGH.
Lord ELPHINSTONE.
Lord COLCHESTER.

Lord SOMERHILL.
Lord WHARNCLIFFE.
Lord WYNFORD.
Lord GLENELG.
Lord STANLEY of Alderley.
Lord MONTEAGLE of Brandon.
Lord BROUGHTON.

Die Veneris, 3^o Junii 1853.

The LORD PRESIDENT.
The LORD PRIVY SEAL.
Earl of POWIS.
Earl of ELLENBOROUGH.
Lord Bishop of OXFORD.
Lord MONT EAGLE.

Lord COLCHESTER.
Lord WHARNCLIFFE.
Lord WYNFORD.
Lord STANLEY of Alderley.
Lord MONTEAGLE of Brandon.
Lord

Die Lunæ, 6^o Junii 1853.

The LORD PRESIDENT.
Earl of ALBEMARLE.
Earl of POWIS.
Earl of ELLENBOROUGH.
Lord ELPHINSTONE.

Lord MONT EAGLE.
Lord WHARNCLIFFE.
Lord WYNFORD.
Lord STANLEY of Alderley.
Lord MONTEAGLE of Brandon.

Die Mercurii, 15^o Junii, 1853.

The LORD PRESIDENT.
Earl of ALBEMARLE.
Earl of ELLENBOROUGH.
Lord Bishop of OXFORD.
Lord ELPHINSTONE.
Lord MONT EAGLE.

Lord COLCHESTER.
Lord WYNFORD.
Lord ASHBURTON.
Lord STANLEY of Alderley.
Lord MONTEAGLE of Brandon.

Die Jovis, 16^o Junii 1853.

The LORD PRESIDENT.
Earl of ELLENBOROUGH.
Lord ELPHINSTONE.
Lord WHARNCLIFFE.

Lord WYNFORD.
Lord GLENELG.
Lord STANLEY of Alderley.
Lord MONTEAGLE of Brandon.

Die Martis, 21^o Junii 1853.

The LORD PRESIDENT.
Earl of HARROWBY.
Earl of ELLENBOROUGH.
Lord Bishop of OXFORD.
Lord MONT EAGLE.

Lord WHARNCLIFFE.
Lord WYNFORD.
Lord ASHBURTON.
Lord STANLEY of Alderley.
Lord MONTEAGLE of Brandon.

NAMES OF THE LORDS PRESENT AT EACH SITTING OF THE COMMITTEE—*continued.*

Die Jovis, 23^o Junii 1853.

Earl of ALBEMARLE.
Earl of HARROWBY.
Earl of STRADBROKE.
Earl of ELLENBOROUGH.
Lord MONT EAGLE.
Lord COLCHESTER.

Lord WHARNCLIFFE.
Lord WYNFORD.
Lord ASHBURTON.
Lord STANLEY of Alderley.
Lord MONTEAGLE of Brandon.

Die Martis, 28^o Junii 1853.

The LORD PRESIDENT.
Earl of ALBEMARLE.
Earl of HARROWBY.
Earl of STRADBROKE.
Lord Bishop of OXFORD.
Lord MONT EAGLE.

Lord COLCHESTER.
Lord WHARNCLIFFE.
Lord WYNFORD.
Lord ASHBURTON.
Lord MONTEAGLE of Brandon.

Die Jovis, 30^o Junii 1853.

Marquess of SALISBURY.
Earl of HARROWBY.
Earl of STRADBROKE.
Viscount GOUGH.
Lord Bishop of OXFORD.

Lord MONT EAGLE.
Lord COLCHESTER.
Lord WYNFORD.
Lord STANLEY of Alderley.
Lord MONTEAGLE of Brandon.

Die Martis, 5^o Julii 1853.

The LORD PRESIDENT.
Marquess of SALISBURY.
Earl of HARROWBY.
Earl of STRADBROKE.
Earl of ELLENBOROUGH.
Lord ELPHINSTONE.

Lord GOLVILLE of Culross.
Lord COLCHESTER.
Lord WYNFORD.
Lord STANLEY of Alderley.
Lord BROUGHTON.

Die Jovis, 7^o Julii 1853.

The LORD PRESIDENT.
Earl of ELLENBOROUGH.
Lord Bishop of OXFORD.
Lord ELPHINSTONE.
Lord COLCHESTER.

Lord WHARNCLIFFE.
Lord WYNFORD.
Lord STANLEY of Alderley.
Lord MONTEAGLE of Brandon.

Die Martis, 19^o Julii 1853.

The LORD PRESIDENT.
Earl of HARROWBY.
Earl of ELLENBOROUGH.
Lord Bishop of OXFORD.
Lord ELPHINSTONE.
Lord MONT EAGLE.

Lord WHARNCLIFFE.
Lord WYNFORD.
Lord ASHBURTON.
Lord STANLEY of Alderley.
Lord MONTEAGLE of Brandon.
Lord BROUGHTON.

Die Jovis, 21^o Julii 1853.

Marquess of SALISBURY.
Earl of HARROWBY.
Earl of ELLENBOROUGH.
Lord Bishop of OXFORD.
Lord ELPHINSTONE.

Lord MONT EAGLE.
Lord COLCHESTER.
Lord WYNFORD.
Lord STANLEY of Alderley.
Lord BROUGHTON.

Die Martis, 26^o Julii, 1853.

The LORD PRESIDENT.
Earl of ALBEMARLE.
Earl of POWIS.
Earl of HARROWBY.
Lord Bishop of OXFORD.

Lord ELPHINSTONE.
Lord MONT EAGLE.
Lord WHARNCLIFFE.
Lord WYNFORD.
Lord BROUGHTON.

R E P O R T.

BY THE LORDS COMMITTEES appointed a SELECT COMMITTEE to inquire into the Operation of the Act 3 & 4 Will. 4, c. 85, for the better Government of Her Majesty's INDIAN TERRITORIES, and to report their Observations thereon to the House; and to whom leave was given to report from time to time to the House; and to whom were referred several Petitions, Papers and Documents relative to the subject-matter of the Inquiry :—

ORDERED TO REPORT,

THAT the Committee have again met and further considered the subject-matter referred to them, and have examined several Witnesses in relation thereto; and have directed the MINUTES of EVIDENCE taken before them on the subject of the measures to be adopted, and the institutions established and endowed for the promotion of Education in India, and also on the subject of the ecclesiastical provision for the diffusion of Christian Spiritual Instruction, together with an APPENDIX and INDEX thereto, to be laid before your Lordships.

4th August 1853.

MINUTES OF EVIDENCE.

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A P P E N D I X.

APPENDIX A.

MINUTES OF EVIDENCE taken before the SELECT COMMITTEE of the
HOUSE OF LORDS ON THE EAST INDIA COMPANY'S CHARTER.

Appendix A.

Die Veneris, 18^o Junii 1852.

THE MARQUESS OF SALISBURY in the Chair.

The Venerable ARCHDEACON SHORTLAND is called in, and examined as follows :

Question. WILL you state in what capacity you have served in India ?

Answer. As Archdeacon of Madras, holding at the same time a chaplaincy in the East India Company's service.

In what year did you go out to India ?

In 1832.

How many years since 1832 have you been actually serving in India ?

About 16 or 17 years.

You are well acquainted with the state of the ecclesiastical establishment maintained by the East India Company in the South of India, are you not ?

Yes.

Do you know anything practically concerning its workings in the other Presidencies besides Madras ?

Not personally ; but from general correspondence I have some information, though not so accurate as with regard to Madras.

Your acquaintance with it in Madras is accurate and personal, is it not ?

Certainly.

Will you state to the Committee what is the present arrangement concerning the Bishopric of Madras ; over what extent of country does it extend ?

Over the entire Presidency of Madras ; about 1,100 miles in length, and perhaps between 350 and 400 miles in breadth.

How many stations are there in that extent of territory which need the occasional supervision of the Bishop personally ?

All but a very few of the smallest stations are visited by the Bishop in the course of his visitation ; I think the number may be about 50 or 60, but I cannot state accurately.

Can you state to the Committee how long the visitation of the present diocese of Madras occupies ?

Certainly not less than three years ; it has proved so on the present occasion of the Bishop's visitation ; I speak also from my own experience during the late Bishop's absence, when I visited the diocese.

Then the present state of the diocese of Madras would require that the Bishop should be always in visitation ?

Always, I think, during those portions of the year when it is practicable to travel.

It would, therefore, involve incessant travelling ?

Yes, it would amount to almost incessant travelling ; but, the Bishop may reside two or three months, probably, in the year in Madras itself.

That would be, in your judgment, the outside of the time ?

I think so, certainly.

(20. APP.)

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Is.

*The
Ven. Archdeacon
Shortland.*

18th June 1852.

Appendix A.

*The
Ven. Archdeacon
Shortland.*

18th June 1852.

Is a longer residence at Madras of importance for the episcopal superintendence of the diocese?

As the seat of Government, the residence there of the chief authorities is exceedingly important, and is considered so, I think, by the Government, in a political and civil point of view; and doubtless it is equally important in an ecclesiastical point of view.

When the Bishop is absent from Madras, by whom are his ordinary functions performed?

By the Archdeacon, as the only other ecclesiastical functionary in the diocese.

Has any provision been made in the Act of Parliament to allow the Archdeacon, in the Bishop's absence, to perform those functions?

He is constituted, by the Letters Patent, Commissary as well as Archdeacon, and in both capacities he can act.

Was there not an archdeaconry previously to the formation of the Bishopric of Madras?

Yes.

What amount of salary was paid to the Archdeacon of Madras before that?

£. 2,000 l. a year.

What is the salary as it is now fixed?

£. 300.

In what way is the salary now of the Archdeacon of Madras made up?

With the 300 l. which he has as Archdeacon, he holds a chaplaincy, and receives the income of it.

Does the office of Chaplain interfere with the office of Archdeacon, as exercised at Madras?

I think very much so.

Will you point out to the Committee the way in which it interferes with the office of Archdeacon?

He may hold his chaplaincy, I should explain, in any part of the Presidency of Madras, but he is precluded from employing a Curate, as in England; consequently he must be invariably and constantly confined within the limits of his parochial charge. He is thus prevented from holding his visitations, and, at the same time, is otherwise impeded in administering the functions of his archidiaconal office.

Will you state to the Committee what are the proper functions of a Chaplain?

The public services of the church, and the pastoral charge of a given district, which district frequently includes several minor stations at a distance of 50 or 100 miles, in addition to his principal station.

Is it confined to the military, or is it extended to all Europeans resident?

To all Europeans, and to East Indians, or those of mixed descent.

Practically speaking, then, from your own experience, should you say that the present arrangement made the office of Archdeacon a sinecure?

I think it does so in very many cases.

And that it almost makes it impossible to discharge the duties contemplated in the office of Archdeacon?

I think certainly so, as regards the ecclesiastical functions of the Archdeacon; though I perhaps ought to explain that other duties are imposed upon the Archdeacon which are not, strictly speaking, ecclesiastical, or connected with his archidiaconal office, but which are rather those of the Chaplain-general in England.

Will you state what those are?

Carrying on the correspondence, and superintending the internal arrangements of the Government Ecclesiastical Department.

When the recent Act of the 3 & 4 Will. 4, c. 85, was passed, and which still regulates the office of Archdeacon, does it appear probable that it was contemplated that the Archdeacon would become again the chief resident ecclesiastical authority in the Presidency?

I think it was not contemplated, no provision having been made for the restoration of the salary to him when acting in that capacity in the Bishop's absence.

Practically speaking, when does it still happen?

It happens whenever the Bishop is absent from his diocese, his income ceasing, and necessarily his functions also being suspended in his absence, on his return to England, or on going to any distant settlement.

Does that always happen?

Yes.

From the moment of the embarkation of the Bishop, if he is going to the Cape of Good Hope for the recovery of his health, his salary ceases, does it?

Entirely.

And the income of the See remains undrawn in the Treasury?

Yes.

Upon

Upon such an event happening, the whole labour and responsibility connected with the charge of the diocese devolves upon whom?

Upon the Archdeacon.

Has any provision been made by the Act for the salary reverting to the Archdeacon?

None at all; no provision is made.

Has any compensation at all been made to the Archdeacon during the Bishop's absence?

There is no legal compensation; but the East India Company, on the occasion of my being in this position for 3½ years, after a very long correspondence, and on the earnest recommendation of the Metropolitan and the Madras Government, at last consented to give a small allowance; but there was not a legal obligation to do so.

Will you state to their Lordships what allowance the East India Company did make in the case you have referred to?

They gave nearly a fourth of the Bishop's salary in addition to the Archdeacon's.

How near would that bring the salary up to what the Archdeacon formerly received?

It would be about one-fourth less than he formerly received.

Will you state to the Committee for how long a period, since you have been Archdeacon of Madras, you have practically occupied that position?

On two occasions about 3½ years.

The cause of the Bishop's absence being what?

In the first place he was acting Metropolitan of India during the absence of the Metropolitan, and subsequently on his return to England, in 1847, for the recovery of his health.

In the former case he left his diocese to go to the Calcutta Presidency as Metropolitan?

Yes.

Being absent from his diocese, the care devolved upon the Archdeacon?

Yes, as his Lordship's Commissary.

What was the effect of that absence upon the income of the Bishop of Madras?

The Bishop of Madras receives, by a special provision, 10,000 rupees a year, I think, additional to his own salary.

When he acts as Metropolitan?

Yes.

During that time the whole of the salary of the Bishop of Calcutta is impounded in the Treasury?

The Bishop of Calcutta, returning, not upon sick leave, for which there is no provision, but on furlough after a prescribed period, receives, I think, 1,500 £. a year as furlough allowance.

What is the difference between the furlough allowance and the retiring pension?

I believe the amount is the same. It is only for a limited period of 18 months that a special Act allows him to be absent on furlough.

After a certain period of service has elapsed?

After ten years, in the case of the Metropolitan.

Are you aware whether similar causes have thrown, in the diocese of Bombay, the whole episcopal anxiety and management into the hands of the Archdeacon there?

Yes, the same case has occurred precisely, though not quite for so long a time.

Under these circumstances, is it desired by those who take an interest in the efficiency of the Church in the diocese of Madras that any alteration should be made in the law upon the occasion of the renewal of the Charter?

I think it is desired that in the event of no subdivision of the diocese taking place, the Archdeacon should be made more effective as Archdeacon.

But would that be an arrangement which, upon the whole, your experience would lead you to think the best, or to increase the number of Bishops in that Presidency?

I think, most unquestionably, an increase of Bishops and the subdivision of the diocese of Madras would be preferable, because the Archdeacon is, of course, comparatively ineffective during the Bishop's absence; whereas a Bishop so near at hand would be able to administer the functions of the absent Bishop effectively.

Might such an increase take place of the episcopate in Southern India by a re-arrangement of the present salaries, without throwing any increased burden upon the East India Company?

I think it might. The abolition of the present Archdeaconries has been suggested with the view, as vacancies occur, to increase the episcopate.

Will you point out to the Committee, in detail, the way in which that would work; where, in such a case, would you propose that the seat of the new Bishopric for Southern India should be fixed?

For the southern division of the present diocese I should say Trichinopoly, as an important station, and as having a very large number of clergy in its neighbourhood.

Appendix A.

The
Ven. Archdeacon
Shortland.

18th June 1852.

What would be the number of clergy at present who would be under such a charge?
About 50.

Will you point out to the Committee the way in which the salary for such increased episcopate might be provided for, without materially increasing the expenses of the East India Company?

I think the present salary of the Archdeacon, as Archdeacon and Chaplain, ought to suffice for a Bishopric under such circumstances, looking at it as a question of economy. This, however, would not be a liberal salary; on the contrary, it would be a very small one for the office of Bishop.

What is the salary of a Chaplain?
Seven hundred rupees a month, which is about 800 *l.* a year.

A senior Government Chaplain has 1,200 rupees monthly?
Yes.

That would be rather more than 1,400 *l.* a year?
Yes.

Therefore, the 300 *l.* additional of the Archdeacon and that together would make not, perhaps, a perfectly sufficient salary, but nearly so?
I think so.

You would probably think that it should not be less than that of a senior Chaplain?
I think not.

In the event of such an arrangement, how would the functions which you have described of the Archdeacon, of a civic kind—rather, those of overlooking—be discharged; would the Bishop of Madras be able to undertake, when so relieved of that part of his diocese, those other general duties which are now discharged by the Archdeacon?

The late Bishop invariably discharged those duties himself. It is a new arrangement since the arrival of the present Bishop, their devolving upon the Archdeacon; it is only necessary, therefore, to revert to the former system.

Then, with regard to the specific functions of the Chaplain, how would they be discharged if the Bishop received the Chaplain's salary?

I should mention that the East India Company dispose of their Chaplains precisely as they think proper. There is now one of their Chaplains attached to the Bishop as domestic Chaplain, who is exempted from all pastoral duty. The subject of the Archdeacon being relieved from pastoral duty has been frequently mooted; and the East India Company might adopt that arrangement in case of the supposed second Bishopric.

But if you merely turn the present Chaplain into a Bishop, and you have to provide another Chaplain, at the same salary as the present Chaplain, you would really make no saving to the funds of the East India Company?

There would strictly be no saving, except as regards the salary of the Archdeaconry; but there is a mode which I believe is adopted in the Colonies frequently, and that is permitting a Bishop charged with pastoral duties to employ a Curate, as in England; but that is now prohibited by the regulations of the East India Company.

Are the Committee to understand that your recommendation would be the foundation of another Bishopric—say, at Trichinopoly?
Yes.

And that the advantages you would expect to derive from that would first be the superintendence of the diocese at large, which is now impossible?

I would not say impossible, but exceedingly difficult, and involving more fatigue than can be reasonably expected, without a total sacrifice of health and, ultimately, of life.

Without the Bishop being continually on his visitation?
Yes, during a great part of the year.

You would also suggest that, as being important in the frequent cases of the Bishop's temporary absence from his diocese from ill health?

Yes; most important in that case; and I think it would meet that very great difficulty.

You would suggest provisions to enable the neighbouring Bishop to supply the place of the absent Bishop for a time?
Yes.

You would constitute unpaid Archdeaconries, as in Ceylon?
Yes; I think this desirable.

And by that means you think the additional expense of such an arrangement might be very trifling?

I think it would be small, and not worth consideration, in comparison with the advantages derived.

Will you now state to the Committee anything that your practical experience enables you to state concerning the supply of clergy for the army, for the civil servants of the Company, and for the East Indians in that part of the country with which you are best acquainted; first of all, can you give the Committee any idea of how many Christians there are, members of the Church of England, in that southern Presidency?

There

There is no census taken in India, and consequently it is very difficult, indeed almost impossible, to ascertain the number of East Indians, even in Madras itself.

You are not able to state ?

No.

Is there any estimate of the number of Christians in Trichinopoly and in the southern districts ?

Of course that could be ascertained, with regard to the military, from the Government records ; but with respect to the East Indians, there is no census taken, and a great difficulty has always been felt in ascertaining how many there are.

How are the clergy of the Anglo-Indian Church at present maintained ?

There is a Government Establishment, and the whole Presidency is divided into ecclesiastical districts, of which there are 21, I think.

Each supplied with a Chaplain ?

Each district is supplied with a Chaplain.

But, as you apprehend, that would be the principle upon which the East India Company would be bound to provide such instruments of moral and religious instruction ?

It appears to me unquestionably to have been recognised by the Legislature, that all the servants of the State are entitled to Christian instruction by the Government Chaplains.

That is, the European and East Indian servants of the Company, civil and military, with their families ?

Yes ; I should say, however, that the duty of the Chaplains, according to their licenses, is to attend to all, whether in the service of the State or not.

Has this obligation been adequately fulfilled ?

I think the supply of Chaplains has been decidedly insufficient, and that due regard has not been given to the great number who are always unavoidably absent on sick certificate in India, or who have returned to England on furlough.

Can you state any instances which have occurred, under your own knowledge, of the vacancy of such Government chaplainships ?

When I was myself in charge of the diocese, one district was vacant for two years, and the Government could not supply a Chaplain ; another district was vacant for about 18 months ; and a third, in Madras itself, for some months.

During such an absence, how are the services of the Church and of religion discharged ?

The Bishop, or in his absence his Commissary, makes the best arrangement he can, and if he can get a clergyman who is passing in the neighbourhood to visit the place, he does so ; as to the Church in Madras, connected with which is a very important district, I was able to obtain the services of the missionary clergy and other clergymen not connected with the Government, and one service, I think, was performed on every Sunday.

Have not the districts subordinate stations ?

All of them, with the exception of one or two in Madras.

Are those sometimes at a distance of from 50 to 200 miles from the principal station of the Chaplain ?

There are several as far, I think, as 200 miles, and even a greater distance ; others 50 miles, and some only 10 or 20 miles, or less.

Have the Chaplains, when they have those subordinate stations under them, assistants, in the nature of Curates, maintained for them ?

Not any ; nor are they, I believe, allowed to employ Curates themselves.

They are made personally responsible for all the duties of their principal station at those subordinate stations, which are distant in some cases more than 200 miles ?

They are not responsible for the duties of the smaller stations, except when they are themselves visiting them.

But there is no other provision made ?

No.

During the absence of one of those Chaplains from his district, there would be no provision made either for the performance of the duties at head quarters, or for the performance of the duties at the subordinate stations ?

None ; that is, unless another Chaplain could be sent.

And that is very infrequently possible ?

It is frequently impossible ; at other times, of course, a provision may be and is made.

How could another Chaplain, in such circumstances, be disposable without voiding his own district ?

A Chaplain may have returned from England, or from any distant settlement, or from any place where he has been absent on sick leave ; I should mention also, that in those cases a less important district is vacated to supply the more important.

Is there not a regulation by which laymen are empowered to perform services in those cases ?

Yes.

(20. APP.)

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And

Appendix A.

The
Ven. Archdeacon
Shortland.

18th June 1852.

Appendix A.

*The
Ven. Archdeacon
Shortland.*

18th June 1852.

And the Bishop and Chaplain are inhibited from employing another Clergyman, are they not?

There is no inhibition as regards a clergyman, I believe; but the commanding officer, the senior military officer, has the approval of the choice made by the Chaplain in the case of a layman, and if he does not approve of such choice, he sets it aside, and appoints whom he likes.

Could he disapprove of a Chaplain in holy orders, and could he appoint a layman in his stead to do the duty?

No; but, in the absence of a clergyman, the Chaplain may select a layman to read the service and sermons approved by himself, under the sanction of the Bishop; and that selection may be set aside, as has been done in a recent case, by the commanding officer.

Are you familiar with a case that happened at Visagapatam on that subject?

I have seen the correspondence.

Can you state whether the senior commanding officer was a dissenter from the Church of England or not?

He was.

Did he not refuse to sanction the appointment of a Chaplain in holy orders to do the duty, and did he not, instead of him, appoint a subaltern invalid officer?

Not a Chaplain in holy orders; a layman was appointed by the Chaplain, there being no clergyman, and that appointment was set aside, and the party was prevented from performing the duty, and another person, a subaltern invalid officer appointed, to whom both the Chaplain and the Bishop decidedly objected.

And he was appointed by the authority of the military officer, who was a dissenter from the Church, was he not?

Yes.

Under that authority he officiated, not in the barracks, but in the reading-desk of the church?

In the church; I conclude in the reading-desk.

But the service which he read, I presume, was the service of the Church of England?

Yes, I conclude so.

Will you point out to the Committee any peculiar disadvantages which have struck you as accruing to the cause of religion from this vacancy of the districts?

At the principal stations the interruptions of the services, and their performance in an irregular manner, and the discontinuance of the pastoral duties during the absence of the Chaplain in visiting the smaller stations, must necessarily be very injurious; while at the smaller stations it leads to great immorality and irregularities. The non-observance of the Sabbath-day, and the want of authorised religious ordinances, have an injurious and demoralizing effect upon the young members of the civil and military services.

Is not that peculiarly aggravated in a heathen country, where the heathen are all around them?

I should say, certainly so.

Was not it, till recently, the privilege of the chief military officer, and the subaltern staff officers under him, to administer baptism publicly, with all the forms of the church and sponsors?

It was.

Those rights, or supposed rights, have led, have they not, to some collision with the ecclesiastical authorities, and considerable correspondence thereon?

The subject was referred to Government, and a modification of the order at length took place.

Then, what would you suggest to the Committee as, in your judgment, necessary for the remedy of those evils?

I think, unquestionably, a small increase should be made to the Government Ecclesiastical Establishment, so as to provide a sufficiency of clergy always to occupy fully the principal stations of the 21 districts, and that some assistance should be rendered by the State in aid of the efforts which are now being made by the gentlemen of the civil and military services in the small stations to provide clergymen for themselves.

Would you propose that the Chaplains should be allowed, with the license of the Bishop, or any other checks, to nominate a Curate to take their place when absent from ill-health?

I think this most desirable, provided there is not the deduction from their salary which is now made.

Would it not be desirable that they should have the power of doing it?

Certainly.

To do it, it would be necessary that some part of their salary should be continued during their absence?

Yes: it is only a portion of their salary which is deducted; I think that that deduction should not be made.

The deduction should be carried to the supply of a Curate to fill their place?

Yes.

Is not some other regulation necessary as to the filling up of places, after a certain time, which have been vacant, if they are left vacant by the Company?

I think that some measure is very desirable indeed, agreeably to the provision of the law in this country; so that if the Government cannot provide a clergyman, the Bishop should be empowered to do so.

The present state of things, in fact, is, that a clergyman may leave his district wholly unprovided with spiritual superintendence, and merely forfeit a small portion of his salary?

Yes.

You propose, in order to prevent that, that the Bishop should have the power of putting some one in to take his duty, and that a small part of the present salary should be reserved for such supernumerary clergyman?

That a clergyman should be empowered to employ a Curate under the Bishop's license during his absence on leave, and in the event of a vacancy, that the Bishop should have the power of appointment, in the event of the Government not being able to fill it up within a limited time.

Is it your opinion that the savings which now accrue to the East India Company by those regulations are of any material moment?

The saving is considerable; but I think that this ought not to weigh for a moment with the Government of a great country like that of India, in comparison with the injury which is thus sustained.

Of whom do the congregations at the smaller English stations, which are only visited periodically, generally consist?

Of Europeans and East Indians, who are principally connected with the Government and the public services, civil and military.

What would you propose in order to prevent those persons resting for their whole supply upon the East India Company?

The evil, within the last few years, has been found so great, that it has led to the establishment of an Additional Clergy Society, to represent those different communities who are anxious to obtain clergymen for themselves, and three clergymen have accordingly been appointed by it.

Would you propose to the Committee that the East India Company should make grants in proportion to the sums contributed by the public for that purpose?

I think that that is the colonial provision, and that it is a very important one to introduce into India.

Has there been any application to the Government of British India as to the building of churches recently?

There has been some measure, the precise purport of which I do not know, but which interdicts churches being built by the Government in the military stations.

Was there not at two stations, namely, Pallemcotta and Markara, formerly a grant of 2,000 rupees, which was sanctioned by the Court of Directors then, and which is now suspended?

A grant was made for these places by the Court of Directors, in consequence of my own application, and the recommendation of the Madras Government; but I have heard, since I left India, that those churches are not to be built.

That is, that the grant has been withdrawn?

Yes, or suspended by the local Government.

With reference to the expense to which the East India Company would be put, could you suggest to the Committee any view by which to show that, merely as a matter of finance, there would not in the long-run be an increase to their expense?

I think there is no doubt, from the universal experience of India especially, that the civil and military servants would be more efficient as public officers by the due observance of the ordinances of religion, and the inculcation of morality, and the duties and precepts of the Gospel; I cannot doubt that great benefit would arise from such observance, and that the efficiency of the public functionaries and servants of the Government generally would be greatly increased.

Might not the periodical visits of the Government Chaplains to the subordinate stations be dispensed with, and their travelling allowances saved?

Necessarily this would be the case.

Is not that a large item of the expenses of the Ecclesiastical Establishment of India?

It is in some cases a very considerable item; I can mention one place, Cochin, to which a clergyman has now been nominated by the Additional Clergy Society, and who will receive the Bishop's license, where a Chaplain has had 100 l. a year merely for visiting it once a month on one Sunday.

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Is there any provision at all now made for the native Christians who are attached to the East India Company's various establishments and institutions?

Not any.

Is it possible for the Chaplains, with their present numbers, to give any efficient attention to that body of men?

Not in the large stations I should say, certainly; in the small stations they may, if they acquire the language.

The acquisition of the language would be a considerable labour, would it not?

Yes, and it does not form at present any part of their official duty.

In the South of India they must acquire four distinct languages, must they not, besides Hindostanee?

If they are removed about the diocese from one part of the country to another, a new language becomes frequently necessary.

In the South of India they would require to understand Hindostanee, and

Yes. Hindostanee is the general language of the Mahomedans. Tamul, Teloogoo, Canarese and Malayalim are spoken in various parts of Southern India.

Are there now many native Christians camp followers of the British Army, and others who are left wholly unprovided with any such spiritual superintendence?

There are a great many.

Recent converts?

Converts, but not entirely recent.

I see in the Return to Parliament of the Ecclesiastical Establishment, one Bishop at 25,600 Company's rupees; is that correct?

Yes.

An Archdeacon also and Chaplain at 3,200 rupees; that is including both, is it not?

No; that is equivalent to 300*l.* a year, which is the salary of the Archdeaconry.

Then, two senior Chaplains, 26,160 rupees; 9 Chaplains at 8,400 rupees; 18 Assistant Chaplains at 6,000 rupees; visitation and travelling allowances, establishment and contingencies at 50,460 rupees; could you explain to the Committee at all what those visitation and travelling allowances, establishment and contingencies, include?

The visitation allowance necessarily includes the visitation expenses of the Bishop; the travelling allowances are, the expense of the Chaplains in visiting all the out-stations; and the contingent charges, I imagine, are the salaries of the clerks and sextons of the churches, and probably the expenses of lighting the churches.

Are these offices executed by Europeans or natives?

The clerk is generally European or East Indian; the subordinate persons are natives generally.

Christians?

Principally Christians; formerly they were Heathen or Mahomedans; but a better rule is now obtaining in this respect.

In the earlier part of your evidence you spoke of practically doing away with the Archdeacons; have they now any separate legal or prescriptive jurisdiction?

The Metropolitan of India has laid down in his recent charge, that the Archdeacons have a right to visit; but that right is in abeyance, in consequence of their being confined within the limits of their pastoral charge by the regulations of the East India Company.

Practically, there would be no loss of anything that is at present attended to?

No loss whatever.

Have you formed any idea, as the result of your own practical knowledge, as to what sort of increase in the number of the clergy would be required in the diocese of Madras?

In order to provide for the 21 ecclesiastical districts, I think that an increase of six or eight chaplains is necessary; the minor stations should at the same time be provided for through the Additional Clergy Society, by public contributions and by the assistance of the State.

Are there any native clergymen?

In connexion with the missionary societies there are.

Not in connexion with the Church of England?

Yes, in connexion with the Church of England, but not in connexion with the Government.

Would it be necessary that all those additional Chaplains should have as large an income as 600*l.* or 700*l.* a year; might they not rise gradually, those who went out first having a small income?

I think so, certainly; I have myself sent out two clergymen of high respectability, men of university degrees, and who receive only 300*l.* a year and a house; but that would be insufficient for a Government Chaplain.

For

For what reason?

I think that some increase is desirable in their case, because they are placed in a different position. Their congregations consist of the military and civil servants of the Company, and it seems, therefore, to be necessary that in such a position, the clergyman should be, in some degree, on a par with the average respectability of the community.

Making allowance for that, there might be a considerable reduction in the existing allowances?

I think so.

Are there any means for investigating charges of immorality, or other charges, which may be made against the clergy in the Presidency of Madras?

Theoretically, there are; practically, there are none.

Will you point out to the Committee why, practically, there are none?

The Consistorial Courts, which have been established under Letters Patent, are entirely ineffective. It has been held that they have not the power of compelling the attendance of witnesses, or of enforcing their decrees, and the consequence is, that there has been only one case in India ever carried through them, and that involved so much difficulty, that it has never been attempted again.

Practically speaking, are you aware of any cases of immorality which have been left unhandled?

Perhaps I had better confine myself to the period when I was in charge of the diocese that I am most conversant with: there were several charges of immorality preferred, and also of very great irregularity in the performance of the clerical duty. I should say that it by no means follows that those charges were true. In some cases I believe they were malevolent charges.

To what description of charges do you allude?

Of adultery; and also ecclesiastical irregularities.

Have you no power, practically, of investigating those charges?

Not any.

Could you suggest to the Committee what would be necessary to make such a thing possible?

I should say that the Clergy Discipline Act, modified to suit the circumstances of India, would meet the case. It must, however, be a simple measure, as we have not the means of a complicated process, from the great extent and peculiar circumstances of the country.

There is now no power of compelling the attendance of witnesses in such cases?

No.

The Bishops and clergy are placed in a very anomalous position, and are much harassed in consequence?

Yes, exceedingly so, whether the charges be true or false.

When the Bishop is on friendly terms with the Governor, is his power over the clergy absolute?

Certainly; if he cannot accomplish that which he desires by ecclesiastical authority, he is able to bring in the power of the Government.

If the Governor is opposed to the Bishop or the Church, what is the state of things then?

The Bishop is then placed in a very difficult position; he has not the means of enforcing ecclesiastical discipline, and is not fully supported, perhaps, by the Government.

Does not the present state of the law of marriage and divorce subject the clergy in India to great difficulties?

Yes; particularly in the case of the natives.

Will you point out in what way?

There is, of course, no means whatever of obtaining divorce in the case of the native Christians or the East Indians in connexion with the Church of England.

Do you mean since the passing of the Act of last year?

I am not aware that the Act of last year had reference to divorce; a Marriage Act only, I believe, was passed.

Do not the Romish Priests, and some of the Protestant Dissenting Ministers, assume the power of sanctioning divorce, and re-marrying parties in connexion with them, which the converts of the Church of England are refused?

The clergy of the Church of England are strictly bound by the ecclesiastical law under which they are placed. There are frequent cases, and I believe it is a general practice with the Romish Priests to re-marry persons whose husbands or wives have left them.

There is great diversity of practice, is there not, introduced in that way between the clergy of the two denominations?

Very great.

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How does that work with regard to the interests of the Church of England in such a population?

Very injuriously. The natives cannot discriminate as to the actual position of the clergy, or make allowance for it, and are tempted consequently to leave the Church of England, and even sometimes to fall into apostacy.

Would it be easy to pass an enactment to stop that state of things?

I think a local legislative Act may remedy that evil.

What kind of Act, in your opinion, would be sufficient?

Constituting some Court that should adjudicate in cases of adultery and such similar cases as might occur.

Do you mean a Court to dissolve marriage?

Yes, and to permit a clergyman to re-marry.

You mean a Civil Court?

It would be for the judgment of the Legislature to determine what the nature of the Court should be.

You have stated that the Roman Catholic Priests re-marry those who have been abandoned on becoming converts; is that the case in which marriages usually take place in the other churches?

Yes; and of course it is felt to be a very great grievance that those who, on their profession of Christianity, are abandoned by their heathen wife or husband, as the case may be, should be prevented from marrying again.

Are the Pagan or Mahomedan marriages acknowledged by the Church of England?

Yes, certainly.

Are the Committee to understand that the case to which you have referred is where, upon the conversion of one of two married persons, the other refuses any longer to cohabit, and breaks away from the bond of their former marriage?

That, as well as cases of adultery.

You do not mean to convey to the Committee that the mere fact of the conversion of the people sets aside the former marriage?

Not in the least.

Then the points upon which it appears to you that the law should be altered are those of adultery, or the desertion by the natives on one of the parties becoming Christian?

I think so.

Have you anything further to state upon the points upon which you have been questioned, and which you think it desirable to lay before the Committee?

I do not remember anything more.

You stated that you know, by correspondence and residence in the South of India, much concerning the ecclesiastical affairs of the Northern Presidency as well?

Yes.

Is it your impression that an increase of the episcopate is generally demanded in the Presidency of Bengal?

I think that there is no difference of opinion whatever upon the subject.

What is the present extent of the Bishopric of Calcutta?

From the Punjaub to Singapore, several thousand miles.

From Singapore to the Himalayas in one way, is it not?

Yes.

And from Malacca to the Sutlej in another?

From Singapore or Malacca to the Indus, and from the Himalayas to the boundary of the Madras Presidency, I should rather define it.

That would be something like 2,000 miles by 800?

Yes, fully 2,000 miles from Singapore to Peshawur, the frontier station on the north-west frontier.

The visitation of the diocese would require, would it not, an absence of something like 18 months from Calcutta, and a journey of about 7,000 miles?

I should say that it could not be accomplished in 18 months by the ordinary Indian mode of travelling; but there may be greater facilities in Bengal than in Madras.

Has there not been also a great increase in the number of the military and civil servants of the Company?

Yes, a great extent of territory, and a great many new stations have been added.

Do not many clergymen come out young to serve in the Church?

Yes.

Practically speaking, do you find that they need constant superintendence in the difficult circumstances in which they are placed?

Constant

Constant superintendence, guidance and counsel are very important to them in so difficult a position as they are placed in.

Do you know the number of troops employed in the diocese of Bengal?
I do not.

Are you aware of the proposal that was made by the Bishop of Calcutta to the Board of Control for the foundation of a Bishopric at Agra?
It has been frequently urged.

Do you know what the state of opinion in India is amongst those who take a great interest in such matters upon the subject of that application?
I think there is no difference of opinion at all upon the subject: it is an absolute necessity if the episcopate is to be made in any way efficient.

How does the Governor act in regard to the nomination of the Chaplains?
He consults the Bishop.

Does he usually consult with the Bishop whether a certain individual would be eligible in the district to which he wishes to nominate him?
Yes.

Have you had experience of that yourself?
Yes.

You were consulted first to know whether a clergyman would be suitable for a district which was vacant?

Yes. I should say, however, that this was an act of courtesy on the part of the Governor, and not strictly obligatory, as far as I am aware.

With regard to the parochial charge, will you be good enough to explain that to the Committee?

The limits of the district are included in the pastoral charge, and all the pastoral duties are necessarily performed, such as visiting the people from house to house, and visiting, especially the military hospitals, and the schools.

Are the Committee to understand that you mean there is a parochial charge in the East Indies as in England?

There is not a legal parish, but the pastoral duties are similar.

When the Bishop of Madras moves to Calcutta to do the duty of the Metropolitan, is there any rule or regulation which defines the individual who is to take his duty?

By the Letters Patent, the Archdeacon is Commissary as well as Archdeacon, and the charge necessarily devolves upon him: A special commission would also, in that case, be given by the Bishop.

Is there any regulation of the East India Company that justifies that?

I should say that it is not a subject which the East India Company could very well legislate upon: they would, of course, approve of that arrangement.

Has not a difficulty occurred in that case?

I believe there was a difficulty in the case of my predecessor, and that the view taken by the Bishop was confirmed. He claimed to act, in some respect, irrespectively of the Bishop, which was disallowed by the Madras Government, and that opinion was confirmed by the Supreme Government.

Has it been confirmed by the Court of Directors?

I have no doubt it was.

But you do not know that of your own knowledge?

No, I do not.

Is not the Archdeacon at Madras employed as one of the Chaplains to the cathedral?

Not necessarily: he may be appointed to any station in the country.

It is the practice, is it not?

No, it has not always been so. On the contrary, when I was Archdeacon, I was not appointed to the cathedral at first; but I was so, when two seniors to myself left the Presidency.

Was not there a reason why you could not be appointed at that time as Chaplain?

There was no vacancy.

Which are the Chaplains that receive the superior emoluments of which you spoke?

The two seniors.

Are not those in general the two Chaplains to do duty at the cathedral?

Not now.

Were they so formerly?

They were formerly.

The reason at that time why the Archdeacon could not be appointed was in consequence

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of their superior emoluments; the two senior Chaplains were doing the duty, the Archdeacon being a junior Chaplain, and receiving an inferior emolument?

I have no doubt that that was the case.

In the absence of the Chaplain from any district, you stated that laymen were in the habit of reading the service; were not the Judges also appointed by Government to discharge the duty of the Chaplain?

Formerly they were empowered to bury the dead, and to baptize and marry, I think; but subsequently that duty has rather devolved upon military officers.

But there was an order that the Judge should read the service, and do the duty of the Chaplain on Sunday, in the absence of the Chaplains in those districts to which I have alluded?

I do not remember any order particularly referring to the Judges, although generally, in former times, this duty did more particularly devolve upon them. Latterly, I think, military officers have been principally authorized and enjoined to perform these duties.

Can any layman read the marriage service without the authority of the Governor in Council?

The Governor has the power of giving permission in those cases; I think that would not apply to the inferior ranks of society, but only to the superior grades of the civil and military services; that is, commissioned officers and gentlemen in the civil service.

No one could read the marriage service unless he had the authority of the Governor in Council?

Not in the case of covenanted civil servants, and commissioned military officers.

Power is given to the Governor by regulation, is it not, to allow the individual whom he appoints to marry people?

I do not know what regulation there may be, but it is the practice and usage of the country.

Whom would the Bishop employ if he was obliged to select a clergyman, there not being a Chaplain to do the duty?

Possibly a missionary clergyman; but there are now some other clergymen who are not missionaries, but who are independent of the Government.

There are clergymen unattached, as it were?

Yes; not connected with the Government.

Or connected with missions who are casually in the country?

Yes, connected with schools.

Did you not state that the Chaplains were obliged by the regulations to know five languages?

No.

You stated that if they were stationed at one point, they would require to understand one language, and if they were moved off to another point, they might require to understand five languages?

Yes; but this was on the supposition that their ministrations were extended to the native Christians.

But there is not, generally, more than one language spoken at the same station?

No; one would be sufficient.

A question has been put with regard to a military officer who superseded a person who was appointed to read the service, and who placed somebody else in his room?

Yes.

Was the officer a Roman Catholic?

No.

He was a dissenter, was he not?

I believe he was a Baptist or Independent.

Did he remove a person who had been appointed by the Bishop on account of his interfering with his military duties?

No; the gentleman appointed by the Chaplain and approved of by the Bishop was not in the service. There was no military officer available, in the judgment of the Chaplain, who would be efficient for such a duty.

He was not removed by the military commander as interfering with any part of his duties?

Not at all.

Are you aware how the Chaplains are appointed?

They are appointed on the nomination of the Chairman and Deputy Chairman of the Court of Directors.

Without any interference on the part of the Board of Control?

Yes.

Or

Or without any necessary recommendation of either the Archbishop of Canterbury or the Bishop of London, or of any of the prelates of the English Church?

There is an Act of Parliament which requires the sanction of the Archbishop of Canterbury or the Bishop of London in the case of every appointment.

Yes; but not a previous recommendation?

No.

If you have any objection to answer this question, do not answer it: from your experience, do you think that the character of the Chaplains that are sent out to India is generally as high and as unexceptionable as it would be desirable that it should be?

I think that the clergymen appointed have been for some years past as satisfactory as could be expected; I do not mean to say that, in some cases, better qualified might not have been found were the influence of patronage dispensed with.

To what do you attribute, then, any comparative deficiency in the character of the members of the Church of England that are sent out to be Chaplains in India?

I would hardly say that there is any deficiency now; there have been in former times, within my knowledge, very painful instances; but those happily have been removed, and I think there is nothing very objectionable now.

Since what period has that been so?

I should say within the last 10 years the appointments have been as satisfactory as could be expected; I do not mean to say that there may not have been a single case that was to be lamented.

You stated that you thought there was a deficiency of Chaplains, not only in the Madras Presidency, but in the Presidency of Bengal?

I should say that the Presidency of Bengal, in consequence of the superior influence of the Metropolitan, has been more favourably regarded; but still there doubtless is a deficiency.

Are you aware that there are a great many servants of the Company who are Scotchmen?

Yes, many, no doubt.

And, generally speaking, they are Presbyterians, are they not?

Yes, I should say so; although I may add that there is never any objection to attend the services of the Church of England, that I have heard of.

Are you aware that there are only two Presbyterian Chaplains allowed to each of the Presidencies?

Only two.

Did you ever hear of any complaint of the want of spiritual instruction as regards the Presbyterian Church in India?

It would doubtless be so regarded by the rulers of that Church; but I never heard any complaints from the people themselves.

Are you not aware that in the Company's military service there are a great number of Roman Catholics?

There are.

Do you happen to know what is the provision made for the spiritual instruction of Roman Catholics in the regiments of the Company's service?

There are now Priests, generally Irishmen, appointed to them, who call themselves Chaplains, but who are in a different position altogether from the Chaplains of the Church of England.

To whom a special allowance is made, not by way of annual income, but a special allowance for their service in the regiments?

There is such an allowance.

What is the amount of that allowance?

It is small, but I am not aware of the exact amount.

Practically, it depends, does it not, upon the contributions of the soldiers?

Yes; and also, perhaps, on contributions from the Propaganda Society at Rome, which are sent out to a large amount.

Are you aware that many representations have been made by the Roman Catholic authorities, that is, by some of the Roman Catholic clergy, to the Home authorities, to increase their stipends, and to add to the number of the Priests?

I have no doubt that such representations have been made.

With respect to Christian converts, have they been chiefly made by members of the Church of England, or by Roman Catholics, or by Protestant Dissenters?

In modern times, most certainly, principally by the Church of England.

You are speaking of the Madras Presidency?

Yes. In former times, from the time of the Portuguese dominion till the Church of England entered upon this duty, the converts were invariably made by the Church of Rome.

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Since what period is it that the clergymen of the Church of England have made the greater number of converts?

During the last century the clergymen maintained by the Christian Knowledge Society were not members of the Church of England; they were German missionaries, such as Schwartz and other celebrated men; but for many years past the appointments have been confined to clergymen of the Church of England.

Have you any means of ascertaining the proportion of the converts that have been made by the members of the Established Church, and those which have been made by other persons?

I should say, speaking of the present century, that the converts made by the Church of England have trebled, and even quadrupled those of every other body.

Speaking of your own Presidency?

Yes.

In the neighbourhood of Tinnevely?

Yes, and Tanjore, and other parts of the diocese of Madras.

You stated that you thought it would be better if the Chaplains had it in their power to appoint Curates for the performance of their duties when they themselves are unable to perform them; are there clergymen of the Church of England who have no special duty, who would be able to perform the duty of Curates?

Yes, there are a few; but the fact is, that they would be easily raised up in the country. There are colleges where young men are educated, who, of course, are now provided for by the missionary societies; but were there such a provision as that the Chaplains, on leaving their stations without a clergyman, were allowed themselves to appoint a Curate during their absence on leave, I have no doubt that there would be a sufficient provision to meet this demand.

With the consent of the Bishop and the Governor?

Yes; I conclude that the Bishop's approval would be sanctioned by the Government; this would, however, only apply when there was no Government Chaplain to fill the post.

I think you stated that applications had been made from India, on the part of the clergy, for an increase to the Established Church, and particularly from Bengal?

The Metropolitan, and, in fact, the Bishops of all the Presidencies, have constantly represented the insufficiency of the Government Chaplains; but the Metropolitan has been more successful in obtaining a supply.

Those feelings have been resisted, you think?

I should not say that; but I think the Metropolitan has succeeded better than the other Bishops; I am also bound to say that there has been a considerable increase since I have been in the country, in Madras also, though we are not so highly favoured as in Bengal.

Are you now in this country on furlough?

I am here on sick certificate, and am now returning to India.

You stated that there were no means of trying any moral offence on the part of a Chaplain in the Presidency?

Yes.

Have you had any experience of that?

Yes. I am speaking of ecclesiastical provision; a practicable ecclesiastical provision there certainly is none.

Applications have been made to the Government, have they not, on certain occasions to try immoral offences on the part of clergymen?

A report was made by myself, in the case of one of the Chaplains against whom complaints were made by a large number of his brethren.

What was the recommendation of the Government?

The Government ordered the Magistrate in the district in which the offences were said to have been committed to take the depositions of the witnesses.

Did they not recommend that the Advocate-general should be consulted?

I should think not, in that case; I think the Advocate-general would hardly have recommended such a proceeding as was adopted; but it would be the usual course for the Government to consult him.

You do not know whether he was consulted or not?

No document or information to that effect reached me.

Nor the reasons why?

No.

Did you state what your own district was?

Yes; the whole Presidency of Madras.

But I mean as Chaplain?

On returning to England, the particular chaplaincy is vacated, and I am liable, on my return to India, to be appointed to any place.

Where

Where were you last ?

I was at the cathedral.

Have you had much experience of remote districts in the country ?

Yes.

With regard to those subordinate stations which you have spoken of, are there many subordinate stations in the districts which you have attended ?

Yes.

What kind of congregations, in numbers, were there ?

Very various : in one place that I spoke of, Cochin, there was a very important congregation, nearly 400 persons ; in another, 100 ; and in another, 150. Sometimes it is less than 100, even down to 50.

Are there appropriate places of worship in all those subordinate districts ?

No, not in many ; we want churches as well as clergymen.

You have stated, as one of the reasons for establishing a second Bishopric in the North-Western Provinces, that the junior clergy sometimes require counsel, assistance and guidance ; would you not be afraid that dividing a Presidency of the size of Bengal into two dioceses would not very much facilitate that object ?

It would be all, perhaps, that could be reasonably expected. If there were a division, the Bishop would be comparatively within easy reach of his clergy ; if, for instance, there were a Bishopric at Agra for the North-Western Provinces.

What would be then the distance between the extreme points ?

I cannot tell what the division might be, perhaps Allahabad.

What is the distance from Calcutta to Allahabad ?

About 700 miles.

Do you not think that even without the creation of a new Bishopric for the North-Western Provinces, an addition to the number of Chaplains would answer the purpose of giving more spiritual instruction ?

I think that an increase in the number of the Chaplains is absolutely necessary ; but I do not think for a moment that that would supersede the necessity for an additional Bishop at Agra for the North-Western Provinces.

There are two Roman Catholic Bishops, one at Calcutta, and the other at Agra, are there not ?

Roman Catholic Bishops are scattered throughout the country. There are many Romish Bishops in the Madras Presidency.

You are aware, are you not, that previously to the creation of the Bishopric of Colombo, the Bishop of Madras was in fact the Bishop of Ceylon, and had to visit Ceylon once, I think, in three years, or once in two years ?

Yes.

And, therefore, since the creation of the Bishopric of Colombo, of course the duties of the Bishop of Madras have been proportionately diminished ?

Certainly ; in the same way as the duties of the Bishop of Calcutta have been lightened by the creation of the dioceses of Bombay and Madras.

The duty of confirmation is a very important one, is it not ?

Yes.

And, of course, cannot be discharged by the Prelates ?

Not adequately at present.

What are the Christian schools which are now supported in the Madras Presidency by the Government ?

The only schools for Europeans and East Indians are the regimental schools of the European regiments. There are also two schools at Pulicat and Negapatam, which were adopted by the British Government on the cession of those places by foreign powers.

What children are admissible at those regimental schools ?

Only the children of the regiments.

Is any provision made for the children of the Christians in various occupations in the native army ?

None at all by the East India Company.

Is there any made for the heathen or the Mahomedans who are in the same position ?

Yes ; there is a school for the heathen, and another for the Mahomedans, in every native regiment.

But none whatever for the Christian members ?

None.

Has it not been often argued that, if such schools were to be provided, it would be very offensive to the heathen and the Mahomedans in the native army ?

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I think

Appendix A.

The
Ven. Archdeacon
Shortland.

18th June 1852.

Appendix A.

The
Ven. Archdeacon
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18th June 1852.

I think that that is an idea which has been entertained.

From your own observation, will you state whether there is any truth in that?

Most certainly none; neither do I believe it is entertained by the Madras Government, or by any one in the Madras Presidency.

Do you believe that, on the contrary, the sepoys would more respect the British Government if they saw such provision made?

I have no doubt that they would more respect a Christian Government and a Christian people, who attended to the duties of the religion which they professed.

Would you propose that, in any new Charter that was granted, or a renewal of the Charter, provision should be made, binding the East India Company to provide certain schools for the Christian children in the different districts?

I think so, certainly; or that assistance should be given in proportion to the amount contributed by the public.

Has any provision been made for the education of the large Christian communities at Tanjore, Tinnevely and Kishnaghur?

Not by the Government.

Nor any assistance given by the Government in any way to their education?

No; I believe it is strictly prohibited.

Will you explain what you mean by the expression "strictly prohibited"?

That it is prohibited by the present policy of the East India Company.

What is prohibited?

Any assistance being rendered to the mission societies.

Would you suggest to the Committee what you would think would be a more wise and expedient course with reference to that subject?

The view I take upon the subject is, that the native Christians are unquestionably entitled to education, on the same principle that it is afforded to their heathen and Mahomedan countrymen; and that therefore there should be either an education provided for the native Christians as a body, or that assistance should be rendered to those who are engaged in providing it.

Are there many Christians in the native sepoy regiments?

In some regiments there are more than in others; but the hardship more particularly applies to Europeans and East Indians connected with the native army; of course, without excepting native Christians, who are sometimes more limited in number.

Are there any Indo-Britons among the sepoys, drawing a distinction between them and drummers and fifers?

There are no Indo-Britons among the sepoys.

They are drummers and fifers, are they?

Some are drummers and fifers, others are attached to the band, or employed in the subordinate medical department, and in other capacities.

They are not sepoys?

No; but are enlisted, I believe, in the same way as soldiers.

Then the only Indo-Britons in the sepoy regiments are drummers and fifers?

They are also employed in the subordinate medical establishments, as dressers and apothecaries, and as staff sergeants.

Are they generally Protestants or Catholics?

In many of the regiments they are entirely Protestants, in others they are divided.

Do converted natives ever enter the military service?

Yes; in some regiments there are a good many, in others but few. It has been discouraged in former times, but is not so now.

Have you ever heard of any jealousies arising between the members of the same regiment on that account?

No.

The separation between the Government of India and the support of the heathen temples is now complete, is it not?

It is to a very considerable extent, and is in process of entire arrangement.

In what way has that separation been carried out?

I think by the transfer of the pagoda funds to native trustees.

There is no tax levied for the purpose of maintaining the pagodas?

No; not by the British Government.

Whatever is given is a voluntary gift, or it may be the result of endowments?

Yes.

Are

Are there not schools in which the sons of the European soldiers receive instruction?

Yes.

They are attended to by clergymen of the Church of England?

Yes; superintended by clergymen of the Church of England. I refer to the two orphan asylums.

Male and female asylums?

Yes.

They are numerous, are they not?

The children have very much diminished in number of late years. There are funds for the maintenance of very many more than can be got to enter the asylums.

There were, at one time, a large number of both male and female schools, were there not? Two schools; and I should think about 350 pupils in each.

Have those boys and girls, after they leave, any means of religious instruction? Only when they are at the stations, where there is a chaplain.

Do not they become, in general, very degraded in society?

They become degraded from the want of instruction for their children; from the want of proper schools.

They talk, do they not, of the little attention that the English Government pay to people of their own faith?

I think it is felt that much more might be done than is done.

Have you heard that that is the common conversation amongst the natives? Certainly.

The Witness is directed to withdraw.

Ordered, That this Committee be adjourned to Monday next,
One o'clock.

APPENDIX B.

(Referred to in the Evidence of Sir THOMAS ERSKINE PERRY,
Quest. 5886, p. 15.)

REPORT of Mr. WARDEN, the President of the BOARD of EDUCATION at
BOMBAY, in April 1853.

Appendix B.

To his Excellency Lieutenant-general the Right Honourable Lord FREDERICK FITZCLARENCE,
G. C. H., &c. &c. &c.

My Lord,

NOTHING but sore domestic affliction could have prevented my meeting your Lordship to-day, and expressing to you, *vivâ voce*, what I am now necessitated to commit to paper, for it was at my suggestion that my colleagues of the Board of Education invited your Lordship to do us the honour of presiding on this occasion.

I made this proposition, because I know that you are not only master of your own honourable scientific profession in all its details, but that you are also the ardent promoter of education of the soldier's offspring, under the conviction that if the ranks of the army are to be filled with men susceptible of a high state of discipline and order, it must be recruited from among those who have been taught from the impressible days of infancy to fear God and honour their Sovereign; and we were anxious to engage your sympathy in behalf of scholastic institutions, framed under an abiding sense of the great responsibility attaching to our country, as entrusted by Providence with the government of the extensive regions which constitute British India.

The Board of Education, which now superintends under the general orders of the Government the administration of public instruction throughout the Presidency of Bombay, had its rise as follows:—In the year 1820, a committee of the "Bombay Education Society" (which you will the more readily recognize as the society that watches over the Byculla schools for the education of the children of British soldiers, and of other Christian boys and girls) formed a committee which was called "The Native School-book and School Committee."

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Appendix B.

The main object of this committee was to prepare and provide suitable books of instruction for the use of Native schools in the different vernacular languages, and to establish and improve Native schools; and two years later this committee became a separate society, denominated "The Bombay Native School-book and School Society." It was for some time supported solely by voluntary subscriptions; but an appeal was made to Government for assistance, and in 1824 granted an annual allowance of about 6,000 rupees. In 1825 the society purchased the ground on which the Elphinstone College stands, and the name of the society was changed to that of "Bombay Native Education Society."

For several years these societies laboured under pecuniary and other difficulties, but on the retirement of the Honourable Mountstuart Elphinstone from the government of this Presidency in 1827, a powerful stimulus was given to the cause of education. In honour of that illustrious man, whose statue adorns the room in which this exhibition of the fruits of his labour is made to-day, who had governed Bombay seven years, influential Natives in every province on this side of India came forward and raised, in conjunction with Europeans, a durable monument to his memory, in the shape of a subscription to the astonishing amount of nearly 30,000*l.*, appropriated to the promotion of Native education, to which great object much of his talents and energy had been devoted. This liberal conduct at once placed the cause on a firm basis. It was determined to appropriate the sum raised to the foundation of "Elphinstone Professorships," for teaching the English language, and the arts, the sciences, and the literature of Europe. Government then came forward and placed an annual sum of 44,000 rupees at the disposal of the Directors of Education, in support of the Elphinstone Professorships, and for the use of the institutions at the Presidency.

In 1832 a plan for the establishment of the Elphinstone Professorships was arranged. The Elphinstone College was erected, and a College Council appointed, consisting of a President and eight members, four Europeans and four Natives. The President and one European member were nominated by Government; the other seven members were elected by the Native Education Society. The connexion of this Society with the Elphinstone College, except in possessing this power of election, then ceased. The management of the college, vested in the Council, became subject to the general control of Government. The selection of the two first Professors was placed, as a suitable complement to him whose name they bore, in the hands of Mr. Elphinstone; and in 1835 Mr. Orlebar and Mr. Harkness arrived: the first as Professor of Mathematics and Natural Philosophy; the second as Professor of General Literature. Mr. Harkness is yet among us, presiding as Principal over the college which he has seen grow under his hands, till he has the proud satisfaction of knowing that he annually sends forth into the world, to take part in the administration of British India, a number of Native youths, who need not fear to challenge the Haileybury boys to a contest in any branch of education, except the study of Greek and Latin, which has never been introduced here.

Considerable difficulty was at first experienced in forming classes of pupils sufficiently advanced to attend the lectures of these gentlemen with advantage. The English schools of the Native Education Society, contrary to the expectations of the founders of the college, failed in proving a nursery for it. The advantages, too, of high acquirement in European learning were not yet sufficiently understood by the Natives; and the few young men who were desirous of prosecuting their studies and of attaining superior proficiency had not the means of support. This state of matters rendered nugatory for some time the utility of the Professors, and impeded the diffusion of superior education. To obviate this in some degree, college scholarships were established, it appearing evident that, without some encouragement of this kind, nothing satisfactory would result.

The whole subject, however, was brought prominently to the notice of Government at the close of 1839, and it appeared to the Governor in Council that a complete revision of the system was necessary. Taking into consideration the various causes which had led to the want of co-operation between the Society's English school and the Elphinstone College, and with the view of securing that unity of purpose, the want of which had been the chief cause of the unsatisfactory state of matters previously existing, the Government established in April 1840 the Board of Education, the President and members becoming at the same time trustees of the Elphinstone Professorship Funds, as well as of the funds of the Native Education Society. No change in the constitution of the Board has taken place since. At the time of its formation, the few Government schools in the different collectorates were under the management of the Collectors or of the Superintendent of the Poona College; but on the formation of the Board, all Educational Institutions connected with Government were placed under the Board.

The following Table will give a comparative view of the number of schools and students in 1840, when they first came under the control of the Board, and of the number at the close of the official year in 1852; from which your Lordship will perceive that from the establishment of the Board of Education in 1840 to the present time, or in the short space of 12 years, the number of schools has increased from 97 to 245, and the number of scholars from 8,947 to 13,757.

	1840.		1852.	
	Number of Schools.	Number of Pupils.	Number of Schools.	Number of Pupils.
ISLAND OF BOMBAY.				
Elphinstone Institution	1	550	1	832
Vernacular Schools	7	661	7	542
Grant Medical College	-	-	1	61
MOFUSSIL.				
Poona	1	119	-	-
Tanna	1	77	1	90
Panwell	1	10	-	-
Surat	-	-	1	331
English Schools - Ahmednuggur	-	-	1	56
Rutnagherry	-	-	1	50
Ahmedabad	-	-	1	121
Broach	-	-	1	93
Dharwar	-	-	1	40
Vernacular Schools { 1st Division	27	1,866	133	4,783
{ 2d Division	21	1,207	39	2,534
{ 3d Division	37	1,351	56	3,771
Poona Sanskrit College	1	100	1	454
	97	5,941	245	13,757

For the last nine years, the chair, which I have now the honour to occupy as President of the Board of Education, was filled by Sir Erskine Perry, lately Chief Justice of Her Majesty's Supreme Court of Judicature.

This gentleman, whose name will descend to posterity, second to that of "Elphinstone" only, as the promoter of public education on this side of India, assiduously devoted his leisure hours to the benefit of the country from which he drew his income. Reforms in his own profession, by which the administration of justice has been simplified and rendered more accessible to the poor; and the laying broad and deep the foundation of those principles, by which education of an ordinary kind shall be diffused among the peasantry in their mother tongue, and the more advanced and more polished education of Europe rendered accessible to the higher and more intellectual portion of society, were the objects to which he applied his erudition, his talents and his philanthropy; and that he did not labour in vain is betokened by the impetus that was given to education in his time.

His administration is distinguished by the following events:—

1. Opening of the Grant Medical College in 1845.
2. Formation of a Normal Class at the Presidency in 1845.
3. Nomination of a Professor of Botany and Chemistry in the Elphinstone Institution in 1846.
4. Amalgamation of the Sanskrit College and Poona English School in 1851.
5. Establishment of five English and 43 Vernacular Schools.

I annex a statement, showing that, during Sir Erskine Perry's time, the number of English schools have doubled, and the Vernacular schools increased from 197 to 245.

This Presidency has done honour to him and to itself in the expression which was echoed from Madras, of their gratitude for my predecessor's exertions; and I hope we shall have his name perpetuated among us in connexion with his two favourite objects, in the shape of a Professor of Jurisprudence in the Elphinstone College, for which the European and Native inhabitants have subscribed liberally.

Annexed, also, are statements of the number of public scholars of the other Presidencies; from a glance at which your Lordship will discover that we have much reason for congratulation at the advanced position we hold, as promoters of public instruction in British India.

I cannot close without allusion, however slight, to the destructive feature of the Government colleges and schools, which has excited more observation than any other trait; I allude to the instruction being wholly secular. In our own dear Christian land, we are accustomed to see spiritual and secular learning running hand in hand; and it requires a very just appreciation of our position here to reconcile the mind to their separation.

It is not for us to question the wisdom of that ordinance of man which pledged the British Government in India to universal toleration; it is sufficient that when the British Government, 35 years ago, acceded to the bulk of the Provinces of this Presidency, it issued a proclamation, intimating that "all religious sects would be tolerated, and their customs maintained as far as just and reasonable."

Appendix B:

For my own part, I believe that Providence dictated this policy as the means of riveting the power of England over this country; but it is clear that we cannot expect a blessing to rest upon a violation of the public faith, solemnly pledged by conquerors to those submitting to their authority.

And what, I would ask, is the course to be followed by a great and generous country under such circumstances? Its faith is pledged, and the opinion of its scrupulous good faith is the keystone of the arch which supports its mighty power over these lands. Surely, surely, there is but one course open.

We have the subtle Brahmin, the ardent Mahomedan, the meek, though zealous, Christian missionary, each and all relying on this promise of non-interference, and pressing the evidence of his respective faith on the attention of the people of India; and when this people look up to the Government and say, "You tolerate all religions; all cannot be true; show us what is truth." The Government can only answer, "Our own belief is known to you; we are ready to give a reason for the faith that is in us; and we will place you in a situation by which you may judge whether those reasons are convincing or not. We will teach you History by the light of its two eyes, Chronology and Geography; you will therein discover the history and system of every religion. We will expand your intellectual powers to distinguish truth from falsehood by the aid of Logic and Mathematics; and we will, in the sciences of Astronomy, Geology, Chemistry and Botany, lay open to you all we know of the firmament above, of the nature of the earth on which we live, and the organization of the flowers which enamel its surface; and with your perceptions of the power and wisdom of your God and ours, thus cleared and enlarged, we may safely leave you to distinguish truth for yourselves."

Descending to secondary considerations, it may be observed that this is the only course for which we could engage the co-operation of the higher and most influential and intellectual classes of the Natives. Each member of the Board of Education, be he Christian, Mahomedan, Hindoo or Parsee, is engaged in one common object; viz., the advancement of truth. We differ only as to that which is truth, and, like other discreet men, we never talk on that respecting which we are sure to differ.

It has been said that we ought to have a Christian spiritual teacher for Christian scholars; but those who urge this plan have not considered all the difficulties of our position; it would result in our having spiritual teachers of all religions; and we therefore take our stand on the only safe ground, that of clear, broad neutrality, without subterfuge or evasion.

But it is said, again, that our system produces Deists. Only 12 years is not a sufficiently long trial on which to declare that our intellectual vineyard will only produce wild grapes; and I know within 100 yards of my own dwelling that, of three young men reading for Holy Orders, one was educated by the Government schools; and I am told that, in Bengal, some of those who have become eminent as Native clergymen were, before their conversion, trained to high proficiency in learning and science in the Government schools and colleges. But suppose we do produce Deists, are not the avowed champions of Christianity liable to do the same? Till the contrary has been demonstrated, I must take the liberty of believing that they are. But what then? Is it not clear gain to exchange, for a land full of idols and a mind engrained with idolatry, a people who no longer worship the work of their own hands, that their own fingers have made; who have cast their idols to the moles and to the bats, and say they be no gods which are made with hands; and who are prepared to exercise the same judgment that has eschewed these things in weighing the evidence on which another system is pressed on their attention?

We profess no antagonism to missionaries of any shade, and I have it, under the hand of a churchman and missionary, for whose piety and judgment I have the greatest admiration and respect, and he "wishes all success to the Government schools, and only wishes they were greatly multiplied throughout the whole country." I should think, indeed, that all missionaries should regard us as their pioneers, who lay bare the groves and uproot the briars of an ancient idolatry, and prepare for them a soil which will bring forth a hundred-fold into their garner.

I have thus, my Lord, attempted to sketch, faintly and imperfectly, the origin, progress and distinctive features of the public colleges and schools of the Government of Bombay; and I trust you will consider that we have invited you to grant the sanction of your presence to institutions that are worthy of the power, the position and the reputation of England in these her remote dependencies.

2 April 1853.

I have, &c.
(signed) JOHN WARDEN.

STATEMENT showing the Number of ENGLISH and VERNACULAR COLLEGES and SCHOOLS under the BOARD of EDUCATION in 1844; and a corresponding Statement as it stood in 1852, during the time Sir ERSKINE PERRY was President.

	Number of Schools.		Number of Scholars.	
	1844.	1852.	1844.	1852.
ENGLISH COLLEGES and SCHOOLS.				
Elphinstone Institution - - - - -	1	1	519	832
Poona College - - - - -	1	1	199	454
Poona English School - - - - -	1	1	148	61
Grant Medical College - - - - -	-	1	-	56
Admednuggur English School - - - - -	-	1	-	331
Surat - - - ditto - - - - -	1	1	185	93
Broach - - - ditto - - - - -	-	1	-	121
Ahmedabad - - - ditto - - - - -	-	1	-	40
Dharwar - - - ditto - - - - -	-	1	-	50
Rutnagherry - - - ditto - - - - -	-	1	-	90
Tanna - - - ditto - - - - -	1	1	60	
	5.	10	1,061	2,128
VERNACULAR SCHOOLS.				
At the Presidency - - - - -	7	7	718	541
1st Division - - - - -	49	74	3,303	3,622
2d Division - - - - -	26	39	1,715	2,534
3d Division - - - - -	45	56	2,747	3,771
Poorunder Village Schools - - - - -	65	59	1,429	1,161
VERNACULAR - - - - -	192	235	9,912	11,629
ENGLISH - - - - -	5	10	1,061	2,128
GRAND TOTAL - - - - -	197	245	10,973	13,757.

BENGAL PRESIDENCY.

STATEMENT exhibiting the Number of STUDENTS in the BENGAL PRESIDENCY, taken from the Report of the Council of Education, dated 31 March 1852.

	No. of Students.
Students receiving English education in the different Colleges and Schools in the Presidency of Bengal in 1852 - - - - -	4,241
Students receiving Vernacular education in the different Colleges and Schools in the Presidency of Bengal in 1852 (including Sanskrit, Persian and Arabic) - - - - -	5,192
TOTAL - - - - -	9,433

NORTH-WESTERN PROVINCES.

STATEMENT exhibiting the Number of STUDENTS in the NORTH-WESTERN PROVINCES, taken from the Report dated Agra, 30 April 1849.

	No. of Students.
Benares College - - - - -	230
Agra College - - - - -	408
Delhi College - - - - -	339
Roorkee College (Engineer) - - - - -	15
Barreilly School - - - - -	219
Saugor School - - - - -	217
Jubbulpoor School - - - - -	154
TOTAL - - - - -	1,582 *

* 1,052 of this number are learning English.

APPENDIX C.

(Referred to in the Evidence of Sir THOMAS ERSKINE PERRY,
Quest. 5913, p. 22.)

Appendix C.

EXTRACT from the REPORT of the BOARD of EDUCATION at BOMBAY,
for the Year 1850.

EARLY in 1850, our attention was called to the strictures of the Honourable Mr. Wilmoughby on the system of education in the different institutions under the control of the Board. That gentleman having been induced, by a reference from this Board in the year 1849, to consider the question of Native education, for the first time felt himself compelled, after a careful study of the best authorities, extending over many months, to pronounce the following unfavourable opinion:—"I regret to add, that the result of my inquiries has led me to the conclusion that the present state of education is by no means satisfactory; that the system we are pursuing is in several respects defective; and that the general results are not even commensurate with the very limited amount assigned annually for educational purposes." As these opinions were apparently sanctioned by Government; and as we were further given to understand that a recommendation to the Honourable Court for an additional educational grant was not to be made until "the defects of the existing system have been amended," it became our duty to make a dispassionate and impartial survey of the course of our proceedings, and to ascertain whether the faults imputed were referable to causes over which the Board had any control, and whether any practical suggestions for improvement had been made which it lay within the competence of the Board to adopt.

But additional reasons existed for making such a survey desirable. It has been often observed that from the proneness of the human mind to error, although fallacious opinions may have been once completely exploded in the judgment of all sound thinkers, nevertheless the same fallacies are sure to present themselves at some subsequent period, clothed in a different dress; and the same process of argument and refutation has to be gone through to satisfy the minds of those who have not made themselves masters of the previous stages of the inquiry. Moreover, the subject of national education cannot be considered at present as altogether established on a firm basis; conflicting theories are found to be struggling for supremacy in the highest places, and thereby not only are the efforts of benevolent individuals, desirous to diffuse education according to their means, liable to be diverted into numerous unconnected and often chimerical directions, but the proceedings of Government institutions, from the want of any fixed system being recognized, are exposed to the contingency of complete change at the suggestion of any ingenious or novel inquirer.

Thus, the Board of Education at this Presidency, having laid down a scheme of education, in accordance with the leading injunctions of despatches from the Honourable Court, and founded not more on the opinions of men who had been attentively considering the progress of education in India, such as the Earl of Auckland, Major Candy and others, than on the openly-declared wants of the most intelligent of the Natives themselves, the Board, we repeat, were informed by your Lordship's predecessor in Council, "that the process must be reversed."

Moreover, the expediency, or rather the necessity, of conveying all superior education through the medium of English was considered to be altogether a settled question, unopen to argument all over India; yet the strong opinions of Colonel Jervis, that "an individual, when educated solely through the medium of a foreign language, is still unable to impart the results to others through the medium of his own, and that experience showed that Natives who speak English well, and can even write it with tolerable accuracy, cannot read and understand the commonest English work; the fact is, that they have learned words, but not ideas," echoed as they were in influential quarters, made it imminent in this Presidency that a total change was at hand; and it was not until the receipt of the authoritative decision of your Lordship in Council, contained in Mr. Lumsden's letter (dated 24th April 1850), that the danger could be considered to have been averted.

Again, the attempts of Oriental scholars to give direct encouragement to institutions for the propagation of that species of learning, which they themselves had acquired by long and painful exertions, might have been deemed to have been crushed for ever by the masterly despatch of the Honourable Court in 1824, in which they gave utterance to expressions that have been responded to as sound by all able statesmen and thinkers not blinded by a predilection for favourite studies. "In professing," say the Court, "to establish seminaries for the purpose of teaching mere Hindu or mere Mahomedan literature, you bound yourselves to teach a great deal of what was frivolous, not a little of what was purely mischievous, and a small remainder indeed in which utility was in any way concerned." Yet we perceive by the last Report on Public Instruction in Bengal for 1848-49, clear indications that a movement in favour of ancient Oriental literature is at work in some quarters, though stoutly combated by the Bengal Council of Public Instruction.

Equally wise, if we may be permitted to use the expression, do the indications of the Honourable Court appear to us to be as to the quarters to which Government education should be directed, and especially with the very limited funds which are available for this branch of expenditure. The Honourable Court write to Madras in 1830 as follows:—"The improvements in education, however, which most effectually contribute to elevate the moral and intellectual condition of a people are those which concern the education of the higher classes, of the persons possessing leisure and natural influence over the minds of their countrymen.

countrymen. By raising the standard of instruction amongst these classes, you would eventually produce a much greater and more beneficial change in the ideas and feelings of the community than you can hope to produce by acting directly on the more numerous class. You are, moreover, acquainted with our anxious desire to have at our disposal a body of Natives qualified by their habits and acquirements to take a larger share and occupy higher situations in the civil administration of their country than has hitherto been the practice of our Indian Governments." Nevertheless, we hear on so many sides, and even from those who ought to know better, of the necessity and facility for educating the masses, for diffusing the arts and sciences of Europe amongst the hundred or the hundred and forty millions (for numbers count for next to nothing) in India, and other like generalities, indicating cloudy notions on the subject, that a bystander might almost be tempted to suppose the whole resources of the State were at the command of educational Boards, instead of a modest pittance inferior in amount to sums devoted to single establishments in England.

The arguments adduced in the few last paragraphs appear to show that a careful examination of the real facts, and an analysis of the principal phenomena which have displayed themselves in the course of educational proceedings in this Presidency, would not be without their uses, if made with sufficient industry and impartiality to ensure confidence, and with a firm determination to steer clear of bootless controversy and all speculative inquiries. The present epoch also appears especially to commend itself for such a retrospect, as in 1850 the second decennial period commenced, during which the schools of the Presidency have come under the exclusive control of a Government Board; and it is obvious, that as a considerable body of information ought now to have been accumulated, and as the majority of the present members have had seats at the Board during the greater portion of that time, they would fain hope that, by recording their experience, they may shed some light on certain obscure but highly interesting questions which are certain to arise from time to time before their successors at this Board.

We now proceed to give us minute a detail as comports with our limits of the principal educational facts which have forced themselves upon our notice, and we think it will clearly appear, when these facts are duly appreciated, that many of the disputed questions which arise in the Indian field of education will be seen to solve themselves, and that a system is gradually evolving itself in other Presidencies, as well as in Bombay, which is well suited to the circumstances of the country, and which, as the growth of spontaneous development, denotes that general causes are at work to call it forth.

In the following Return a comparative view is given of the number of schools and of pupils receiving education under Government at the period when the establishments first came under the control of the Board in 1840 and in April 1850. It shows, in the latter period, an addition of four English and of 83 vernacular schools, and a general increase in pupils of above 100 per cent. The total number receiving Government education at the present time is 12,712, in the following proportions:—

English education	- - - -	1,699
Vernacular ditto	- - - -	10,730
Sanscrit - ditto	- - - -	283

RETURN of the Number of Pupils receiving Education under Government in 1840 and 1850 respectively, in the Bombay Presidency.

	1840.		1850.	
	Number of Schools.	Number of Pupils.	Number of Schools.	Number of Pupils.
ISLAND OF BOMBAY.				
Elphinstone Institution	1	550	1	916
Vernacular Schools	7	661	7	733
Grant Medical College	-	-	1	27
MORUSSIL.				
Poona	1	119	1	166
Tanna	1	77	-	-
Panwell	1	10	-	-
Surat	-	-	1	252
English Schools	-	-	1	54
Ahmednuggur	-	-	1	56
Rutnagherry	-	-	1	113
Ahmedabad	-	-	1	52
Broach	-	-	1	63
Dharwar	-	-	1	-
Vernacular Schools	27	1,866	75	3,936
1st Division	21	1,207	37	2,429
2d Division	37	1,351	56	3,632
3d Division	-	-	-	-
Poona Sanskrit College	1	100	1	283
	97	5,941	185	12,712

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But the population of the Bombay Presidency is now calculated, by the most competent authorities, to amount to 10,000,000. Now, on applying the rule of statistics deduced from the Russian census, as noticed in a former Report, a population of this amount will be found to contain no fewer than 900,000 male children between the ages of 7 and 14 years, and, of course, fit subjects for school. It follows, therefore, that Government, at this Presidency, has not been able to afford an opportunity for obtaining education to more than 1 out of every 69 boys of the proper school-going age.

Further, it is admitted that the education afforded in the vernacular schools is far from efficient. A great portion of the strictures in Mr. Willoughby's minute is directed against the defective character and insignificant results of these schools. The Board not only acknowledge this fact, but they have been studious to point it out prominently for many years past, and, indeed, in the opinion of some competent observers, have drawn too unfavourable a picture of the vernacular schools. But what are the obvious remedies for the defects indicated? Mr. Willoughby describes them very correctly: a superior class of schoolmasters' normal schools, more efficient supervision, additions to the vernacular literature. These are all subjects, however, which have occupied the attention of the Board for many years past, and as to which not a step can be made in advance without additional expenditure. But we are given to understand, from the letter of your Lordship in Council, that "it is not probable the Government will have the power, for a considerable time to come, to afford the Board additional pecuniary assistance."

It results most clearly from these facts, that if sufficient funds are not available to put 175 vernacular schools into a due state of organization, and to give a sound elementary education to 10,730 boys, all question as to educating "the masses," the "140,000,000," the 900,000 boys in the Bombay Presidency, disappears. The object is not one that can be attained or approximated to by Government, and educational Boards ought not to allow themselves to be distracted from a more limited practicable field of action by the visionary speculations of uninformed benevolence.

The Honourable Court appear to have always kept the conclusion which has been arrived at in the last paragraph very distinctly in view. Perceiving that their educational efforts to improve the people could only be attempted on a very small scale, they have deemed it necessary to point out to their different Governments the true method of producing the greatest results with limited means. We have already cited their injunctions to the Madras Government on this head in paragraph 7; and their despatch to this Government on the same date enforces sentiments of exactly the same import: "It is our anxious desire to afford to the higher classes of the Natives of India the means of instruction in European science, and of access to the literature of civilized Europe. The character which may be given to the classes possessed of leisure and natural influence ultimately determines that of the whole people."

It being then demonstrated that only a small section of the population can be brought under the influences of Government education in India, and the Honourable Court having, in effect, decided that this section should consist of the "upper classes," it is essential to ascertain who these latter consist of. Here it is absolutely necessary for the European inquirer to divest his mind of European analogies, which so often insinuate themselves almost involuntarily into Anglo-Indian speculations. Circumstances, in Europe, especially in England, have drawn a marked line, perceptible in manners, wealth, political and social influence, between the upper and lower classes. No such line is to be found in India, where, as under all despotisms, the will of the Prince was all that was requisite to raise men from the humblest condition in life to the highest station, and where, consequently, great uniformity in manners has always prevailed. A beggar, according to English notions, is fit only for the stocks or compulsory labour in the workhouse: in India, he is a respectable character, and worthy indeed of veneration according to the Brahminical theory, which considers him as one who has renounced all the pleasures and temptations of life for the cultivation of learning and undisturbed meditation on the Deity.

The classes who may be deemed to be influential, and in so far the upper classes in India, may be ranked as follows:

- 1st. The landowners and jaghirdars, representatives of former feudatories, and persons in authority under Native powers, and who may be termed the soldier class.
- 2d. Those who have acquired wealth in trade or commerce, or the commercial class.
- 3d. The higher *employés* of Government.
- 4th. Brahmins, with whom may be associated, though at long intervals, those of the higher castes of writers who live by the pen, such as Parbhus and Shenwis in Bombay, Kayasts in Bengal, provided they acquire a position either in learning or station.

Of these four classes, incomparably the most influential, the most numerous, and, on the whole, the easiest to be worked on by Government, are the latter. It is a well-recognized fact throughout India, that the ancient jaghirdars or soldier class are daily deteriorating under our rule; their old occupation is gone, and they have shown no disposition or capacity to adopt a new one, or to cultivate the arts of peace. In this Presidency the attempts of Mr. Elphinstone and his successors to bolster up a landed aristocracy have lamentably failed, and complete discomfiture has hitherto attended all endeavours to open up a path to distinction through civil honours and education to a race whom nothing appears to excite but vain pomp and extravagance, or the reminiscences of their ancestors' successful raids

in the plains of Hindustan. Nor among the commercial classes, with few exceptions, is there much greater opening for the influences of superior education, as in all countries, but more in India than in the higher civilized ones of Europe, the young merchant or trader must quit his school at an early period in order to obtain the special education needful for his vocation in the market or the counting-house. Lastly, the *employés* of the State, though they possess great influence over the large numbers who come in contact with Government, have no influence whatever with the still larger numbers who are independent of Government; and, indeed, they appear to inspire the same sort of distrust with the public as Government functionaries in England, who are often considered by the vulgar as mere hacks of the State.

The above analysis, though it may appear lengthy, is nevertheless indispensable for certain important conclusions deducible from it. First, it demonstrates that the influential class whom the Government are able to avail themselves of in diffusing the seeds of education are the Brahmins and other high castes, *Brachmannis proximi*. But the Brahmins and these high castes are for the most part wretchedly poor; and in many parts of India the term "Brahmin" is synonymous with "beggar."

We may see, then, how hopeless it is to enforce what your Lordship in Council so strongly enjoined upon us in your letter of the 24th April 1850; what appears *primâ facie* so plausible and proper in itself; what, in fact, the Board themselves have very often attempted; namely, the strict limitation of superior education "to the wealthy, who can afford to pay for it, and to youths of unusual intelligence." The invariable answer the Board has received when attempting to enforce views like these has been, that the wealthy are wholly indifferent to superior education, and that no means for ascertaining unusual intelligence amongst the poor exist until their faculties have been tested and developed by school training. A small section from among the wealthier classes is no doubt displaying itself, by whom the advantages of superior education are recognized: it appears larger in Bengal, where education has been longer fostered by Government than in Bombay; and we think it inevitable that such class must increase, with the experience that superior attainments lead to distinction and to close intercourse with Europeans on the footing of social equality; but as a general proposition at the present moment, we are satisfied that academical instruction in the arts and sciences of Europe cannot be based on the contributions either of students or of funds from the opulent classes of India.

The practical conclusion to be drawn from these facts, which years of experience have forced upon our notice, is, that a very wide door should be opened to the children of the poor higher castes, who are willing to receive education at our hands. But here, again, another embarrassing question arises which it is right to notice: if the children of the poor are admitted freely to Government institutions, what is there to prevent all the despised castes, the Dhérs, Mhars, &c., from flocking in numbers to their walls?

There is little doubt that if a class of these latter were to be formed in Bombay, they might be trained, under the guiding influence of such professors and masters as are in the service of the Board, into men of superior intelligence to any in the community; and with such qualifications as they would then possess, there would be nothing to prevent their aspiring to the highest offices open to native talent—to judgeships, the grand jury, Her Majesty's commission of the peace. Many benevolent men think it is the height of illiberality and weakness in the British Government to succumb to the prejudices which such appointments would excite into disgust amongst the Hindoo community, and that an open attack should be made upon the barriers of caste.

But here the wise reflections of Mr. Elphinstone, the most liberal and large-minded administrator who has appeared on this side of India, point out the true rule of action: "It is observed," he says, "that the missionaries find the lowest castes the best pupils; but we must be careful how we offer any special encouragement to men of that description; they are not only the most despised, but among the least numerous of the great divisions of society; and it is to be feared that if our system of education first took root among them, it would never spread further, and we might find ourselves at the head of a new class, superior to the rest in useful knowledge, but hated and despised by the castes to whom these new attainments would always induce us to prefer them." It is mortifying to a Christian philanthropist to think that such strong social prejudices should exist to create this marked distinction of persons; the mortification, however, is diminished by finding that the despised classes form a very insignificant portion of the community; and when he recollects the prevalence of similar opinions in his own country—of the feelings, for example, that would be roused by the head of the house of Percy or of Howard allying himself with a butcher's daughter, however beautiful, accomplished or wealthy—he perceives that social peculiarities on these subjects lie wholly beyond the just scope of Government interference.

Having thus established, as we venture to presume, that Government education can only be applied to a small section of the community, and that the poor higher castes form the most promising subjects on whom educational influences can be brought to bear, we may proceed to consider the classification of schools which has been adopted in this Presidency. What are our vernacular schools—what our English? Do the first correspond to the primary, the latter to the superior schools of Europe? Education in English for the upper classes?—through the vernacular medium for the masses, the millions?

A hasty analogy would suggest an answer to these questions in the affirmative. Language occasionally used by the Board itself would seem to indicate that some such principle of division dictated the arrangement; and our President particularly requests us to point out that in various minutes on this subject he had overlooked the real facts when he adopted

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the usual phraseology as to masses, &c. ; yet a close investigation of the subject demonstrates that the analogy is incorrect and vicious. The existence of primary schools denotes that there are others of a higher order, where a superior education can be attained ; but our vernacular schools are planted down in districts where no other means of education is afforded ; there are whole collectorates, such as Shalapoor, Khandesh, Kaira and Belgaum, where the sons of the wealthy, of the Native Judge and Collector, as well as of the Brahmin and the poor cultivator, must seek in the Government vernacular school alone the opportunity of obtaining any better education than is offered by the village Puntoji. Moreover, those whom we have designated as the superior classes are found so equally scattered all over the country, and in remote villages, such as Toka, Wái, Trimbuck, &c., that it is apparent exactly the same classes resort to these vernacular schools as to the English establishments. Lastly, the small means at the disposal of the Board exclude the notion of education being offered to the people at large.

But the Board found, when it took charge of the Government schools in 1840, that a very sharp line of demarcation had been drawn between English schools and the vernacular. Nothing but English and thorough English was to be taught in the one ; nothing but vernacular in the others. Experience has completely shown that this exclusive system is faulty. Mr. Willoughby has asked very pertinently why, when a boy is admitted into the English school, instruction in his mother tongue should cease ? Colonel Jervis has pointed out repeatedly (what however is very obvious) the far greater ease and quickness with which information can be conveyed to a young Native, imperfectly acquainted with English, through the medium of his mother tongue.

The Board, moreover, has perceived (and experience has led the Council of Public Instruction in Bengal to exactly the same conclusion) that a paramount necessity exists for giving to all Native youths who aspire to a character for scholarship, a critical acquaintance with their own language ; for years past, accordingly, the Board has been studious to combine the cultivation of the vernacular tongues with the study of English. The experiment has been most successful, for it has been found, as might have been expected, that the study of the two languages might be prosecuted simultaneously, without the slightest obstruction to attainments in either ; and it certainly is remarkable that of what is called vernacular education, by far the largest amount, both in quantity and quality, at this Presidency, is to be obtained in the Elphinstone Institution, and not in a vernacular school. This fact clearly appears by the extract given in our last Report, page 4, from Principal Green's account of the acquirements obtained by a boy in his six years' passage through the English school, or, rather, it would so appear when the attainments of boys in our best vernacular schools are looked at and put into juxtaposition. The conclusion to be drawn from these considerations appears to be, that as the classes for whom our schools are intended are very homogeneous in character, and not divisible into upper and lower ranks, the system of education pursued in them should be uniform also, and an opportunity be afforded to all of mastering their own language, through which all elementary instruction must be conveyed, and also of acquiring the rudiments of English, which it is now admitted on all hands must be the medium for superior education.

Sir Charles Lyell has pointed out in one of his instructive tours in America, that popular education must ever be chiefly oral, and oral instruction is of course most efficiently given through the mother tongue of the pupil. The Board, therefore, has always subscribed to the validity of those arguments which have been alleged in behalf of the vernacular medium for the community. It is also self-evident that our best Native masters, such as assistant professors, Bál Shástrí Dádabhai, would be able to give the same amount of information through their own language to a class, in a much shorter period, perhaps half the period, that would be necessary if they had conveyed the instruction through a foreign language, such as English ; but if it is desired to produce pupils in our schools who by industry, and by following the same path as their instructors, shall acquire the same amount of knowledge, and if the school period of such a class embraces so long a time as six or seven years, then it is indispensable to put within the reach of the pupil an instrument for self-education after leaving the school, such as the vernacular tongues cannot, and the English language can supply. The conditions here mentioned apply to three-fourths of the vernacular schools under the Board.

Closely connected with the above subject is the amount of encouragement which ought to be given to vernacular literature. The experience of the Board leads them strongly to conclude that it is only in the production of elementary school-books that the patronage of Government can be usefully bestowed. The Board has not been able to ascertain the amount of the large sums of money which have been uselessly spent by Government at this Presidency in the promotion of vernacular literature, but it is very large ; and the unsold and unsaleable books in their own depository is a fact of the same quality. Even in school-books it behoves the Board to use much discretion in the character of the books to which it directs its attention ; and special care must be taken not to produce works of a higher quality than are suited to the intellectual wants of the population for whom they are intended. The two excellent works of Professor De Morgan on Arithmetic and Algebra, which were translated with so much assiduity by our late colleague, Colonel Jervis, may be cited in illustration of this remark. From inquiries made by the Board, it is doubtful whether there are a dozen masters in the vernacular schools competent to teach the arithmetic, or one to teach the algebra ; and in all probability the Board will not be able to sell half-a-dozen copies of the latter work during the next 20 years ; yet, under the special orders of Government, the publication of these two works absorbed more than 7,000 rupees of the annual grant, and this at a period

a period when an annual deficiency had already occurred. We also fear that a compilation on Astronomy, in Gujerathi, which has been made with great pains by Principal Green, assisted by Durgaram, and which the Board has published during the present year, will prove too difficult to be of service for such schools and such masters as are at present available in Gujerath.

The explanation of this phenomenon is on the surface. The educated classes of India belong to two divisions—those who resort to the classical languages of the East for their literature, and those who find it in English. To the former class, translations into the vernacular, produced in the mechanical manner which is almost alone capable of being applied when an Englishman and a Shastri undertake the work in common, are particularly distasteful; in the latter class, those who are able to understand a profound work like De Morgan on Algebra seek it out in the original tongue, where they procure both the work itself, and others allied to it, on much cheaper terms than the presses of India are likely for a long period to supply in the form of translations. The uneducated classes, on the other hand, are not yet ripe for such high subjects.

Having thus brought forward in prominent relief the principal educational facts which the experience of the last ten years has forced upon our notice, and which it is believed accord with those which have been observed in other parts of India, it may not be a matter of surprise that the Board, after a careful revision of their existing establishments, as recommended by your Lordship in Council on the 24th April 1850, came to the unanimous conclusion that no beneficial alteration in the existing system could be made without increased expenditure. In Bombay, where alone education of a superior order has been given, we see the happiest results springing from it, such as were described by our President in his Minute (paragraphs 15 and 16), which we handed up in our last Report, and which have been painted still more graphically by a writer in the "Bombay Quarterly Review," who is understood to be a gentleman practically acquainted with the details of education. In the Mofussil, our schools, unsatisfactory as many of them are, have introduced great improvements in vernacular education; they have, moreover, succeeded in awakening the mind of the people to a desire for knowledge; and they have arrived at such a state as to be susceptible of almost boundless improvements at the hands of Government. To add, therefore, to the resources of the Board by closing a single school in which symptoms such as are here described display themselves, appeared to be such a fatal step of retrogression as to be wholly opposed to the main object of Government in fostering Native education; while, on the other hand, your Lordship in Council will recollect, from the Reports of former years, the firm determination which the Board have ever displayed to close all schools, both English and vernacular, in which they have discovered a lack of zeal and co-operation on the part of the Native community.

We consider it, therefore, to be our most emphatic duty at the present epoch, and after the solemn review made by the Board, to urge on Government the propriety of making a further grant for educational purposes. The small annual sum of 1,25,000 rupees has been found to produce no insignificant results; but the Board are wholly impotent to carry out the least extension of the system, or to remedy those obvious defects which every one can perceive without additional resources. The Board are aware that the task has not been, and cannot be, undertaken by Government of educating the whole people, and they have endeavoured to dispel the delusion on this subject in former paragraphs. But to lead towards such a blessed consummation, to introduce a self-supporting system, such as Mr. Willoughby, equally with the Board, points at as our proper aim, it is necessary in the first instance to produce the requisite amount of public spirit and good citizenship amongst the influential classes of India, and this can only be drawn forth by judicious stimulation from the State. We see indications of such a spirit springing up in the island of Bombay; and we will notice presently the attempts made by the Board to give it a further development; but it cannot be expected that a population of ten millions can be regenerated on a lac and a quarter per annum; and we trust we may be excused for suggesting, in reference to the expressed inclination of your Lordship in Council to afford the Board additional pecuniary assistance, that no worthier object presents itself for a portion of the lapsed pension of the late Peshwa than the extension of education amongst the people he formerly governed.

There are two other directions in which the interposition of Government may be made to subserve the interests of education, and without any recourse to the revenue. The first is in the encouragement to be given to schools by high Government officers. In a former Report we have noticed the valuable assistance rendered by Messrs. Lumsden and Goldsmid, in countenancing youths who had distinguished themselves in the Government schools. Evidence to the same effect, of a very pleasing character, is recorded of the late Mr. Donnelly, Revenue Commissioner of Decca, in the Bengal Report for 1848-49. In the present year we have also to mention, with gratitude, the visits of the Revenue Commissioner, Mr. Townsend, to the Government schools, and the valuable hints with which he furnished the Board. On the other hand, Mr. Graham, in his last Report of his superintending tour through Gujerath, points out the evil to the schools which ensues from the neglect of the Government officials: "Some of the local committees," he observes, "as at Dhalka and Jambhoo-seer, never visit the schools at all; and many others display complete indifference." Here again, however, we observe the humanizing effects of superior education, for Mr. Graham adds, some of the committees "are animated by higher considerations, especially where any of the members have received an English education; I may instance the Sudder Ameen of Broach, Moyehdin Munsiff of Bardoli, &c.; such individuals advocate and

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support Native improvement in a right spirit, from experimental evidence of its positive advantages." We would venture to suggest, that a circular letter from Government to the heads of departments, enjoining personal encouragement to the schools, might prove beneficial.

The second direction relates to the much vexed question of official promotion, on which we before addressed Government, and on which your Lordship in Council has been good enough to write to us at length. We beg leave respectfully to intimate that we subscribe fully to the force of the arguments in favour of not diminishing the responsibility of heads of offices by interfering with their patronage. We also see clearly, that experience and training are as necessary in the official line as in any other department of life; and we understand the grounds why a system of Omedwari has found its way into nearly every office; indeed the latter is not very unlike the system in operation in the public offices in England, where young men of the highest connexions are content to accept clerkships on lower salaries than are received by some of their father's upper servants. But the proposition we desired to urge upon the attention of Government did not interfere with any of the above conditions, for we conceive that as the means of education are now sufficiently diffused throughout the Presidency to enable parents in competent circumstances to avail themselves of our best schools—English schools in most of the zillahs, vernacular schools in all—no one ought to be allowed to enter an office as Omedwar without a certificate of qualification from the Government Superintendent, and, *cæteris paribus*, the highest school certificate should qualify for the first Omedwar vacancy.

We consider that, as regards the further progress of education, we have now discharged our principal task, in indicating, as we have done, the means by which it may be promoted; our own performances in this direction are, and necessarily must be, very limited. The first step to be taken is to discharge, either on pension or gratuity, old worn-out and incompetent masters, who, though the best to be found at the time of appointment, have so often called forth the reproaches, or rather the regrets, of the Board, and whose glaring incapacity operates as an unmitigated evil in the communities amongst whom they are located. The second step is to supply their places with more competent, better instructed, and therefore higher paid masters; but each of these steps requires resources which are not at the command of the Board.

The Board have steadily striven to introduce a system of self-supporting schools by appealing to the wealthier classes in the Mofussil, and they have been especially anxious to encourage the building of substantial school-houses. In the latter direction they have had some success; and in order to bring the subject more prominently before the public, they have obtained, through the kindness of Mr. Conybeare, an elevation and revised plan for a school-house, of which a lithograph is given in this Report. But we regret to have to notice that, up to the close of the current year, we have not had a single application for a school to be supported by the Natives themselves, though, at the time we are writing, such an application, made through Mr. Reeves, has reached us. We think, however, that more activity than has been displayed by our Superintendents in this behalf may enable us to make a more favourable Report in the ensuing year.

In the island of Bombay, however, where superior education has been much more widely extended, the fruits of it are displaying themselves at an earlier period and in a more pleasing form than possibly the most sanguine educationists could have anticipated. It does not, perhaps, lie within the province of the Board to record the spontaneous efforts which are being made by the educated youth of Bombay for the diffusion of knowledge amongst others less fortunately circumstanced than themselves. But it was impossible for the Board to ignore the great facts occurring within their ken—the female schools, publications for diffusing useful information, and vernacular lectures on science, all conducted by young men educated in the Elphinstone Institution, and all denoting both the soundness of the system that had been adopted within those walls, and the true means of diffusing popular instruction on a large scale in India. Advantage was accordingly taken by the Board of this excellent spirit which was observed to exist amongst the young men in question, to attempt, through their agency, to diffuse education more widely amongst the poorer classes of the island than had been hitherto found compatible with the means at the disposal of the Board.

In November 1850, a Circular was issued by the Board, which will be found in the Appendix, No. 4, calling together the principal friends of Native education, when an excellent sub-committee was formed, consisting of the gentlemen in the margin, who undertook to apply themselves to the objects aimed at in the Board's Circular. We have since received a very instructive and satisfactory Report, which we have also placed in the Appendix, No. 4. Amongst the subjects for congratulation in that Report, as offering promise for the future, not the least is to be found in the important movement in favour of education which has now been made amongst the wealthy Gujerathi merchants, who have hitherto stood much aloof from our Government institutions.

We have now exhausted all that need be said as to the future; and we turn with much pleasure to a narrative of the progress made in our different institutions during the last year and a quarter, as it will be found that this period presents the most satisfactory results, both at the Grant College and the Elphinstone Institution, that have been yet witnessed in Bombay. The year is also characterised by what we trust will turn out to be a second Elphinstone Institution; viz., the formation of a new College at Poona, by the absorption of the Sanscrit College into the English school. In order to complete the picture which this Report will present of the results of superior education at this Presidency, we think it

advisable

advisable to subjoin in Appendix, No. 5, the views of the Board as to what has been called the failure of the engineer class, and which were elicited by a letter to the Board from the Commission on Public Works.

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EXTRACT from the REPORT of the BOARD of EDUCATION at BOMBAY, for the Year 1851-2.

It has always been the study of the Board to exclude from their communications to Government any eulogistic statement, or highly-coloured picture, of their efforts to promote education; and they have rather sought to place in prominent relief all such blemishes and defects as have come within their notice, so as to enable Government in its wisdom to apply a remedy, and to further the objects which the Imperial Legislature and Honourable Court have had in view on dedicating a portion of the revenue to the encouragement of education. Accordingly, although in the present year there are some exceedingly satisfactory symptoms of progress to be recorded, still the subject which most emphatically calls for notice at the present time appears to us to be the claims of many portions of the Presidency to share in the blessings of education which the home authorities intended to diffuse generally, but which the Board, from want of pecuniary means, have been compelled rigidly to withhold.

We think we are entitled to assume, by Mr. Secretary Lumsden's letter in reply to our last Report, that your Lordship in Council is well satisfied that the Government grant of 1,25,000 rupees has been effectively expended by the Board in stimulating the Native mind; and it must be deeply gratifying to Government to find, that by the allocation of so small a portion of the revenue of the country, not amounting, as we showed in that Report, to the charges of a single institution in England, a beneficial influence, penetrating more or less deeply, is extending itself amongst ten millions of mankind. In this department, as in many others in India, we may observe what salutary measures for the good of the people may be introduced by an enlightened Government, at a comparatively trifling expenditure.

But, it would be erroneous to suppose that all parts of the Presidency share equally, or are equally able to profit by the Government grant. By early dispositions of Government, no less a sum than 44,740 rupees* out of the 1,25,000 rupees has been allocated to the island of Bombay alone; i. e. to the wealthiest portion of the Presidency; and although your Lordship in Council agreed with the Board that it would be more expedient to treat the whole of the different grants as one fund, available for the purposes of education, in whatever quarter the wants might be found most urgent, still legal difficulties were deemed, though not by the Board, to prevent the Government grant from being dealt with by Government for education purposes generally.

So, again, those portions of the Presidency most amenable to European influences, and where already the greatest intelligence existed, were the first to come forward and obtain allowances out of the general grant; and from these causes it has resulted, that the grant has become absorbed in places where it was, perhaps, least required; and, therefore, in the more remote Collectories, where the desire for education is only beginning to awaken, the Board is compelled to turn a deaf ear to all applicants for assistance, your Lordship in Council having so strongly enforced upon us the necessity of economy and reductions, as our present expenditure exceeds the grant by Rs. 19,681. 11. 6. per annum; and thus in the course of a very few months the reserved fund, which is capable of rendering such essential service to education, will be exhausted.

We feel, therefore, that without a considerable extension of the grant—and we cannot place the sum required at a smaller sum than a lac of rupees—the scheme proposed to itself by Government of encouraging education generally will turn out illusory, and the stimulants hitherto applied to arouse exertion and call forth efforts for self-improvement will only generate hopes doomed to be disappointed.

We are aware that, in making our appeal for an increased grant, it is essential to forego the use of vague generalities, and to demonstrate that our view of the question is founded on practical, well-considered and economic considerations. It is so easy to apply to the State for additional resources; it is often such a refuge for departmental feebleness to point out the great things that might be accomplished if Government would but open the purse-strings, that we feel how essential it is, amongst the various applications of the kind that must be addressed to your Lordship in Council, to characterize that one which really demands attention by solid and vigorous argument. But if, on the one hand, we seek to set before your Lordship our views as to the importance of the objects to be arrived at, and our experience as to the various instances in which improvement has been retarded, and a well-constructed organization rendered nugatory from want of means, we fear being led into such lengthy details as will weary your Lordship with a sense of oppressive tediousness; if, on the other hand, we merely express the result of our convictions in a few laconic sentences,

we

	Rupees.
* Elphinstone Institution	20,000
Professorship Fund	22,000
West Scholarships	1,124
Clare Scholarships	1,616

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we do not feel ourselves sufficiently masters of expression to distinguish our application from ordinary commonplace.

The main conclusion, however, which we know it is incumbent upon us to establish in the mind of your Lordship in Council is, that in the disposition of the Government funds hitherto committed to our charge, we have, throughout, been governed by the careful, economic and conscientious considerations which are so eminently required when public funds are in question. On this head we would respectfully crave leave to refer to all our past proceedings; and the views of the Board so fully accord with those expressed by our President, in a minute which the Board handed up to Government in 1849, that we now transcribe them: "On looking at the general exigencies of the State, and the tendency in all departments to run into increased expenditure, unless vigorously checked, I think the Government is fully justified in not complying with our demands (for an increased grant), until we are in a condition to demonstrate to them that every rupee of the public money entrusted to our charge is laid out to the best advantage."

We have your Lordship's assurance that our last Report, which was fuller than usual, and which called attention to facts that did not seem to have been generally appreciated, was "the most complete, interesting and instructive that had yet been laid before Government;" that "it contained marked indications of progress never before noticed;" and that "it was replete with suggestions for the future." After this favourable testimony, we feel no hesitation in pronouncing our conviction that the educational system of the Presidency is now becoming so well organized; we have, by slow efforts, and after many experiments, adopted such an efficient system of superintendence, the details of which we will explain hereafter; good schoolmasters, available for village schools, are training in so many localities; the demand for instruction is so clearly, though slowly, developing itself; the stimulus afforded by Government, in its application of official patronage, is producing such powerful effects; above all, the Board see their way so much more clearly to the proper distribution of Government funds, and the establishment of an efficient self-developing system than was possible before the lessons of experience had been gained, as to justify the conclusion that the time has come when the Government, by the addition of a comparatively small grant, may diffuse education to an extent that would be impossible in Europe on means equally limited.

And here, while the Board would, in behalf of the educated portion of the community, convey the expression of their warm thanks for the measure recently promulgated, by which the public service is closed against those who have not been educated, and the Board is empowered to place a pupil on each public establishment, a measure which, as an incentive to education, it is difficult to estimate too highly, they would remark that this very measure, calling, as it does, for as many educated persons as there are public servants, renders it obligatory to place within reach the means of acquiring those attainments which are declared to be indispensable for the due administration of the public affairs of the country.

In order to explain more fully the opinions of the Board as to the mode in which a small grant may be made to exert the widest influence in promoting education, we would beg leave to submit the substance of the views which were recently recorded by us as to the most advisable distribution of the annual sum of 7,000 rupees, which your Lordship in Council has been lately pleased to assign for educational purposes in the Sattara territory:—

"In financing a scheme for the appropriation of 7,000 rupees to educational purposes in the Sattara districts, the Board have the same difficult problem for solution as has occupied them since their commencement, namely, how to make the most permanent impression by means of education over a wide surface with a very small sum of money. The experience of the Board, and the instructive statistics furnished by Mr. Ogilvy, enable us to organize a better system than was first open to us, when everything connected with the subject was new and strange.

"The arguments used by the Board in their last Report demonstrate that, with the small sums allowed by Government, nothing like gratuitous and general education of the people can be attempted; for example, if the grant now made were to be appropriated to the establishment of schools for the very poor in the Sattara country, 40 schools only could be supplied, even with so low a salary to the Pantoji as 10 rupees* a month, which all our experience leads us to think is inadequate to secure the services of an efficient teacher. But the effect of establishing such schools would be to supersede an equal or greater number of the present self-supporting indigenous schools which now exist, to the amount of 448.

"The policy of the Board clearly is to give encouragement to all such self-supporting schools as now exist, not to supersede them, unless we can do so thoroughly by something better. As we are able, therefore, only to maintain a few schools, it is clearly expedient that we should address ourselves to those classes amongst whom a certain demand for education already exists; our object should be to demonstrate to those who already pay for education, that a Government school is able to confer upon them advantages which they cannot procure elsewhere; and when this is proved, if sound principles of action are introduced

	Rs.	a.	p.
* Pantoji	10	—	—
Contingent Expenses	2	8	—
Books, &c.	2	8	—
	15	—	—

duced at the commencement, such portions of the community will pay the larger portions of the necessary expenses, and the Board may then extend education gradually to those individuals who are not in a condition to pay for it themselves.

"The Board, therefore, have two main objects to keep in view; first, to make the Government school demonstrably superior to those now in existence, without superseding the latter; second, to make those who can afford it pay the value of the education they receive, so as to reserve the funds of Government for those who are too poor to pay anything."

Details were then entered into, by which was shown to what extent the indigenous schools might be improved and made training institutions for the Government schools to be established; and how the latter, again, might be connected with the Poona College and the Elphinstone Institution, so as to be the means of bringing forward talent, and encouraging exertion, in whatever part of the country they might be exhibited, and thus to afford a stimulus to the national mind from one end of the Presidency to the other.

We think that by the application of these principles to an increased grant of one lac per annum, with a provision that after the first year, when the present surplus of expenditure had been provided for, not more than 5,000 rupees in any one year should be expended on new establishments; with a provision, also, that the balance in each year should be funded, to run at interest, the educational interests of this Presidency would be placed on a firm basis for the whole of the period to be covered by the ensuing Charter; new schools might then be established gradually, according to the wants of the community; poor localities might be substituted for the more wealthy, as soon as the latter had learnt to perceive the necessity of making some sacrifice to acquire education; and the various wants which are inherent in an educational system, and without which it will never be efficiently organised in India, such as pensions to the aged and worn-out members of the service, the building of school-houses, grants for occasional purposes, on most of which we have made urgent appeals to the Honourable Court from time to time, will all be effectually borne by the reserved fund, which, as before observed, should be running at interest.

We trust that your Lordship in Council will be moved by our representations to obtain for us the grant in question.

Having thus marked out, to the best of our ability, the course of action which it appears to us the results of experience point out as the policy for the future, we now pass on to a notice of the most prominent events of the year which seem fairly to call for expressions of congratulation.

Of all these, incomparably the most important is the successful inauguration of the Poona College, by which, without additional cost to Government, an institution of somewhat doubtful utility has been transformed into a general collegiate establishment, that bids fair, at an early period, to rank amongst the very first of India; full details of its organization will be given hereafter; and it may be sufficient here to state that the anticipations of the Board as to the operation of the comprehensive principles on which the college was founded have been already justified by the results; and the following extracts from a Report of our President, who, in company with Mr. Lumsden, visited the college in January last, will give your Lordship in Council a bird's-eye view of the new arrangements.

"It has occurred to me that my colleagues will not be displeasèd to hear the impressions made on me by my visit to the new Poona College, which I came round from Bijapur expressly to see, on my return to Bombay, during my excursions of last month. Mr. Lumsden accompanied me, and, as he had never seen the college at Poona before, though he had been actively engaged in his department of the Secretariat in facilitating the amalgamation which has happily taken place, he naturally felt much interested, and we spent several hours in observing the arrangements which had been effected, and in listening to the details afforded us by the different professors.

"On all my former visits to the Sanskrit College, the effect produced on me was most depressing: to witness two young men, who had been perhaps ten years in the college, chopping logic in Sanskrit with the fluency and glibness which only an Oriental tongue can exhibit, and to learn that such logomachy respected some subtlety or metaphysical point of no more value or reality than the vainest discussions of the schoolmen; to be assured by our professional visitors from Bombay that, after all these painful years had expired, the young Shastri could not secure himself a livelihood of five rupees a month on the strength of his useless learning; to hear from high political authorities in Upper India that the great evil they had to contend with was the prejudiced and crafty Brahmins whom the Poona College turned out: these, year after year, were the pieces of information which I acquired in respect of this most useless, or rather most mischievous, place of learning.

"It was, therefore, by a happy coincidence that the strong recommendation of the Board to convert the Sanskrit seminary into a useful English College reached Government at a time when a movement had been made on the part of some enlightened Brahmins to appropriate the Dakshina to more general uses, and that Government was thereby enabled to take the liberal and comprehensive view which has placed the college on a broad basis, and thrown it open to all classes of Natives.

"The effect of the change, even at this early period, was most visible, and I was never more struck with the signs of improvement which were manifested in any institution I had ever seen, although the new college has only been in operation eight months.

"The number of students swelled to 500 or 600; activity in useful branches of knowledge apparent in every department; the Shaster-studying Brahmins coming over, not gradually, but in shoals, to the studies of the English system; so that, as I anticipated when I assented to a much larger Sanskrit endowment than I thought expedient, the self-interest of the

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acute Brahmins themselves is settling the question, by demonstrating the uselessness of many of the chairs which we retained.

"I should observe, also, that the college is most admirably organized in its professors, both English and Native; and it was very gratifying to observe the zeal with which our native astronomer, Keru (Mr. Orlebar's old pupil at the Elphinstone), and Mâhâdev Shastri, also well known to the Board, were imparting the positive sciences of Europe to their brother Brahmins of the Deccan.

"Lastly, the Visrambagh, or old palace of the Peshwa, in which the college is now located, and as to which the Board will recollect there was much discussion respecting its suitability, has been so well adapted to the ends in view by the able arrangements of Major Candy, that I do not hesitate to express my humble opinion that it is the best architectural edifice for educational purposes that I have seen in India, and I have seen most of them.

"We saw much else in Poona to gratify us. I will notice only the zeal which is apparent in the best educated of the young men trained in the English school and English department of the late Sanskrit College to diffuse improvement among their fellow-countrymen, and the spontaneous movement, akin to that of Bombay, which is taking place among the Natives in favour of female education. One young man, named Joti Govind Rao Phuley, a gardener by caste, but of a certain independence of fortune, deserves to be particularly noticed; and possibly the Board might think it well to honour him by the gift of a medal, or by some other distinction. This young man has not only formed a female school, which he teaches gratuitously for four hours a day, but he has also trained his wife, by three years' careful tuition, to assume the office of schoolmistress; and the latter has a normal class of three other young women, whose husbands, Brahmin schoolmasters, are equally enthusiastic in the cause."

The next event, in point of importance, which requires to be commemorated, is the marked encouragement which your Lordship in Council has been pleased to extend to education during the past year. In our last Report, paras. 33 and 34, we pleaded earnestly for Government assistance in two directions there indicated by us, and the mode in which our communications have been received has been deeply gratifying to the Board. But the unexpected stimulus afforded by Government at a later period of the year, when, out of eight new appointments to be conferred on Natives in the revenue department, half of the whole number was reserved for educated young men of distinction, although without departmental knowledge, appears to us to be the most beneficial step ever taken in this Presidency for the encouragement of superior education. We trust sincerely, and are very sanguine, that the deputy collectors thus appointed, Messrs. Dadoba Pandurang, Naorozji Beiramji, Vinaik Wasudev and Nanabhai Moroji, will not only exhibit sufficient official aptitude in their new careers, but also such an amount of rectitude and trustworthiness as shall do credit to the Government institutions in which they have been trained.

We have already mentioned the grant of 7,000 rupees which has been allocated by your Lordship in Council for the support of education in the Sattara districts, but we trust that, for the reasons above assigned, we may be justified in looking upon this as only a small instalment of the lapsed pension of the ex-Peshwa, which we ventured in our last Report to indicate as an available source for the application of good government to his former territories. There is a daily increasing demand for education in Khandesh, that province of the Peshwa which he bequeathed to us in the greatest disorder, a prey to robbers, and in many parts so unhealthy as to be never visited by other than official persons; and which, therefore, appears to have an unusually strong claim to benefit by the reversion to the State of Baji Rao's own income. The Board have been informed privately, that as large a sum as 11,000 rupees has been put aside by the inhabitants of Khandesh for the purpose of aiding the Government in establishing an English school at Dhoolia; but the Board have been obliged, by want of means, to turn a deaf ear to all the appeals for assistance they have received.

There remains but one other subject for notice in this place, namely, the establishment of an English school at Tanna; and this only requires to be especially mentioned here, because there were peculiar circumstances connected with its formation which appear to us to be deserving of careful attention, as they seem to indicate the means by which a self-supporting system of superior schools may be gradually organized.

Your Lordship in Council is aware that Tanna has never been a locality in which superior education has flourished, although the Sudder station of a very large zillah, and a considerable *entrepôt* on the line of trade between the North-West Provinces and Bombay; it contains a population of only 11,120 souls, and it cannot be predicated of them that they are either thriving or wealthy. The Banyans, as usual, have been hitherto indifferent to the advantages of superior education: the higher castes of Natives connected with the Government establishments were enabled to obtain sufficient instruction for themselves to secure the hereditary transmission of office without an English school; the remainder of the population was too poor to be able to devote much time to a school career. The consequence was, that the Board was compelled, as your Lordship in Council will remember, after two unsuccessful efforts, to abandon the English school which they had established in the town. The circumstances under which the school was closed are detailed in our Report for 1849, paras. 20, 22.

We are now happy to report that, in the year 1851, the inhabitants of Tanna, having experienced during two years the evils to which they had become exposed by the want of an English school, were induced to accede to the terms which had been proposed to them by the Board in 1849, and they expressed their willingness to provide a salary of 50 rupees for

for the schoolmaster. They further subscribed amongst themselves a sum of 1,500 rupees, to which the Board added a thousand for the building of a school-house; and we have the satisfaction of recording, that with this sum, and the aid of the prisoners kindly lent by the Judge of Tanna, Mr. Scott, of the road and tank department, has built for us an elegant and commodious school-house, a view of which will be found in this frontispiece; and we think it due to that gentleman to record that he not only furnished the design and most vigilant superintendence for this building gratuitously, but also, as we are informed, contributed to the subscription of his fellow-townsmen the munificent sum of 500 rupees, being one-third of the sum subscribed.

We were thus enabled to establish, in 1851, an English school in Tanna, without any cost to the Board beyond the sums contributed for the school-house, for school furniture, &c., and we have been studious to note the steps by which this happy consummation was arrived at, from a conviction that what has been done at Tanna may be imitated elsewhere, whenever an equally favourable conjunction of circumstances presents itself; but we have omitted to state that the mainspring of the movement, and, indeed, the author of it, was the Zillah Judge, Mr. Keays, and we have much pleasure in thus publicly recording the gratitude which we conceive is due to that gentleman.

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APPENDIX D.

(Referred to in the Evidence of the Rev. ALEXANDER DUFF, Quest. 6087, page 46.)

GENERAL REPORT ON PUBLIC INSTRUCTION in the North-Western Provinces
of the BENGAL Presidency, 1843-4, by J. MUIR, Esq., C.S.

Appendix D.

MEMORANDUM on the State of the SANSKRIT College at BENARES, and the Means
of its Improvement.

I WILL first state the system of instruction at present pursued in the Sanscrit College, as far as I am acquainted with it, and then suggest such measures for its improvement as may appear to be practicable.

2d. For details in regard to the number of professors, their salaries, and the books which form the subjects of their lectures, I would refer to a report by Captain Marshall, dated 3d May 1841, which will be found at pp. xcvi-cxi. of the Appendix to the Report of the General Committee of Public Instruction for 1840-41 and 1841-42. It will thence appear that in addition to grammar, poetry, law and astronomy, instruction is also afforded in judicial astrology (*vide* List of Books at the top of p. cxi.), and in the Vedanta Nyaya and Sankhya systems; in short, the religious, ritual and social institutions, the mythological legends, and the astrological superstitions, as well as the philosophical and scientific systems of the Hindoos, with all their errors, form a considerable part of the subjects of the college course. The metaphysical systems are notoriously characterized by grave errors, the Vedanta being decidedly pantheistic, the Nyaya maintaining the eternity of matter, and the Sankhya, in one of its branches, being of an atheistic tendency, and even the astronomy which the scientific books of the Hindoos teach is the exploded Ptolemaic.

Present state of the College.

Erroneous system taught.

3d. It may, therefore, not unnaturally be asked by a person not acquainted with the history of the various educational schemes which have been current in India, how such a system as this—which would appear to have a directly opposite tendency to that of the English and Vernacular schools established by Government for the enlightenment of the people, and the removal of their ancient errors—how such a system as this ever came to receive the patronage of the State. I have no means of stating from authentic sources the views of the founders of the Benares College, or whether any pledge was given for its permanent support; but the idea which gave rise to it, and other Sanscrit and Arabic Colleges, doubtless was, that it is politic to conciliate the good-will of the natives by the encouragement of their venerated learning, and that although their books contain much that is erroneous, yet that their prejudices would deter them from the acquisition of purer truth, and that even such knowledge as their own literature imparts is far preferable to ignorance. Whatever degree of attention may be due to these arguments, or to the additional one, that as the Sanscrit and the Arabic are in a great measure the sources of the spoken languages of the country, the cultivation of the former is indispensable to the purity, and still more to the improvement of the latter, it seems to be pretty clear that no institution on the same plan as the existing Sanscrit Colleges would ever have been founded in the present day.

Question how the Oriental College system came to receive State support.

Their alleged advantages.

Appendix D.

What are their uses and susceptibility of improvement.

Uses of the Sanscrit Colleges.

How they may be improved.

Detailed suggestions for their improvement.

In the Grammatical Department.

In the Philosophico-Theological Department.

By leading the students to compare the systems and bring them to the test of reason.

4th. Their existence, however, being a fact, it remains to be considered what uses, if any, they now subserve, and whether they are susceptible of such improvement as both in a moral and prudential point of view may justify the patronage now accorded to them by the State.

5th. *First*, there can be little doubt that the support of these colleges must, so far as it goes, conciliate the good-will of the natives. *Second*, it seems also clear that the cultivation of Sanscrit and Arabic must have the effect of refining and enriching the vernaculars; but, so far as this end is concerned, it is the grammar of the learned languages which would be studied rather than the literature or the philosophy which they embody. *Third*, the more scientific works of the Hindoos, the Siddhants, though in some respects erroneous, may undoubtedly be used with great effect (as the late Mr. Wilkinson abundantly proved) in confuting the still grosser errors of their fabulous cosinical systems, and may be made stepping-stones to the study of the true system of the universe. *Fourth*, the purely mathematical and algebraic portions of the Siddhants are, I believe, free from error. *Fifth*, the poetical and rhetorical literature of the Hindoos, though in some respects it does not accord with the European standard, is doubtless a natural development of Asiatic taste and genius, and as such likely to form, if studied under proper supervision, a source of refinement and cultivation to the more intelligent youth of this country, whose minds we should not attempt, by an unnatural constraint, to mould too rigidly after an European type. *Sixth*, it is but fair to indulge the natural predilections of the Hindoos by affording them facilities for the study of a literature of which they might well continue to be proud, even if they had rejected the religion and the philosophy of which it forms the vehicle.

6th. If the Government are of opinion that these or any other beneficial ends are really gained by the patronage of Sanscrit literature, and that they are sufficient to counterbalance the evils which are incident to its study, and to vindicate the support of the existing colleges by the State, it will then remain to be considered how far the existing evils may be removed, what particular scheme of instruction will best effect the purposes above indicated, and how far other information of a more solid and obviously useful description may be added to that of a more purely literary and refined character just referred to.

7th. I shall attempt to show what may be done in each of the several departments of instruction now pursued in the college.

I.—GRAMMAR.

8th. This branch is one which obviously would admit of no alteration except as regards the methods of teaching. Though the native system is complicated and encumbered with technicalities, and the learner's progress is, I believe, but slow, yet it is also generally sure, and the knowledge acquired exact. I should suppose also that it would be difficult to induce the pundits to modify their methods materially. I received some years ago, from the late Mr. L. Wilkinson, a small lithographed compilation, which I think was used in the Poona Sanscrit College, and was introduced as simpler than the ordinary grammars. Further information could be sought on this and other points from Bombay.

II.—PHILOSOPHICO-THEOLOGICAL SYSTEM, VEDANTA NYAYA SANKHYA.

9th. From the general character of the Hindoo Shasters, and the views of their adherents, I imagine that whatever is taught as a branch of them is inculcated dogmatically, as requiring implicit credence on the part of the student, and neither proposed for his consideration and judgment, nor stated merely as a matter of information. At the same time it is not denied by the Hindoos* that their philosophical systems are at variance with each other on some important points (in regard to which they tolerate considerable latitude of sentiment), and these differences form the subjects of occasional public discussions among the pundits, though it is held that the authority of the Vedanta as founded on the Vedas is supreme, and, consequently, the professor of either of the other systems, if he wishes to retain the reputation of perfect orthodoxy, must either, I imagine, explain away the discrepancies, or admit the error of his own creed.

This degree of toleration in regard to doctrine would, however, appear to point out a way in which these metaphysical systems (if the Government should determine to retain them as branches of instruction) may, from being sources of error, be converted into tolerable instruments for strengthening the reasoning powers. If it is the practice of the pundits to argue publicly the various questions to which they refer, it would seem that they could have the less objection to the students being examined thereon in such a manner as to require them to compare the several systems with each other, and bring them to the test of reason, exercises which it might be hoped would, by degrees, lead to the formation of precise and accurate habits of thought, and train the pupils not only to subtlety, which the existing system gives, but also to soundness of reflection, which it fails to impart.

I observe from the Report on Public Instruction for 1842-43, p. 52, that the Vedanta class in the Oolcutta Sanscrit College has been abolished, in consequence of the death of the pundit and the small number of the students (three), and a class of the ancient literature and history of the Hindoos established in its place, and that it has been declared that the Vedanta is to form no part of the public course there in future, but may be taught privately to any student desiring it.

III.—POETRY

* See Colebrooke's Essays on the Philosophy of the Hindoos.

III.—POETRY AND RHETORIC.

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10th. It appears from Captain Marshall's list of books used in this department, that not only are poems read, but treatises also, on the principles of poetry and rhetoric, are studied. Any books of this kind, though the principles of taste which they lay down may not be perfectly sound, must have some effect in enlarging and cultivating the mind. In regard to the poetical works which are read, some improvement might probably be effected by substituting the study of the Sanscrit dramas (which are already down on the list as part of the existing course, but are probably not much read) for that of the narrative poems: the former seem to contain much more of nature and every-day life, and less of mythology than the latter. Besides these, the Raja Taranginee, or History of Cashmere (which, though of less interest from its confined local character, is, as is well known, the only original history to be found in Hindee literature) might be read in this class. The students might further be made to read a little description of England, in Sanscrit, compiled under my care, which would tend to open their minds. There is also a sketch of Indian history (with references to that of the Greeks and Romans), written by myself in Sanscrit verse, containing 45 pp. and about 500 slokas, which might have been used to give the young men some idea of the past history of their own country, were it not that it contains many remarks on the Hindee writings which it might not be prudent to submit to them in so public a manner; these parts, however, might be removed, and the work rendered an unexceptionable manual. Further, Mr. Marshman's History of India, which, though somewhat free in its strictures on the Hindoo books, has, in its original English form, been introduced into all the Government schools; might also be used in the Sanscrit Colleges, through the Hindee translations which the Agra School-book Society are on the point of publishing. I noted above, that the Report on Public Instruction for 1842-43, at p. 52, refers to the appointment of a professor of the ancient literature and history of the Hindoos in the Calcutta Sanscrit College; it does not, however, mention what were the text-books the Professor Kamalakant proposed to use, or what was the character of the instructions he intended to give. The secretary of that college could perhaps afford some information on this head.

In the Departments of Poetry and Rhetoric.

By the study of the Sanscrit dramas.

Of the History of Cashmere.

Of the description of England.

And of other works.

References to a new class in the Calcutta Sanscrit College.

IV.—MATHEMATICS, ASTRONOMY, ASTROLOGY.

11th. This is a class which, in one of its branches, is susceptible of being turned to good account, while in another respect it is one of the most obnoxious. The Sanscrit works in algebra, mathematics and astronomy, the Siddhants, form, it is well known, the most accurate and valuable portion of Hindoo learning, the purely mathematical parts being, I believe, quite sound, though the astronomical system is the exploded one of Ptolemy. This system, with all its errors, forms a most valuable weapon with which to assail the absurd accounts of the form of the earth and the construction of the universe contained in the Puranas; and the sound parts of the Siddhants (such as those which teach the rotundity of the earth and its isolated position in space) may be used as an authoritative basis, admitted by the Hindoos themselves, for the support of those further truths which the Copernican astronomy unfolds. It appears from Captain Marshall's Report above referred to, head XIV. (p. xcvi. of Appendix to Report for 1840-42) that it was then proposed to appoint a new professor of arithmetic and natural philosophy in the Benares Sanscrit College; in addition to the two existing astronomical pundits; accordingly, in February 1842, a very interesting person, a young pundit of Nagpore, Bapa Deo, was nominated, on the recommendation of the late Mr. Wilkinson; he appears to be a very good algebraist and mathematician, and is, I believe, well read in the Siddhantic astronomy, as well as familiar with the popular arguments for the Copernican; but he has not yet mastered the scientific principles of the latter, and, from his limited knowledge of English, I fear it will be long before he will be able to do so; he is at present composing a treatise on Algebra, on the European system, in Sanscrit; he should, I think, be urged to devote himself to the study of English, and to qualify himself by degrees to demonstrate, on mathematical principles, the truths of the Newtonian theory. In the meantime, the class of Bapa Deo is small, and the students should be attracted to it or the other mathematical class by an intimation that they shall all have to undergo an examination in this department, and that proficiency in it will be required as a qualification for scholarship.* There is a small popular book on Natural Philosophy and Natural History, compiled in Sanscrit, under the Rev. Mr. Yates's superintendence, which might be occasionally read in this class with advantage; and the professor would be able to give further explanation in regard to those parts of it which refer to astronomy.

Suggestions for improvement of Mathematical Department.

Steps already taken.

Qualification of Bapa Deo.

How they may be increased.

And students drawn to this department.

Study of the Padārtha Vidyā Sara.

Question whether useful books should be compiled in Sanscrit.

12th. This naturally leads to the question, whether, if the Sanscrit Colleges are to be maintained on an efficient footing, it would be advisable to have a certain number of works compiled in Sanscrit, in various departments of useful knowledge; so as to enable those students who confine themselves to that language to attain a modicum of sound information, or whether they should be left to seek such information through the medium of the vernacular or of English. It seems to me that a few such Sanscrit compilations would be useful, so long as the college is kept on its present footing, and in order to the completion of the various reforms which I have suggested, though doubtless many of the purposes for which these compilations would be necessary will now be sufficiently answered by the proposed amalgamation

* This may be the rule at present, but I have no means of ascertaining.

Appendix D.

mation of the Sanscrit and English Colleges. At the same time, it must be recollected that we can scarcely expect the result of this experiment to be at first so satisfactory as in Calcutta,* where a much greater impression in favour of European knowledge has been created than we can assume to exist at Benares.

Astrology a part of the astronomical department: how it should be dealt with.

13th. Astrology forms a part, and I believe the most popular and numerous attended department of the original astronomical classes. It is difficult to deal with this subject. Perhaps the teaching of astrology should be interdicted at once, and the pundits (of whom there are two, besides Bapa Deo) directed to confine their prelections to arithmetic, algebra, mathematics and astronomy. The only other mode I see of proceeding would be, without formally prohibiting astrology, to omit all recognition of it, and prescribe that so much time should be devoted to the acquisition of the other branches as should leave no time for its study.

V.—LAW.

Improvements in the Law Department.

14th. This is obviously a department useful and necessary in some respects, though, in so far as it touches on the Hindee castes and ritual, its tendency is to perpetuate feelings of bigotry and exclusiveness. There is little doubt, however, that by proper superintendence these more noxious parts of the subject might be thrown into the back-ground, and the students' attention directed more to the principles of general law, the forms of legal procedure according to the Hindoo Institutes, &c.; and it might also be practicable to engraft on this department a course of instruction upon the principles of jurisprudence, and of human duty in its various ramifications.

Difficulties in the way of these reforms. On the part of the pundits.

And on the part of the students.

15th. It is not to be supposed that such reforms as those just suggested can be carried into effect without difficulties arising both from the pundits and the pupils; the former will naturally dislike innovation, and be slow to adapt themselves to any change of system: as, however, I imagine they are all good general Sanscrit scholars, they ought to be capable of undertaking any department that may be entrusted to them, which may not require any peculiar scientific knowledge. The second difficulty refers to the students, of whom, though some may attend the college to acquire such general knowledge as may raise them in popular estimation, yet most, no doubt, seek a practical knowledge of such branches as will yield them a livelihood, either as teachers competent to instruct in the various current books and systems, or by calculating nativity and performing other Brahminical offices: any modification, therefore, of the studies of the college which should interfere with these objects would diminish the number of students. On this it may be remarked:—1st, that such loss of students is not sufficient to outweigh the benefits of a more rational course of tuition; 2dly, that the new plan of scholarships will probably always attract, under any change of system; 3dly, that the students may become teachers of sufficient celebrity if they are well grounded in grammar, poetry and mathematics, even though they should receive no instruction in the Hindoo mystical theology in the Government seminaries; and 4thly, that it can never become a Christian and enlightened Government to train up youths to practise upon the credulity of their countrymen, through the delusive arts of astrology.

Answered.

Union of Sanscrit and English Colleges.

And improvement of vernacular education.

16th. In addition to the specific means of improvement in the internal system of the Sanscrit College, which have been above indicated, there are two proposed measures which are likely, if carried out, to have a more powerful effect than all the rest; I mean the amalgamation of the Sanscrit and English Colleges under one roof (which, however, would not seem to be immediately practicable), and the proposal to communicate instruction more thoroughly and vigorously than heretofore through the medium of the vernaculars. It is obvious that the students of Sanscrit possess, if but stimulated to exert it, the power of becoming the most accomplished vernacular scholars, of acquiring with ease all the information which may be embodied in their mother tongue, and further, of making themselves the most skilful compilers of vernacular books.

Importance of the Sanscrit College.

Whether its maintenance is pledged or not.

17th. This subject, of the best manner of turning the Benares Sanscrit College to account is a most important one, as the establishment is extensive, the pundits being eleven in number, besides an assistant secretary and librarian, and maintained at a monthly cost of 816 rupees, exclusive of the Persian department and servants. I am not well informed on what understanding the college was originally founded, but I think there is some pledge to maintain a college, or *the* college, as the condition of certain lands or funds being assigned by some individual at Benares.

Further information may, no doubt, be obtained from the local authorities.

(signed) J. MUIR, Civil Service.

Agra, the 2d April 1844.

* See p. 52 of General Report on Publ. Instr. for 1842-43.

APPENDIX E.

(Referred to in the Evidence of the Rev. ALEXANDER DUFF, Quest. 6107, page 54.)

Appendix E.

THE ENGLISH EDUCATION ACT of Lord WILLIAM BENTINCK, with
Illustrative Remarks by Dr. DUFF.

ONE of the last acts of Lord William Bentinck's administration was the promulgation of the following Resolutions on the part of the Supreme Government of British India:—

Fort William General Consultation, 7 March 1835.

The Governor-general of India in Council has attentively considered the two letters from the Secretary to the Committee,* dated the 21st and 22d January last, and the papers referred to in them.

1st. His Lordship in Council is of opinion that the great object of the British Government ought to be the promotion of European literature and science among the natives of India; and that all the funds appropriated for the purposes of education would be best employed on English education alone.

2d. But it is not the intention of his Lordship in Council to abolish any college or school of native learning, while the native population shall appear to be inclined to avail themselves of the advantages which it affords; and his Lordship in Council directs that all the existing professors and students at all the institutions under the superintendence of the Committee shall continue to receive their stipends. But his Lordship in Council decidedly objects to the practice which has hitherto prevailed of supporting the students during the period of their education. He conceives that the only effects of such a system can be to give artificial encouragement to branches of learning which, in the natural course of things, would be superseded by more useful studies; and he directs that no stipend shall be given to any student that may hereafter enter at any of these institutions; and that when any professor of Oriental learning shall vacate his situation, the Committee shall report to the Government the number and state of the class, in order that the Government may be able to decide upon the expediency of appointing a successor.

3d. It has come to the knowledge of the Governor-general in Council that a large sum has been expended by the Committee on the printing of Oriental works; his Lordship in Council directs that no portion of the funds shall hereafter be so employed.

4th. His Lordship in Council directs that all the funds which these reforms will leave at the disposal of the Committee be henceforth employed in imparting to the native population a knowledge of English literature and science, through the medium of the English language; and his Lordship in Council requests the Committee to submit to Government, with all expedition, a plan for the accomplishment of this purpose.

(A true copy.)

(signed) H. T. PRINSEP,
Secretary to Government.

In order to estimate aright the real nature and importance of this Government enactment, it is necessary to enter into various minute details.

That the subject may be rendered as intelligible as possible to those unacquainted with the state of things in the East, I shall endeavour, *first*, to illustrate the *nature* and *amount* of the change effected by this Act in the Government schemes of education; *second*, advert to some of the *reasons* that tend to vindicate the *propriety* and *excellence* of the change; and, *third*, point out some of its *legitimate tendencies* and *ultimate effects* on the *national mind* of India.

PART I.

Let us endeavour to ascertain the *nature* and *amount* of the change effected by this Act in the Government schemes of education in India.

The various materials designed to illustrate this head I shall dispose of in a series of statements,

* What Committee is referred to in this and the subsequent paragraphs will be found explained in the illustrations that follow.

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statements, corresponding successively with the above resolutions that compose the Government enactment.

I. In order to convey the full force of the *first* resolution in the series, we may at once embody the *original* design of Government in the following proposition:—*The open, avowed, and leading object of the British Government in India, up to the 7th March 1835, was the promotion of Oriental literature and science* chiefly among the higher and more influential classes of the natives.*

This proposition may be established, first, by a reference to the *declared sentiments* of the *official organs* of Government; and, second, by a reference to their *general uniform practice.*

1st. The Indian Government having at an early period established a Mahammadan College at Calcutta, and a Sanskrit College at Benares; and the British Parliament, on the renewal of the Honourable East India Company's Charter in 1813, having enjoined one lakh of rupees (10,000 l.) annually, to be devoted to native education, the Executive in Calcutta deemed it proper to organize a Board of Management, under the designation of "The Government Committee of Public Instruction." This Committee is composed of the officers whom the Government specially appointed to that duty, with exception of the Secretary in the general department, who is *ex officio* member.

The duties of the Committee, says the Secretary † in one of his reports, are to superintend the various native colleges and seminaries established, supported, or assisted by the Government of Bengal; ‡ to direct the course of study pursued at each, and to receive periodical reports of the examinations held at them; to receive and audit the monthly bills of each, and in most cases to pay to them their several appropriations; to receive monthly the sums payable by Government to the various colleges or the general education fund, and when not payable, as above, to place them in account with the Government agents, and from time to time to direct their being laid out in particular securities; to receive and decide upon proposals for composing, translating, editing, and preparing or printing works likely to be serviceable to the colleges; and to procure and furnish such books as may be required. The Committee is the channel of all correspondence with Government on the subject of native education, and furnishes an annual report of the proceedings of the different colleges, made up from the reports of the examinations, as well as accounts of the printing and distribution of books, and the state of the funds.

It is to this Committee, thus officially constituted the organ of Government, that reference is so frequently made in the above-cited resolutions of the 7th March 1835.

What then were the principles by which this Government Committee professed to regulate their proceedings up to this date?

In a despatch from the Honourable the Court of Directors, under date the 18th February 1821, on the subject of the education of the natives of British India, it was suggested that, though, "in the institutions which existed on a particular footing, alterations should not be introduced more rapidly than a regard to existing interests and feelings would dictate;" and though aware of the necessity of "consulting the prejudices of the Mahammadans and Hindus," yet the attempt to introduce "improved methods and objects of study" should be constantly kept in view. In reference to this despatch, the Committee addressed a joint letter of explanation to Lord Amherst, Governor-general in Council, dated Fort William, 18th August 1824, unfolding their principles and vindicating their proceedings. The nature of these may be gathered from the following extracts from this explanatory letter:

"In the first place, without denying that the object of introducing European literature and science may have been somewhat too long overlooked, it may be questioned whether the Government could originally have founded any other seminaries than those which it actually established; viz., the Calcutta College, to teach Mahammadan literature and law, and the Benares College, to teach Sanskrit literature and Hindu law. It may be added, what else had the Government to offer on an extensive scale? What means existed of communicating anything but Mahammadan and Hindu literature, either by teachers or books? It was, therefore, a case of necessity; and almost all that the Government, in instituting a seminary for the higher classes, could give, or the people accept, through such a channel, was Oriental literature, Mahammadan, or Hindu."

"The Honourable Court, however, seem to think that the same circumstances no longer impede the introduction of useful knowledge; and that in establishing a college in Calcutta, it should not have been restricted to the objects of Hindu learning; on this point, we beg to observe, that the new Sanskrit College in Calcutta was substituted for two colleges, proposed to be endowed at Tirhut and Nuddiya, the original object of which was declaredly the preservation and encouragement of Hindu learning. It is, however, of more importance to consider that the Government had in this, as well as in former instances, little or no choice; and

* The *general nature* of Oriental literature and science, as well as the *pernicious tendency* of the larger moiety of the different systems, will be best illustrated when we come to treat of the *second* leading head, or the *reasons* that tend to vindicate the *propriety* of the change.

† The Secretary to the Committee here mentioned was H. H. Wilson, Esq., now Professor of Sanskrit in the University of Oxford.

‡ It is well to mention here, once for all, that all the statements which follow refer *exclusively to the Presidency of Bengal.* In the Presidencies of Madras and Bombay, native education, though not neglected, has not been encouraged by Government to the same extent as in Bengal. Besides, not having authentic official documents relative to educational operations in these Presidencies in my possession, I think it best to confine my remarks entirely to a department connected with which I happen to possess papers, accurate and authoritative beyond the possibility of contradiction.

and if they wished to confer an acceptable boon upon the most enlightened, or, at least, most influential class of the Hindu population (the learned and Brahmanical caste), they could do so only by placing the cultivation of Sanskrit within their reach; any other offer would have been useless; tuition, in European science, being neither amongst the sensible wants of the people nor in the power of the Government to bestow."

"As long as this is the case, and we cannot anticipate the very near extinction of such prejudice (*i. e.*, against European learning), any attempt to enforce an acknowledgment of the superiority of intellectual produce amongst the natives of the West could only create dissatisfaction. The actual state of public feeling is, therefore, we conceive, still an impediment to any general introduction of western literature and science."

Such was the decisive language of the Committee in 1824. With what invariable consistency they continued to adhere to views and principles so deliberately formed and adopted may be inferred from a few passages in the conclusion of their report, dated December 1831:

"A review," say they, "of the different establishments, under the charge of the Committee, will indicate the principles by which their proceedings have been regulated, and which have been acted on in compliance with the injunctions of the Honourable Court of Directors, as well as in consequence of their own convictions, as stated in a letter to Government, explanatory of their views, dated 18th August 1824."

"The Committee has, therefore, continued to encourage the acquirements of the native literature of both Mahammadans and Hindus, in the institutions which they found established for these purposes, as the Madrissa (Mahammadan College) of Calcutta and Sanskrit College of Benares. They have also endeavoured to promote the activity of similar establishments, of which local considerations dictated the formation, as the Sanskrit College of Calcutta, and the Colleges of Agra and Delhi, as it is to such alone, even in the present day, that the influential and learned classes, those who are by birthright or profession teachers and expounders of literature, law and religion, Maulavis* and Pandits, willingly resort.

"In the absence of their natural patrons, the rich and powerful of their own creeds, the Committee have felt it incumbent upon them to contribute to the support of the learned classes of India by literary endowments."

Without multiplying more quotations of similar import, it must be remarked, that we have nothing to do with the *validity or invalidity of the reasons* adduced by the Government Committee in justification of their proceedings. These reasons may be well or ill founded; they may be weak or powerful. The simple and sole point we have at present to do with, is the *statement of fact* respecting *the object* so steadily and unchangeably pursued by them.

And from a perusal of the preceding extracts from their own letters and reports, does it not appear, with a redundancy of evidence, that the *open, avowed and leading object* was the promotion of *Oriental literature and science* among the higher and more respectable classes of Mahammadans and Hindus?

2d. Let us next direct our attention to the *general uniform practice* of the Committee.

This *practice* will show with what fidelity their avowed principles were carried out into actual development, and to what extent their primary object had been attained.

The principal institutions,† established with the design of *practically realizing the great objects* contemplated by the Indian Government, were the following:—

THE MAHAMMADAN COLLEGE OF CALCUTTA.

This College was founded by Warren Hastings in 1781, to assist in preserving a knowledge of Persian and Arabic literature, and of Mahammadan law, amongst respectable individuals of that persuasion. A building was erected for the college, and the expense provided by a grant of land in the neighbourhood of Calcutta, which was commuted, in 1819, for a fixed income of 30,000 rupees (3,000 l.) a year.

The following are the studies and the books:—

General Literature.—Makamat Hariri, Nufhutul Yemen, Subah Moallakah, Tarikh Timuri.

Logic.—Shereh Tuhzeeb, Kutbi, Mulla Jelalli.

Rhetoric.—Mukhtasurel Mani, Mutawal.

Philosophy.—Maibuzi, Sadra, Shems Bazaiya.

Law.—Nur al Anwar, Touzih, Maselem Assabuth, Shereh Vekaya, Ashbahunnazair, Hedaya, Feraiz.

Mathematics.—Kholasset ul Hisab, Arabic translation of Euclid.

Medicine.—Shereh ashbah Nufeesa, Uksari, Sudeedee, Tushreehool kulb, Osteology in Persian, Ancesool Mushherraheen.

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* Maulavi is a Mahammadan learned in Arabic and Persian literature. Pandit is a Hindu Brahman learned in Sanskrit literature.

† The youths attending these institutions were almost all from the more influential classes of natives. None but the sons of Brahmins were ever admitted into any of the Sanskrit Colleges.

Appendix E.

SANSKRIT COLLEGE OF CALCUTTA.

This institution was first planned in 1821, in lieu of colleges at Nuddiya and Tirhut, which it had been in the contemplation of Government, in 1811, to endow, at an annual charge of 25,618 rupees (2,562 *l.*) This sum was accordingly appropriated to the maintenance of the Sanskrit College of Calcutta; and a further sum of 5,000 rupees (500 *l.*) was subsequently added to the appropriation from the general education fund.

The studies and the books are as follows:—

Grammar.—The Mugdhabodha.

Literature.—Bhatti, Raghu Vansa, Kiratarjuniya, Magha, Naishadh, Dasakumara, Sakuntala, Malati Madhava.

Rhetoric.—Sahitya Derpana, Kavya Prakasa.

Arithmetic.—Lilavati, Bij Ganita.

Logic.—Bhasha Parichheda, Siddhanta Muktavali, Nyaya Sutra Vritti, Vyaptyanugama of Gadhadhari, Siddhanta Jagadisa, Siddhanta Mathuranath.

Medicine.—Susruta, Charaka, Madhava Nidan, Bhava Prakasa, Chukradatta, Vidya-haravali.

Theology.—Vedantasara, Panchadasī, Bhagavat Gita.

Law.—Manu, Mitakshara, Daya Bhaga, Dayakrama, Daya Tatwa, Dattaka Chandrika, Dattaka Mimansa, Vivada Chintamani, Tithi Tatwa, Sudhi Tatwa, Prayaschitta Tatwa.

THE BENARES COLLEGE.

This College was established by Mr. Duncan in 1792, to preserve a knowledge of Sanskrit literature and Hindu law amongst the Pandits. In 1820, it was completely re-organised. The fund set apart for its support was 20,000 rupees (2,000 *l.*) a year from the revenue of the province. As, during several years, the full establishment was not kept up, a sum exceeding a lakh of rupees (10,000 *l.*) was accumulated, the interest of which is now also applied to the support of the institution.

The studies and books are—

Grammar.—Five native* works.

Rhetoric.—Five.

Vedant Theology.—Nine.

Mimansa† Philosophy.—Two.

Logic.—Six.

Sankua‡ Philosophy.—Three.

Puranic Theology.—Two.

Law.—Thirteen.

Arithmetic and Astronomy.—Fourteen.

Arabic and Persian.—Twenty-three, in different departments of literature and science.

THE AGRA COLLEGE.

This institution arose out of a bequest made by Gungadhar Pandit of a portion of the rents of villages in the Agra and Aligarh districts, for charitable purposes and native tuition. Some interval elapsed before the funds were applied to any public object; but upon the formation of the Committee of Public Instruction, it was determined that they would be most beneficially appropriated to the endowment of a College at Agra, for the education of both Mahammadans and Hindus. The amount of income thus applied is about 16,000 rupees (1,600 *l.*) a year, besides the interest of 185,666 rupees (18,566 *l.*), which had accumulated since the period of the donor's demise. The object of the college is the instruction of both Mahammadans and Hindus, chiefly in Persian and Hindi. There are also Arabic and Sanskrit classes for those who have acquired previous proficiency in Hindi and Persian.

The studies pursued are—

Arabic.—Eight native works, in different departments of literature and science.

Persian.—Seventeen.

Sanskrit.—Ten.

Hindi.—Seven.

THE DELHI COLLEGE.

This College was founded by the Committee in 1824, at an allowance of 7,200 rupees (720 *l.*), afterwards extended to about 1,400 *l.* per annum. In the year 1829, the minister of his Majesty the King of Audh, Itirad ad Daulah, presented to the education fund 170,000 rupees (17,000 *l.*), for the promotion of Mahammadan education in the city of Delhi,

* Having already given specimens of the names of these native works, it may suffice now to state simply the number studied in each department of Oriental knowledge.

† A species of metaphysico-theological philosophy.

‡ Another species of the same.

Delhi, the interest of which was appropriated to the support of the Delhi College, a like sum being withdrawn from the grant made from the general fund. The chief objects of the college were Mahammadan; but the institution was opened also to Hindus, and a Sanskrit class attached to it.

The studies are—

Arabic.—Fourteen native works, in different departments of literature and science.

Persian.—Fifteen.

Sanskrit.—Five.

Besides these native colleges, there are other subordinate institutions for the advancement of Orientalism, supported by the Government Committee, but the above-mentioned are the principal ones in actual operation. The brief notices here inserted respecting them have been variously selected, compiled or abridged from the official report, dated December 1831. By that time the educationary schemes of the Committee had attained to their destined maturity. That no modification or extension was then contemplated, is evident from the concluding sentence of their financial statement, which is as follows: "It is obviously, therefore, out of the power of the Committee to extend the support given to native education beyond the present establishments; and it is now necessary to limit their attention to the maintenance of these in an effective condition." Accordingly, we find that such as their principles, objects, plans and institutions were in December 1831, such they continued to be, without material change, till the 7th March 1835, the ominous day that sounded the death-knell of the old system, and ushered in the new.

Now let any one for a moment glance at the list of studies pursued, and books employed in the principal institutions supported and superintended by the Government Committee of Public Instruction in the Presidency of Bengal, and say whether it has not amply vindicated the sincerity of its profession by corresponding practice? And whether the practice naturally arising from the principles so zealously professed does not tend incontrovertibly to substantiate the proposition with which we set out; viz., that "the open, avowed and leading object of the British Government in India, up to the 7th March 1835, was the promotion of Oriental literature and science chiefly among the higher and more influential classes of the natives?"

Let this proposition, therefore, so satisfactorily proved by a reference both to the declared sentiments and the general practice of the Government Committee, be now contrasted with Lord W. Bentinck's first declaration; viz., that "his Lordship in Council is of opinion that the great object of the British Government ought to be the promotion of European literature and science among the natives* of India, and that all the funds appropriated for the purposes of education would be best employed on English education alone," and say whether it does not most vividly pourtray the significance of that declaration, as well as the radical change of principles and of object thereby effected!

II. In prosecution of my first object; viz., to ascertain the nature and amount of the change effected by Lord William Bentinck's enactment, I now proceed to illustrate the second resolution therein contained.

Faithful to their avowed principles, and in perfect consistency with their avowed object, the Government Committee has from the first sanctioned and employed native professors of the different branches of learning already enumerated. To learned Brahmans or Pandits, to learned Mussalmen or Maulavis, fixed salaries were allotted. Certain stipendiary allowances were also granted to the great majority of the students during the whole period of their college curriculum.

In 1831, when the schemes of the Government Committee had become fully matured, the establishment of the different colleges was as follows:

MAHAMMADAN COLLEGE, CALCUTTA.

	Rs. †
1 Head Maulavi, per month	300
3 Maulavis, at 100, 80, 60	240
3 Assistants, at 60, 50, 40	150
1 Librarian	32
1 Tabeeb, also Medical Professor	100

Eighty pupils, who, besides apartments in the college, had fixed monthly stipends. Those of the first class 10 rupees; of the second, 8; and of the third, 5; average about 600. All these items, together with the salary of the European secretary and native deputy, board of the students, servants and contingencies, amount to an annual disbursement of 30,000 rupees (3,000 L.)

SANSKRIT

* That is, among the natives of India generally, high caste and low caste, influential and uninfluential, without any invidious distinction of persons or worldly condition.

† The average value of a rupee in India, for the last few years, has been two shillings.

‡ In a note of the Secretary of the Committee of Public Instruction, it is stated, that "the board and tuition of each student costs 320 rupees (32 L.) per annum—a rate greatly exceeding the expenditure on the pupils of any other institution."

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SANSKRIT COLLEGE, CALCUTTA.

	Rs.
3 Grammar Pandits, per month	160
1 Pandit of Sahitya, or Literature	80
1 Ditto of Alankar, or Rhetoric	80
1 Ditto of Arithmetic and Algebra	80
1 Ditto of Nyaya, or Logic	80
1 Ditto, Law	80
1 Ditto, Medicine	80
1 Ditto, Vedanta, or Theology	80
2 Librarians	60
30 Pupils, at 8 rupees each	240
70 Ditto, at 5 rupees each	350

These, with the other items of salary to the European secretary, servants and contingencies, &c., amount to the annual sum of 30,000 rupees (3,000 l.)

BENARES COLLEGE.

2 Grammar Pandits, 1 Literature ditto, 1 Vedanta, 1 Mimansa, 1 Sankhya, 1 Logic, 1 Puranas, 1 Law, 2 Astronomy, 1 Maulavi, 1 Munshi, or Persian teacher, 1 Librarian, 162 scholars, with monthly allowances.

These, with other items, make the total *annual* expenditure 26,000 rupees (2,600 l.)

AGRA COLLEGE.

2 Maulavis (Arabic), 1 Head Munshi (Persian), 3 Assistants, 1 Arithmetic, 1 Pandit (Sanskrit), 1 Head Teacher (Hindi), 2 Assistants, 1 Arithmetic, 43 Students (Persian), 30 ditto (Hindi), with monthly stipends.

These, with other items, amount to the annual sum of 16,000 rupees (1,600 l.)

DELHI COLLEGE.

4 Maulavis (Arabic), 5 Munshis (Persian), 1 Pandit (Sanskrit), 300 students, with monthly stipends.

These, with other items, amount to an annual disbursement of 16,800 rupees (1,680 l.)

HUGLI COLLEGE.

This institution was not formerly named, because it had not, when the last report appeared, come into actual operation.*

Considerable funds were left by an individual of the name of Haji Mahammad Mohsen, about the year 1807, for the endowment of certain charitable establishments in the town of Hugli, 30 miles to the north of Calcutta; but the intentions of the testator were imperfectly fulfilled by the persons intrusted with their execution, and part of the funds were unavailable, pending the decision of an appeal to the King in Council.

The funds thus under litigation had accumulated, in 1831, to the extent of 747,000 rupees (74,700 l.); and these having at length been placed by the decision of the Privy Council at the disposal of the Government, it was resolved that the sum should be applied to the establishment of a Mahammadan College at Hugli, under the superintendence of the general committee. The interest of the accumulated fund that has been appropriated to defray the annual expense of this projected institution is 37,370 rupees (3,735 l.)

Besides these collegiate institutions, the Government support several elementary schools, where instruction is given in some of the vernacular dialects of Eastern India; such as the Urdu (vulgarly styled Hindustani), Hindi, and Bengali. These are—

	£.	s.	d.
The Bhagulpur School, annual expense	360	—	—
Ajmere - - ditto	360	—	—
Chinsura - - ditto	720	—	—
Allahabad - - ditto	120	—	—
Saugor - - ditto	120	—	—
Cawnpore - - ditto	480	—	—
Total Annual Expense	£. 2,160	—	—

But as these seminaries are of a more popular character, initiating, as they are designed to do, the pupils into an acquaintance with the *vernacular* tongues, we may, without at all weakening the conclusion, pass them by in our present reckoning.

Let

* Since this was written, the institution has been opened.

Let us now collect into one view the sums appropriated to the support of the higher institutions or colleges:

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	£.	s.	d.
Mahammadan College, Calcutta - - - - -	3,000	-	-
Sanskrit College - - - - -	3,000	-	-
Benares College - - - - -	2,600	-	-
Agra College - - - - -	1,600	-	-
Delhi College - - - - -	1,680	-	-
Hugli College - - - - -	3,735	-	-
	£. 15,615	-	-

Here, then, is a grand total of *nearly sixteen thousand* pounds sterling, *annually* expended, altogether independent of the sums* lavished on the building and repairs of colleges, and the printing and purchase of Oriental works. Expended on what? chiefly on salaries to learned native professors, and stipendiary allowances to students,—all, all for the promotion of Oriental literature and science, as found treasured up in the antiquated storehouses of Sanskrit, Arabic and Persian!

So much for what the late Governor-general of India so justly designates the “artificial encouragement” given by the British Government to “branches of learning, which, in the natural course of things, would be superseded by more useful studies.”

Let the reader now compare *this statement of facts* with that clause in the *second resolution* of Lord W. Bentinck’s enactment, wherein his Lordship “directs, that no stipend shall be given to any student that may hereafter enter at any of these institutions; and that when any Professor of Oriental learning shall vacate his situation, the Committee shall report to the Government the number and state of the class, in order that the Government may be able to decide upon the expediency of appointing a successor;” and employing the former as a key to unlock the meaning of the latter, let him say whether it does not exhibit his Lordship’s enactment as fraught with significance and change!

III. We come now to the *third* resolution, which refers to the sums expended on the printing and purchase of standard works in the learned languages of India,—Sanskrit, Arabic and Persian.

The attention of the Committee, says Professor Wilson, in his report for 1831, was early directed to the necessity of supplying the different establishments under their control with printed books, in place of the comparatively rare, costly, and inaccurate manuscripts, which alone were available. In order to secure the correctness of their publications, as well as to issue them at a cheap rate, the Committee found it advisable, in the first instance, to establish a printing press of their own.

The operations of the Committee’s press being inadequate to the demand for books, the Committee has subscribed liberally to the publications of individuals at other presses, and has been an extensive purchaser of books for the use of various institutions.

The books thus supplied vary in character according to the seminaries and purposes for which they were designed. For the Hindu Colleges, the works are chiefly standard compositions in Sanskrit, and especially such as form a course of study in each department. Of Persian and Arabic books great numbers have been printed by native Maulavis and Munshis, either in former periods, or with the encouragement of the Committee; the Committee’s printing in Persian and Arabic has, therefore, been less extensive in proportion, but it has been considerable, and several valuable works have been published.

The following is a statement of books subscribed for, purchased, and printed, from 1824 to April 1831:

SANSKRIT.

Subscribed for.—Copies of Bhagavat, Hitopadesa, Vyavastha Retna Mala, and Dhatu Patha.

Purchased.—Copies of Panini Sutra, Magha Kavya, Hemachandra Kosha, Nalodaya, Vedanta Sara, Haravali Kasha, Medini, Amera Kasha.

Printed.—Mugdhabodha, Laghu Kaumudi, Bhatti Kavya, Siddhanta Muktavali, Bhasha Parichheda, Nyaya Sutra Vritti, Sahitya Derpun, Daya Tatwa, Vyvahara Tatwa, Daya Krama Sangraha, Daya Bhaga, Mitakshara, Manu Sanhita, Ravya Prakasa, Mrichhakoti, Vikramorvasi, Malati Madhava, Uttararama Charitra, Lilavati, Raghu Vansa, Maha Bharat, Mudra Rakshasa.

ARABIC.

Subscribed for.—Copies of nineteen different works.

Purchased.—Thirty-five.

Printed.—Ten.

PERSIAN.

* These sums have not been small. The edifice for the Sanskrit College of Calcutta cost the Government 12,000 l. About the same amount was expended in erecting the Madrissa or Mahammadan College.

Appendix E.

PERSIAN.

Subscribed for.—Copies of five different works.*Purchased.*—Thirty-eight.*Printed.*—Six.The average number of copies printed of each work was from *four to five* hundred.

ABSTRACT OF PECUNIARY CHARGES:

		£.	s.	d.
Sanskrit	- Value of books subscribed for	194	-	-
	- Ditto - purchased	33	-	-
Arabic	- Ditto - subscribed for	1,764	-	-
	- Ditto - purchased	482	-	-
Persian	- Ditto - subscribed for	274	-	-
	- Ditto - purchased	639	-	-
Printing	- Total charges for printing Sanskrit, Arabic and Persian books	8,167	-	-
Advance	- Subscription to Kamus	200	-	-
Grant	- For Sanskrit MSS.	250	-	-
		£. 12,003	-	-

Such was the amount expended on Sanskrit, Arabic and Persian books subscribed for, purchased or printed, from 1824 to April 1831—an amount of not less than *twelve thousand pounds!*

During the *next two* years, the printing charges alone exceeded *four thousand* pounds more, besides the additional items for works subscribed for or purchased; and these charges were *yearly increasing at an accelerated rate up to the 7th March 1835*, when Lord W. Bentinck suddenly arrested the growing progress, by issuing the proclamation contained in the *third* resolution, viz.: “It has come to the knowledge of the Governor-general in Council, that a large sum has been expended by the Committee on the printing of Oriental works; his Lordship in Council directs that no portion of the funds shall hereafter be so employed.”

IV. Following the order of the original resolutions, we come now to consider the change proposed to be effected, as to the *medium* of imparting our useful knowledge to the natives of India.

Though the great and leading object of the Government Committee was to encourage the study of Oriental literature and science, the gradual and ultimate introduction of the more improved literature and science of the West was not wholly overlooked. The *first* institution, however, in the Presidency of Bengal for the dissemination of European knowledge, through the medium of the English language, did *not originate* with Government. It arose under the joint auspices of individual English and native gentlemen, and was opened for the first time on the 20th January, 1817. Through some mismanagement the seminary soon lapsed into a state of comparative inefficiency, and threatened to sink into premature decay. In 1823 its rapid decline, and the diminution of the funds, compelled the native managers to apply to Government for assistance. This was granted, on condition that the Secretary of the Public Instruction Committee should be appointed visitor of the college—which condition was cheerfully acceded to. From that time forward, the institution, originally established by wealthy natives, in conjunction with certain European friends of education, became a Government institution, commonly known under the name of the *Hindu College*. On it between 2,000 *l.* and 3,000 *l.* a year are expended in teaching English literature and science (apart from religion), through the medium of the English language.

Within the last few years, the Committee also began to append an English class successively to each of their principal Oriental Colleges.

To the Mahammadan College of Calcutta an English class, under a head master at 240 *l.*, and an assistant at 120 *l.* a year.

To the Sanskrit College, Calcutta, ditto, head master at 240 *l.*, and assistant at 70 *l.*

To the Benares College, ditto, two masters, at about 200 *l.*

To the Agra College, ditto, head master at 120 *l.*, and writer at 50 *l.*

To the Delhi College, head teacher at 240 *l.*; assistant, 170 *l.*; native assistant and monitors, 60 *l.*

From all this it appears that instruction in European knowledge, through the medium of the English language, was not altogether neglected by the Government Committee; but from the excessive tardiness of their movements in this department, and the extreme scantiness of their support, it no less palpably appears, that in their estimation it was in all respects a very secondary and subordinate object to that of encouraging Oriental literature and science, as locked up in Sanskrit, Arabic and Persian.

And meagre and inadequate as this support was, it does not appear that even this little had been rendered, in consequence of a due appreciation of the superiority of the English language, as a medium for conveying to the natives of India the literary and scientific treasures of the West Far otherwise. In their vindictory letter of 1824, the Committee, in allusion to a suggestion of the Court of Directors, thus proceed:—“But supposing that the disposition of the native mind was even as favourable as could be desired, we know not by what means we could at once introduce the improvements that we presume are meditated.

The

The Honourable Court admit the necessity of employing *Hindu and Mahammadan media* (i. e., Sanskrit, Arabic and Persian), but where are such to be obtained for the introduction of *foreign learning*? We must teach the teachers, and provide the books, and by whom are the business of tuition and task of translation to be accomplished? Until the means are provided, it would be premature to talk of their application, and we must be content to avail ourselves of the few and partial opportunities that may occur for giving encouragement to the extension of a knowledge of the English language amongst those classes, whence future preceptors and translators may be reared. To do this with any good effect, however, we must qualify the same individuals highly in their own system as well as ours."

In this passage the propriety of communicating European knowledge seems to be, though somewhat involuntarily, conceded by the Committee; but its immediate practicability is more than called in question; and why? Because, having first taken for granted "the necessity of employing Hindu and Mahammadan media," they next turn round and triumphantly ask, Where are the media to be found? Where the Sanskrit, Arabic and Persian works that embody the "foreign learning" of the West? Where the profound scholars, conversant alike with Eastern and Western lore, that can undertake "the business of tuition and task of translation?" Alas! not one of the necessary works is to be obtained, and scarcely any of the teachers. What then is to be done? Why, what else can be done, but rest "content to avail ourselves of the few and partial opportunities that may occur for giving encouragement to the extension of a knowledge of the English language amongst those classes, whence future preceptors and translators may be reared?"

In all this specious reasoning, is it not abundantly manifest, that if European learning was to be communicated to the natives of India at all, *the favourite scheme of the Government Committee was to impart it through the medium of the learned languages of India—Sanskrit, Arabic and Persian?* And is it not equally manifest, that with them the study of the English language was to be encouraged, *chiefly in so far as it could be rendered subservient to the advancement of their own favourite scheme?*

The grand idea that the English language should be employed as the best and most effective medium for throwing open the pure fount of European literature and science to the natives at large, met with no kindly or generous reception from the Committee. On the contrary, its leading members laboured to the last, in public and in private, in oral communications with friends, and recondite speculations from the press, to demonstrate the chimerical absurdity, and denounce the "ultra radicalism" of the attempt to substitute the English language as the *universal medium* for conveying and naturalising European knowledge in the East, instead of their own idolized Hindu and Mahammadan media—the Sanskrit, Arabic and Persian.

Accordingly, those of their number who were in anywise qualified betook themselves to "the task of translation." A few works were gradually rendered into Sanskrit and Persian. One gentleman, who latterly distinguished himself as the Coryphæus of Orientalism, undertook the translation of several books into Arabic, and was thus remunerated:—

	£.	s.	d.
Arabic translation of Hooper's Anatomist's Vade Mecum	-	800	-
Ditto - - - Part of Hutton's Mathematics	-	200	-
Ditto - - - Crocker's Land Surveying	-	400	-
Ditto - - - Hooper's Physician's Vade Mecum	-	600	-
	£. 2,000	-	-

In the year 1834, however, in consequence of the admission of several new members, a brighter day began to dawn on the minds of the Committee: the progress of Sanskrit, Arabic and Persian translations was then temporarily arrested, pending the decision of the Supreme Government. "At the period when this change took place," says Mr. Trevelyan, an enlightened member of the Committee, "6,500 l. remained to be expended in completing Arabic translations of only six books!"

At length, on the 7th March 1835, the final and anxiously-expected decision was announced; and the short and apparently insignificant expression, "through the medium of the English language," with which the decree concluded, proved the irrevocable death-warrant of translations, at the Government expense, into Sanskrit, Arabic and Persian.

The Orientalists were overwhelmed with amazement and dismay. In a moment, the old and fondly-cherished theory, that European knowledge could best be conveyed through the medium of the learned languages of India, exploded as if smitten with the wand of enchantment; and, in an instant, the new and obnoxious theory, that European knowledge could most rapidly and effectually be imparted *through the medium of the English language*, was exalted to the well-earned honour of a station amongst the legislative enactments of the British Government in India.

V. In conclusion, "his Lordship in Council directs, that all the funds which these reforms will leave at the disposal of the Committee be henceforth employed in imparting to the native population a knowledge of English literature and science, through the medium of the English language."

The amount of funds already saved by these reforms is very considerable, and every year it will be increasing in almost geometrical progression; so that, ere long, the Government

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Committee will have the handsome sum of *nearly thirty thousand pounds sterling annually** at their disposal, for the promotion of "English literature and science, through the medium of the English language."

Having thus briefly illustrated the *nature* and *amount* of the change effected by Lord W. Bentinck's enactment, I shall next proceed, as originally proposed, to consider some of the reasons that tend to vindicate the propriety and excellence of the change, as well as point out some of its legitimate tendencies, and ultimate effects, on the national mind of India.

PART II.

We come now, in the *second* place, as originally proposed, to consider some of the *reasons* which tend to vindicate the *propriety* and *excellence* of Lord W. Bentinck's Indian Education Enactment.

I. But, before adverting to these, it is necessary, first of all, to disentangle the subject from certain grossly-erroneous representations.

By one of the highest living authorities in Oriental literature, the Act has recently been pronounced *exterminating, unjust, impolitic and ungenerous*.†

These, it must be admitted, are very heavy charges; and if they could really be substantiated, they would amount to a valid prejudication of the whole case: since it would not be possible to adduce reasons that could vindicate the propriety and excellence of an Act that lay justly exposed to charges of so heinous a character.

Let us, then, subject these, *seriatim*, to an impartial investigation.

1st. The Act has been in substance styled, "An Act of extermination against the Literary and Classical Languages of Hindustan."

From the terms in which it has been spoken and written of, one ignorant of the facts might naturally suppose that it threatened to deluge the shores of India with fresh floods of bigotry and intolerance. The Act has virtually, if not actually, been characterized as a scheme for the total extinction of native classical literature—as a project for the annihilation of all the languages of India, vernacular or classical—as a measure for the abolition of all native institutions for native education. And having thus characterized, or rather caricatured the Act, it required neither the wisdom of a sage, nor the vaticinative powers of a seer, to prognosticate that it might involve the most mischievous consequences—that it might tend to alienate the minds of the natives, by impressing upon them the conviction that they and their rulers had conflicting feelings and incompatible interests; that it might be calculated to destroy all respect for the British character, yea, to endanger the stability of the British power; and, finally, that it might contribute to retard indefinitely, if not altogether to prevent the intellectual, moral and religious improvement of the people.

Those who indulge in such retrospective criminations and prospective fears may be sincere in their convictions; but, most assuredly, they are woefully mistaken.

For how stands the case? When presented in its bare literality, it is neither more nor less than this: the British Government at one time voluntarily allotted certain funds for the cultivation of native literature ‡ in certain institutions founded by itself. The same Government afterwards deemed it expedient to determine to withdraw these funds, and apply them to the purposes of English education.

Now, it matters not a jot at this stage of our inquiry, whether the Government views of expediency in effecting this transfer be defensible or not. The simple question that arises here is, Does the withdrawing of certain funds from the support of a few institutions, originated by Government itself, amount to an abolition of all native institutions? Does it amount to an extinction of native classical literature? In other words, is the withholding of direct positive encouragement to the study of native literature equivalent to a direct active discouragement, amounting to general extermination? Why, if common sense has not fled the habitations of man, this determination of withdrawing positive support from native literature cannot be construed to mean a downright actual suppression of it. It is simply the restoration of the first position of strict neutrality; it is the re-assumption of an attitude of non-interference; it is a resolution to do nothing directly and actively, either to uphold or abolish native literature. So far as the British Government is concerned, it just leaves it precisely as it existed before its intervention at all; *i. e.*, it resigns the classical literature of India to the patronage and support of those who have cultivated and perpetuated the knowledge of it during the last thirty centuries.

Again, how, or in what conceivable sense, can the application of any funds whatsoever to the purpose of English education be interpreted as tantamount to an attempt to annihilate all the languages of India, vernacular and classical? As well, surely, might we assert that endowments for encouraging the study of Latin and Greek in this island were destined to exterminate the language which Shakspeare and Milton and Addison had rendered classical, with

* That is, including the annual grant of one lakh of rupees, or 10,000 £., ordered by the British Parliament to be expended on the education of the natives of India.

† See *Asiatic Journal* for January 1836.

‡ The expression "native literature," for want of a better, is employed here, and in the following remarks, to denote *all native writings* of every description, whether strictly literary, scientific or theological. It is employed in this all-comprehending sense, as exceedingly convenient to prevent the recurrence of constant circumlocution.

with all its provincial dialects! Or, let us refer to a contemporaneous case somewhat parallel; the British Government, at the present time, deem it proper to vote an annual grant of money for the cultivation of Popish literature in the College of Maynooth; now, the same Government may, for good reasons, afterwards find it expedient to withdraw this grant, and devote the sum so withdrawn to the encouragement of general English education. Should it actually resolve thus to retrace its steps; could such an act of withdrawal and appropriation, we ask, be designated with any semblance of propriety, an Act for the abolition of all Popish institutions—for the extinction of all Popish literature—and for the extermination of the Latin and Irish languages? Stripped of adventitious colourings, and presented in this simple light, the proposition seems too ludicrously absurd to be for a moment entertained; and yet such, and none other in spirit and in letter, is the proposition which some of our great Orientalists have been prodigal of their strength in attempting to establish.

2d. The Act has been pronounced "unjust."

But why unjust? At certain intervals during the last 50 years voluntary annual grants have been made by successive Governments for the encouragement of native literature in a few institutions established by Government itself. Will it be presumed that the Government of the day has not a legitimate right to alter, amend or annul the Acts of former administrations? Will it be pretended that it cannot, without breach of faith, divert privileges previously conferred into new and more profitable channels? Will it be disputed, that it cannot, without being impeached with the charge of injustice, resume pecuniary grants spontaneously proffered by itself? If it could be shown that at any time when the British smote into the dust the confederacies of the Indian Rajahs and Nawaabs, mounted the throne of the Great Mogul, and wielded the imperial sceptre over a domain more extensive, an empire more consolidated than that of the mighty Aurungzebe, could it be proved that then, or at any subsequent period, the Government had really pledged itself, had actually entered into a solemn compact with the representatives of the people of India, to devote *in perpetuity* a determinate amount of funds for the specific purpose of encouraging native literature in certain native institutions; then, indeed, but not till then, would the sudden or gradual withdrawal of such funds implicate the good faith, the honour or the justice of the British Government. But as no such pledge was ever given; as no such compact was ever entered into; as the boon conferred was of the nature of pure gratuity, and not of a vested right; as the pecuniary grant bestowed was wholly unfettered by terms or conditions, having no guarantee whatsoever for its permanency but the free-will and pleasure of the existing Government; what imaginable foundation is there for the outcry of injustice? Is it an outcry that can be tolerated without stultifying the free deliberations of all Legislative Councils, nullifying their peculiar and inalienable rights, and establishing a principle which may serve to eternize error, as well as attach the seal of unchangeableness to truth?

3d. The Act has been pronounced "impolitic."

But why impolitic? If it could be shown that the native population *generally* would, as has been asserted by some, be filled with dismay and thrown into alarm lest this Act of the Supreme Government might issue in "the extinction of their classical literature," as well as prove "a preliminary step to an authoritative interference with their religion," then might the Act, which was naturally calculated to strike so dangerous a panic into the popular mind, be denounced as impolitic. But that such a result is in the remotest degree probable is without the slightest vestige of evidence. That there should be men, Britons too, prepared to act the part of terrorists on the occasion need excite no surprise. There are still amongst us those who inherit the spirit of the fraternity that made India and Britain ring with the noise of the mutiny of Vellore.

As the comparison seems to have been actually provoked, let us briefly examine into its validity.

In 1806, the Madras Government passed a resolution to "change the form of the turban, to take off the red mark from the forehead, the ear-rings from the ears, and to prescribe a pattern for the cut of the beard" of its native troops; and this interference with immemorial usage led to the fatal mutiny of Vellore. Immediately the cry was raised, from the Ganges to the Thames, shouted by the press, and re-echoed from St. Stephen's, that all confidence in the British Government in India had expired, that the spirit of dissatisfaction was universal, and that our Eastern Empire was on the eve of perishing in the eruption of popular fury.

Precisely similar is the cry that has of late been raised by some of the champions of Orientalism. It has not, it is true, been alleged that any body of native troops have mutinied on the present occasion; but certain Mahammedans in Calcutta have, it seems, ventured to petition the Government on the subject of its new Education Act! And this has furnished sufficient ground for all the alarm.

But even were we to grant for argument's sake, that the Madras Costume Act justified in some measure the outcry at home and abroad, what possible analogy exists between it and the Calcutta Education Act? In the former case, it cannot be denied that, from the close connexion between the customs and the religion of the East, ignorant natives might infer that an Act enforcing an important change in their dress bore the semblance of a disposition on the part of the British Government authoritatively to interfere with their religion too. But in the latter case, there is no ground for even the remotest semblance of a disposition authoritatively to interfere with any of the customs, far less the religion, of the natives. It

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is merely the British Government partly modifying and partly repealing one of *its own spontaneous enactments*.

Besides, it is clear beyond all debate, that the grounds for the outcry in the former case were unduly magnified. Though there was an official interference with customs held perhaps to be sacred and inviolate, the spirit of distrust and alarm was decidedly local and partial. Probably not one in a hundred of the people of India ever heard of the mutiny or its originating cause. In the latter case, where there is not even "the shadow of a shade" of the semblance of such interference, the range of imaginary alarm is equally circumscribed. The number of natives directly affected by the proposed education reform constitutes but an infinitesimally minute fraction of the general population. The advantages at present enjoyed, whatever these may be, are engrossed by a very small body of the learned classes. The great mass of the people are wholly excluded from the benefits of the literary monopoly. Ninety-nine in a hundred know little, and care less, about its nature, objects, workings or privileges. And, of the small monopolist fraction, in consequence of the judicious provision of the enactment, not one living member is to suffer, whether student or professor, whether secretary or superintendent; all are to enjoy their respective immunities, whether these be stipulated for a limited period or for life. The present incumbents are thus allowed gradually to wear out, or die out. Hence the change from the position of modern support to the condition of old neutrality will progress so insensibly as to provoke little or no murmuring, and excite little or no active opposition.

But even should we allow that, amid the vague undefined notions of a first surprise, some alarm respecting the "extinction of their literature," and "an authoritative interference with their religion," might be excited in a few unobservant minds; what of that? Would it not prove, like every other ebullition of ignorant clamour, transient as the ruffling of the waters by the passing breeze? Would not the continued good faith and unabated kindness of a paternal Government speedily allay all groundless surmises? Would it not, by giving substantial proofs of its own more enlightened views, very soon succeed in dispelling the darkening visions of those idle alarmists who are so apt to be haunted with images of terror? And would not the settled and permanent security which they would find still extended to all they most valued open up a natural safety-valve for the escape of all heated fancies and doleful presages?

If, then, the withdrawal of funds at one time voluntarily allotted to the encouragement of native literature cannot be pronounced "impolitic," on the alleged but groundless assumption of exciting a general alarm among the natives, still less can the application of these funds to the diffusion of English literature be so denominated.

So far as regards the favourable disposition of the natives towards the cultivation of the English language, and the learning which it embodies, facts numerous and notorious render the existence of such a disposition altogether incontestable.

About 20 years ago, at a time when Sanskrit, Arabic and Persian were entirely in the ascendant, and opened up the only avenues to situations of trust and influence, while their own tongue was strongly repudiated in conducting their own business by the Governors themselves, natives of rank and wealth in the metropolis of British India resolved, of their own accord, to establish a seminary for the cultivation of English literature and science. At the Persian College at Delhi, the once famed capital of the Great Mogul, "numerous applications," says Mr. Trevelyan,* "were for a long time made for the provision of some means of instruction in the English literature; and when a teacher came at last to be appointed, the zeal of the Arabic and Persian students to undertake the study of English was so great, that their original classes seemed likely to be deserted." Nor are these solitary cases. Other cities have more or less emulated the example of Calcutta and Delhi. "Many natives also, of the first distinction throughout the country," adds the same competent witness, "have pursued the study of English for many years past, generally under very discouraging circumstances, owing to the difficulty of procuring teachers; and many more have expressed a desire to be furnished with the means of instruction; in short, the study of English is beginning to be considered, throughout India, as a necessary part of a polite education, and it is often referred to as such in the native newspapers, and in common conversation." Will the natives of India, who have thus shown such a decisive predilection for the study of English, be disposed to upbraid the Government for allocating a portion of its funds to aid them in the acquisition of it? I trow not. How then, in this view of the subject, can such appropriation of a part of the public funds be denounced as "impolitic?"

Again, as concerns the interests and glory of the Government itself, its dissemination of its own language and literature, far from being impolitic, seems the only wise and magnanimous policy.

The vast influence of language in moulding national feelings and habits, more especially if fraught with superior stores of knowledge, is too little attended to, and too inadequately understood. In this respect we are in the rear of nations, some of which we are apt to despise

as

* Mr. Trevelyan has for some time past been either Deputy or Acting Secretary in the Political Department of the Supreme Government. He is a gentleman of rare attainments, natural and acquired, and actuated also by motives of disinterested Christian philanthropy. And as his high official situation brings him into immediate contact with all classes of natives, he happily renders his facilities of office, and endowments of mind, subservient to the promotion of their best interests. Good cause has India to enrol him as a chieftain in the foremost ranks of her friends, since there is not a measure for the intellectual, moral or spiritual amelioration of her sons that does not find in him an able, indefatigable and effective advocate.

as semi-barbarous. When the Romans conquered a province, they forthwith set themselves to the task of "Romanizing" it; that is, they strove to create a taste for their own more refined language and literature, and thereby aimed at turning the song and the romance and the history—the thought and the feeling and fancy of the subjugated people into Roman channels, which fed and augmented Roman interests. And has Rome not succeeded? Has she not saturated every vernacular dialect with which she came in contact with terms copiously drawn from her own? Has she not thus perpetuated for ages, after her sceptre moulders in the dust, the magic influence of her character and name? Has she not stamped the impress of her own genius on the literature and the laws of almost every European kingdom with a fixedness that has remained unchanged up to the present hour?

And who can tell to what extent the strength and perpetuity of the Arabic domination is indebted to the Caliph Walid, who issued the celebrated decree, that the language of the Koran should be "the universal language of the Mahammadan world, so that from the Indian Archipelago to Portugal it actually became the language of religion, of literature, of government, and generally of common life?"

And who can estimate the extent of influence exerted in India by the famous edict of Akbar, the greatest and the wisest far of the sovereigns of the House of Timur? Of this edict, an authority already quoted thus wrote, about *six* years ago: "The great Akbar established the Persian language as the language of business and of polite literature throughout his extensive dominions, and the popular tongue naturally became deeply impregnated with it. The literature and the language of the country thus became identified with the genius of his dynasty; and *this has tended more than any thing else to produce a kind of intuitive veneration for the family, which has long survived even the destruction of their power; and this feeling will continue to exist UNTIL we substitute the English language for the Persian, which will dissolve the spell, and direct the ideas and the sympathies of the natives towards their present rulers.*"

The "until," which only *six** years ago pointed so doubtfully to the *future*, has, sooner than could have been then anticipated, been converted into an event of *past* history; and to Lord W. Bentinck belongs the honour of this noble achievement. He it was who first resolved to supersede the Persian, in the political department of the public service, by the substitution of the English, and laid the foundation for the same in every department, financial and judicial, as well as political; and having thus by one act created a necessity and, consequently, an increased and yearly increasing demand for English, he next consummated the great design by superadding the enactment under review, which provides the requisite means for supplying the demand that had been previously created; and this united Act now bids fair to out-rival in importance the edicts of the Roman, the Arabic and the Mogul Emperors, inasmuch as the English language is infinitely more fraught with the seeds of truth in every province of literature, science and religion, than the languages of Italy, Arabia or Persia ever were. Hence it is that I venture to hazard the opinion, that Lord W. Bentinck's double Act for the encouragement and diffusion of the English language and English literature in the East, will, long after contemporaneous party interests, and individual jealousies, and ephemeral rivalries have sunk into oblivion, be hailed by a grateful and benefited posterity as the grandest master-stroke of sound policy that has yet characterized the administration of the British Government in India.

4th. The Act has been pronounced "ungenerous."

But why ungenerous? If the funds had been abstracted from the support of native literature, and merged into the revenue for general state purposes, there might be, without any attempt to deny the abstract right of doing so, some room for the charge of a want of generosity. The funds, it is true, have been alienated; but it is only from the encouragement of one kind of literature, to the diffusion of another kind of literature, which, to say the least, seems to be equally well appreciated by the natives themselves. They have been merely transferred from one educationary field to another that promises a richer harvest. The *object* proposed is still one and the same, viz. the cultivation of the native mind; but the *mode* of culture has been altered. The old implements of intellectual husbandry have been exchanged for new, improved and more efficient ones. Where is the lack of generosity manifested here?

More than this: formerly, justice was every where administered in India according to Hindu and Mahammadan law, as treasured up in Sanskrit and Arabic; and in the native courts all cases, civil and criminal, were pleaded and recorded in the Persian language, as introduced by Akbar; hence were we continually reminded by the advocates of the old system, that it was generous, if not necessary, to aid in qualifying natives to assist, in various capacities, in the administration of justice. Now, however, the scales are completely turned. A new code of laws is about to be prepared in English for all India; and all cases will, ere long, be pleaded, or at least recorded, in that language. Was it generous to aid in preparing individuals to act as pleaders, councillors and assessors under the old system? And must it not be equally generous to do the same under the new? Yea, in this view of the case, are not the best interests of the people more than generously consulted, when funds, formerly expended in qualifying for a system about to become obsolete, have been all appropriated to the preparing of agents to act with intelligence and vigour under that which is to be substituted in its place?

Notwithstanding all this, it has still been maintained that native literature has rightful claims on a Government that has "usurped the power and absorbed the revenues of those who

* These remarks were written soon after the appearance of Lord William Bentinck's Act.

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who were its natural guardians ;” and hence it is concluded that it was not generous on the part of the British Government to withdraw its support from those colleges for the cultivation of it, which itself had originally established.

There is much confusion of ideas here, as well as not a little misstatement. If it be insinuated that the resources of the natives have been so crippled by our Government, that their own institutions must droop and languish from inability to support them, nothing can be more wide of the truth. There have been all along native colleges in great abundance, in which the classical languages of India, particularly Sanskrit, have been cultivated in the highest perfection. These are as flourishing now as they have been for centuries past, rendering the establishment of similar institutions, on the part of Government, not only a work of rivalry, but of perfect supererogation. “Government colleges,” remarks the editor of the *Friend of India*, with equal precision and truth, “in comparison with the indigenous colleges, are as a pool of stagnant water compared with the flowing stream of the Ganges. The country needs not the support of Government to keep alive a knowledge of this sacred tongue (Sanskrit). The patronage under which it flourishes is not the smile or the gold of a foreign Government, but the high dignity and distinction with which classical reputation is rewarded in the wide circle of native society. That encouragement has hitherto been more efficacious in producing great scholars than the patronage of the British Government, and for many years to come this is likely to be the case.”

Again, if it be asserted that native literature has claims on the patronage of the Government, and then assumed that the only way of meeting these claims is to support colleges where the study of it may be prosecuted by numbers of native youth ; and if this assertion and assumption be held to be correlative in so much that if the latter is not, the former cannot be : then must we, while admitting the validity of the assertion, utterly negative that of the assumption.

There are two objects essentially distinct the one from the other ; viz., the patronage of native literature, and the education of native youth. These objects, though clearly distinguishable, are by no means incompatible. A liberal and patriotic Government may, without inconsistency and without collision, extend its countenance to both ; and that Government should decline employing native literature as the primary instrument of imparting knowledge in the education of native youth is no reason why separately, and for other ends, it might not effectually patronise it.

To illustrate what has now been advanced, let us suppose that our ancient Scottish literature has rightful claims on the patronage of our home Government. Well, Sir Walter Scott has collected and published some volumes of border songs and ballads, and Mr. M'Pherson some volumes of the traditionary remains of Celtic poetry. Now, might not Government legitimately extend its patronage to our ancient literature by conferring honorary titles, or bestowing pecuniary largesses on those who devoted their time and their talents to the work of rescuing from premature decay its most precious relics ? But might not the same Government justly object to the application of any portion of the revenue to the endowment of seminaries on the Tweed or on the Tay, for the purpose of furnishing an education to hundreds of youths in which the staple article consisted *exclusively* of border legends and Ossianic tales ? So in India. Government may deem it expedient, to a certain extent, and for specific purposes, to patronise native literature, while, for valid reasons, it may demur at the support of institutions for the *exclusive* cultivation of it by hundreds of native youth.

Government, in order to cherish and gratify the spirit of literary research, may supply the means of publishing correct editions of standard classical works : it may encourage translations of these into the English language ; it may, by honorary titles or pecuniary rewards, stimulate researches into the history, the philosophy, the religion, and the antiquities of Hindustan. All this the Government may do, and much more. To the encouragement of such pursuits, within moderate limits, even Mr. Ward, with all his horror of Hinduism, would not object : he himself in substance proposed that a society should be formed, either at Calcutta or London, for improving our knowledge of the history, literature and mythology of the Hindus ; that a pantheon should be erected for receiving the images of the gods, cut in marble ; a museum also, to receive all the curiosities of India ; and a library, to perpetuate its literature ; that either individuals should be employed in translations from the Sanskrit, or suitable rewards offered for the best translations of the most important Hindu books.

Now there is already in existence a society, founded by the great Orientalist, Sir William Jones, in Calcutta, for the realization of these very objects. Let the Government, therefore, if it will, constitute this society the official organ for dispensing its patronage of native literature, and let a portion of the public revenue be appropriated to this special object. But there is another and a totally different object which the Government also professes to have in view—the education of native youth. For the more effectual superintendence of its educational schemes, the Committee of Public Instruction has been officially organized. Let the Government still continue to repose its confidence in this Committee as the almoner of its bounties in the diffusion of sound knowledge. In this way, let the two great objects, the patronage of native literature and the education of native youth, be kept, as they should always have been, perfectly distinct. Let them not, as before, be again intermingled ; let each be prosecuted separately and apart by itself, under its proper designation ; and let not the gratification of literary curiosity, or the prosecution of learned research, however laudable, be ever again confounded with popular education, *i. e.*, the removal of the intellectual and moral degradation of a mighty people.

And, should the Government positively decline patronising native literature, within reasonable bounds, through the medium of the Asiatic Society, or any other officially constituted body,

body, let it be taxed with want of generosity in this respect; but let us never suffer the charge to be preferred, *if, for good reasons*, it merely refuses to recognise and cherish native literature, in its wide and all-comprehensive sense, as the sole reservoir for replenishing the native intellect in a grand scheme of national education.

II. These preliminary remarks have extended to a length most unexpected, but not, it is to be hoped, unprofitable, if they have tended to show that the late Governor-general of India's English Education Act is not justly liable to the grievous charges of extermination, injustice, impolicy and illiberality towards native literature, which have been so profusely heaped upon it.

Disembarrassed of all such tortuous and irrelevant charges, the subject under review resolves itself into a very simple statement of fact, and as simple an inquiry consequent thereon.

Here is the statement of fact:—The Indian Government has now determined to repudiate the employment of native literature, as the leading branch of study in the education of native youth. And the inquiry that arises is:—Has the Government, in this determination, done right or wrong? Has it acted wisely or unwisely? Are its reasons valid or invalid?

As we maintain the affirmative, we must now proceed to adduce our proofs.

In order to understand these aright, we must start with asking, What is meant by education? In its highest and noblest sense, it must denote *the improvement of the mind in all its capacities, intellectual, moral and religious*. But let us adopt what definition we may, let us reduce it within its narrowest limits, let us restrict it to the mere formation of the intellect, and the question still remains, How is the intellect to be formed or cultivated? Is it by the inculcation of error, or the introduction of truth? Doubtless by the latter, will all respond with one acclaim.

The next step, then, is to apply this indisputable test, or canon, to Oriental literature. Will it abide the application or not? If we were to give implicit credit to some of its idolizing eulogists, it would.

It has been lately declared that, to the natives of India, their own writings are invaluable, not merely as the repositories of their religion and laws, but on account of their salutary influence in maintaining amongst the people a "respect for science, a veneration for wisdom, a sense of morality, a feeling of beauty, a regard for social ties and domestic affections, an admiration of excellence, and a love of country." If *all this were true*, and if it were *the whole truth*, one might be at a loss to know how to vindicate the conduct of Government in so summarily resolving to banish native literature from its intellectual gymnasia. But the moon has two faces, one very dark and the other faintly luminous; and so, we suspect, has Oriental literature. The luminous side has now been presented to us in its fairest array; but we must not forget that there is a dark side too, and that it has been painted in such gloomy colours that Cimmerian or Egyptian darkness would fail in supplying representative emblems of it. To the all-comprehensive system or vast ocean (as an Asiatic would term it) of Oriental literature, some would not scruple to apply, by way of accommodation, the cutting satire of Ferdusi, respecting the imperial splendour of the court of Ghizni: "The magnificent court of Ghizni," said he, "is a sea, but a sea without bottom and without shore; I have fished in it long, but have not found any pearl."

In this, however, as in all other cases, truth will be found to be intermediate between the extremes. Let us freely concede that the literature of Hindustan contains a proportion of what is sound, beautiful and true in principle, imagery and fact, and that it embodies a hundred-fold more of what is *original and curious*, than is to be found in the *ancient* literature of any other nation in or out of Christendom: and what of all this concession? The grand question still recurs, Is it not one thing to regard a literature as an inexhaustible field for literary, scientific and theological research, and quite another to cherish it as the sole nursery of intellect, morals and religion? And, in spite of occasional truths, beauties and excellencies, is it not true that Oriental literature is throughout impregnated with a great deal more of what is false in principle, erroneous in fact, and, by consequence, injurious in moral tendency.

That the truth of this *could* be shown is beyond all controversy. To advance *all* the proofs would be to transcribe the greater part by far of those enormous piles of writings which ages of "learned and laborious trifling" have accumulated. This would be impossible. In any case, therefore, we should be obliged to rest satisfied with a few gleanings which might serve as *specimens* of the materials which compose the greater part of the huge misshapen mass.

In the selection of such specimens we would not require to roam over the wide field of Oriental literature. As was shown in the numbers of this Magazine for March and April last, the old Government Committee published or patronised, to a great extent, works of native authorship, for the express purpose of being employed as class-books in the colleges established or superintended by them; these works, therefore, we should have a right to consider as the best and most useful to be found in the classical language of India, and consequently, in the estimation of the Committee, the best adapted for the instruction of Indian youth. Of course, in selecting our specimens from these publications, the most jealous Orientalist could not charge us with acting unfairly towards his favourite theme.

Did our space admit of it, we might here present the reader with extracts from these, the choicest works of Hindu literature, which would demonstrate that in them are taught: 1st. Things frivolous and useless; 2d. False chronology and history; 3d. False geography and astronomy; 4th. False civil and criminal law; 5th. False logic and metaphysics; and, 6th. False morals and religion. After such a statement, need one word more be added in

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vindication of an Act that proposes to sweep away all such false systems from the Government schools and colleges for the instruction of youth?

Still, the friends of Oriental literature plead hard for a suspension or modification of so severe a verdict. One of these has lately reminded us, that it is "a prejudiced and ignorant criticism, that looks only for blemishes in the literature of the East. Would to God that this literature were such, that it really required the scrutiny of a prejudiced and ignorant critic to detect its blemishes! What! is it insinuated by this remark, that the blemishes are so few, that the microscopic eye of prejudice alone could discover them; and so slight, that the blundering gaze of ignorance alone could magnify them into serious faults? If so, then do we throw down the gauntlet, and declare (while we challenge any Orientalist living to disprove, by written documentary evidence, the declaration), that the foulest blemishes pervade the entire mass; that they pervade it to the extent of composing the *main part* of its ingredients, and that instead of being isolated spots, which would elude the glance of any eye save that of prejudiced criticism, they are the real or supposed excellencies which may truly be characterized as isolated spots, thinly strewn over the vast surface, like rare islets of verdure scattered over the great African desert!

Again, it has been alleged, that if Oriental literature be superseded on account of its blemishes, every other literature, even that of England, must be laid aside too, since the latter is not without its "foul spots." Never was there a comparison that would appear more unfair and disingenuous. The literature of England has, it must be admitted, its foul spots; it has its idle and frivolous publications; it has its works that inculcate false principles in science, in morals, in religion; but are they *all* of this description? Is the greater part, or even the one-half, of this description? If not; rather, if the greater part be of an entirely contrary character, or even so large a proportion of it as to supply a complete course of sound knowledge, unmixed with error in every branch of inquiry, literary, scientific and theological, then do we hold it to be "foul scorn" to compare the *universal* literature of England to the *universal* literature of India, which cannot produce a single volume on any one subject that is not studded with error, far less a series of volumes, that would furnish anything bearing the most distant resemblance to a complete range of accurate information in any conceivable department of useful knowledge.

Once more, the study of the Indian classics, as they have been politely designated, has been defended on the ground of its being analogous to the study of the Greek and Roman classics in Great Britain: never was there a more fallacious analogy.

In Britain, the study of the Greek and Roman classics forms but a *fraction* of a collegiate course of instruction; in the Sanskrit and Mahammadan Colleges of the East little else has been taught; and till of late nothing, except the niceties and subtleties, the extravagant legends, and worse than fantastical speculations of the Indian classics.

In Britain, whatever injurious impressions might otherwise be produced in the mind by the perusal of the Greek and Roman classics, are more than neutralized by another and a higher species of teaching, even that of Christian tuition, whether in the domestic circle, or in the public sanctuary. In India, there is nothing to neutralize the evil; no true religion instilled into the youthful mind to counteract the pernicious influences of what is false.

In Britain, both teachers and taught know and acknowledge that the religion of Saturn and Jupiter is not only a false, but a *dead* religion, wholly divested of the influence which it once exerted over the European mind; and that the writings which unfold its doctrines and its practices are possessed of no divine authority. In India, the religion of Brahma is still a *living* religion, fraught with malignant energy, and operating with undisputed sway on the understanding and the consciences of millions. There, too, the classics that are its repositories are studied, not as mere literary productions, but as divine scriptures; works that either issued directly from the mouth of Brahma at the time of the creation, or were subsequently written under his immediate inspiration; every thing contained in them is regarded as sacred truth, every thing enjoined in them as sacred law, having the stamp and signature of divinity; and to make assurance doubly sure, they have been taught and expounded in the Government institutions, to heathen youth, by Brahmans or heathen priests, whose duty and profession and interest it is to maintain their authority as imperative and supreme in science, law, morals and religion.

In circumstances so absolutely diverse, does it not seem to savour of something like impertinence to say, that the study of the Greek and Roman classics in Great Britain bears any analogy to the study of the Indian classics in seminaries established along the banks of the Ganges?

Thus it appears that every attempt to defend the Indian classics as the exclusive or even chief instrument in the education of native heathen youth, only recoils with more deadly force on strongholds of the unhappy defenders.

Seeing, then, that whatever definition of education may be adopted, it must exclude the inculcation of error; and seeing that the Indian classics abound throughout with radical errors and fatal untruths; was not the Government amply justified in resolving to banish these from its schools and colleges? Was it not more than justified in refusing any longer to expend its revenues in hiring students to learn, and professors to teach, what is notoriously false in history and chronology, in geography and astronomy, in logic and metaphysics, in civil and criminal law, in morals and religion, enforced as all such instructions were and must be, by the overawing influence of sages, and the uncontrollable authority of the gods?

And if the Government be thus fully justified in dispensing with the Indian classics, interwoven as they are throughout with error, in the instruction of native youth, it requires not a single additional sentence to vindicate its conduct in substituting in their place the wide
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range of the English classics, in all their purity of sentiment and plenitude of discovery in every department of literary and scientific research.

III. Having now concluded, for weighty reasons, that the Government acted wisely in supplanting Oriental literature in its native institutions by the improved literature and science of Great Britain, it remains for us to inquire whether it decided with equal wisdom in ordaining the English language to be employed as the medium of its communication.

There was a three-fold choice:—1st. The vernacular dialects of India, which differ from each other as much, and many of them a great deal more, than French, Italian, Spanish and Portuguese from each other. 2d. The learned languages of India, Sanskrit and Arabic. 3d. The English language.

The first of these, or the vernacular dialects, have been declared to be inadequate, even by the Orientalists themselves. One of the greatest Sanskrit scholars of the age has declared that they are “utterly incapable of representing European ideas; they have no words wherewith to express them.”

By common consent, then, the choice lay between Sanskrit and Arabic on the one hand, and English on the other. But, What!—it has been asked—What! hesitate for a moment between indigenous languages and a foreign tongue, received as media for the impartation of knowledge?—The question seems plausible, but extremely fallacious. If Arabic and Sanskrit were *living spoken* languages throughout India, we confess there might be room for hesitation. But this is not the case. These are no more living spoken languages in India, than Greek and Latin are in our day in Great Britain. They are, in the strictest sense of the term, *dead* languages, and as such, quite as much unknown to the vast majority of the people of India as any foreign tongue that can be named. The subject is thus placed in a totally different light from that in which jealous Orientalists usually present it. This only accurate view of it proves to us that the choice lay, not between two living spoken languages and a foreign tongue, but between two dead languages and a foreign tongue; that is, the choice actually lay between two unknown Eastern languages, and an unknown Western language. The time and labour demanded of a native of India, whose vernacular tongue is the spoken dialect of his province, for mastering the former, will be equal to, if not greater, than the time and labour required for the latter. In the case of Sanskrit, both time and labour will be prodigiously greater; for this we have the highest possible authority, even that of the accomplished scholar, the late Rajah Rammohun Roy: “The Sanskrit language,” said he, in a memorial to Government, “is so difficult that *almost a lifetime* is necessary for its acquisition;” whereas *almost a tithe* of an ordinary lifetime is in general sufficient to enable an intelligent native youth to master the English.

But even supposing the time and labour, in both cases, were the same, we should have still to ask, Which of the two, when acquired, would answer the destined purpose best? That is, which of the two would form the most valuable instrument for the impartation of European knowledge? Here, at least, we need not pause for a reply. Let the native youth spend his time and labour in surmounting the difficulties of Sanskrit, and what European knowledge will it convey to him? only a few scraps and fragments, which appear drooping like sickly exotics in a foreign soil. Let him expend a fraction of the same toil in acquiring English, and is he not at once presented with the key of all knowledge, all the really useful knowledge, which the world contains?

Who, then, will hesitate in affirming that, in the *meantime*, the Government has acted wisely in appointing the English language as the medium of communicating English literature and science to the select youth of India? And who will venture to say that the wisdom of the Act would be diminished if it guaranteed the continuance of English as the medium until the living spoken dialects of India became ripened, by the copious infusion of expressive terms, for the formation of a new and improved natural literature?

PART III.

What we proposed to consider, in the *third* place, was the effect likely to be produced on the national mind of India by the late Governor-general's English Education Act.

Most heartily do we concur in the soundness of a remark recently put forth in a contemporary journal, that, “to extend a *smattering* of English throughout India, is to do little good; that a command of the English language, sufficient for the ordinary purposes of life (such as copying letters and keeping accounts), is quite compatible with gross ignorance and inveterate superstition.” So palpable a truism seemed scarcely to merit so grave an announcement. *Things, not words*, knowledge, not mere speech, must, beyond all doubt, be taught, in order to ensure a decided change in the notions and feelings of any people; and that in India, as in England and Scotland, there will be a great deal of superficial English acquirements diffused through the mass that can do little real good, is what any enlightened observer of man and manners must be prepared to expect; but it is a gross misrepresentation of the designs of Government to insinuate that its object is to reduce English instruction to “a thin unsubstantial vapour, by spreading it over the largest possible surface.” No; the object of Government is everywhere to encourage the pursuit of it, and, in great central stations, to “condense it in a solid permanent form, in bodies favourably circumstanced for its preservation, like the Hindu College of Calcutta,” *i. e.*, to impart “an English education of a high description.”

The really proper and only relevant question, therefore, is, What will be the effect of a “high English education,” similar to, or even more advanced than, that which is communicated in the Hindu College of Calcutta?

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One grand effect, wherever *such* an education is imparted, will be the demolition of the superstitions and idolatries of India. For proofs of this position we appeal to theory and to facts.

The theory is this: in India all the systems of knowledge are regarded as sacred, being contained in books which are accounted of divine authority. All of these are thickly interspersed with glaring errors; consequently, it is impossible for young men to complete a course of "high English education" without discovering that the truths of our history, chronology and science, generally come into constant and fatal collision with the opposing errors in their own systems. The sacred books, or Shasters, being thus shown to abound with demonstrable errors, become at once stripped of their divine authority; and this once accomplished, the superstitions and idolatries which are upheld, *solely on the credit of these books*, must sink into annihilation.

For facts to substantiate the truth of this theory, we might with confidence appeal to the results already achieved by the General Assembly's Missionary Institution in Calcutta. But, for the sake of the Orientalists, we prefer appealing to the effects produced by the Government Hindu College there; and to make the appeal the more forcible, we shall adduce the *unsuspicious written testimony of the natives themselves*.

In reference to a Hindu youth, about the time that he was a candidate for Christian baptism, his father thus wrote in one of the native newspapers: "I sent my son to the Hindu College to study English, and when he had risen to the fourth class, I thought he had made some progress in English knowledge; I therefore forbade his going to the college, *for I have heard that the students in the higher classes of the college become Nastiks*" (i. e. infidels, or unbelievers in Hinduism).

The *Reformer*, an English newspaper, conducted by a native editor, and the organ of a large and influential body of educated Hindus, contrasting the fruits of ordinary missionary exertion with those realized by the Hindu College, thus proceeds: "Has it (the Hindu College) not been the fountain of a new race of men amongst us? From that institution, as from the rock from whence the mighty Ganges takes its rise, a nation is flowing in upon this desert country, to replenish its withered fields with the living waters of knowledge. *Have all the efforts of the missionaries given a tithe of that shock to the superstitions of the people which has been given by the Hindu College?* This at once shows that the means they pursue to overturn the ancient reign of idolatry is not calculated to ensure success, and ought to be abandoned for another which promises better success."

Without being at all pledged to the accuracy of this *comparative* estimate, we hold such *genuine native* testimonies to be conclusive as to the operative power of a "high English education" in overturning the superstitions and idolatries of India.

Now, if there be any truth in the axiom, that "like causes will, in similar circumstances, produce like effects," are we not constrained to admit that institutions similar to the Hindu College of Calcutta, planted in other central stations, will in time produce identical results? Well, this is what the Government Committee, in virtue of Lord W. Bentinck's Act, is commissioned to undertake. Already has the Committee a disposable sum of more than 15,000 *l.* annually, and, ere long, their annual supply will amount to little short of 30,000 *l.* And there is, we have been credibly informed, a strong disposition on the part of the Home Government greatly to increase this sum. Even since the passing of Lord W. Bentinck's Act, *four new institutions* have been organized in large towns along the Ganges, after the model of the Calcutta College; and every year fresh additions will be made to the number.

What, then, will be the *ultimate* effect of these yearly augmenting educational forces? We say *ultimate*, with emphasis, because we are no visionaries; we do not expect miracles; we do not anticipate sudden and instantaneous changes: but we do not look forward with confidence to a *great ultimate revolution*. We do regard Lord W. Bentinck's Act as laying the foundation of a train of causes which may for a while operate so insensibly as to pass unnoticed by careless or casual observers, but not the less surely as concerns the great and momentous issue: like the laws which silently, but with resistless power, regulate the movements of the material universe, these educational operations, which are of the nature and force of moral laws, will proceed onwards till they terminate in effecting a universal change in the national mind of India. The sluices of a superior and quickening knowledge have already been thrown open, and who shall dare to shut them up? The streams of enlivening information have begun to flow in upon the dry and parched land, and who will venture to arrest their progress? As well might we ask with the poet:—

" Shall burning Ætna, if a sage requires,
Forget her thunders, and recall her fires?
When the loose mountain trembles from on high,
Shall gravitation cease, while you go by?"

But highly as we approve of Lord W. Bentinck's enactment, *so far as it goes*, we must, ere we conclude, in justice to our own views, and to the highest and noblest cause on earth, take the liberty of strongly expressing our own honest conviction that *it does not go far enough*. Truth is better than error in any department of knowledge, the humblest as well as the most exalted: hence it is that we admire the moral intrepidity of the man who decreed that, in the Government institutions of India, true literature and true science should henceforth be substituted in place of false literature, false science, and false religion. But while we rejoice that true literature and science is to be substituted in place of what is demonstrably false, we cannot but lament that no provision whatever has been made for substituting:

tuting the only true religion—Christianity—in place of the false religion which our literature and science will inevitably demolish.

We are aware that plausible views of political expediency, and certain admitted peculiarities in our position in India, seem to forbid the interference of Government in *directly* communicating a knowledge of Christianity to its native subjects. Into such views we could never enter. Our firm belief has always been, that if there were the *will*, means *might be* devised that would obviate all *reasonable* objections; but be this as it may, we cannot help regarding the absence of all provision for the inculcation of Christian truth as a grand omission—a capital deficiency. If man had been destined merely to “strut his little hour” on the stage of time, and then drop into a state of non-existence, it would be enough to provide for the interests of time; but the case is widely different, when reason and revelation constrain us to view him as destined to be an inhabitant of eternity—an inheritor of never-ending bliss or never-ending woe. Surely, in this view of man’s destiny, it is, in the scale of divine magnitude, but a pitiable and anomalous philanthropy after all, that can expend all its energy in bedecking and garnishing him to play his part well on the stage of time; and then cast him adrift, desolate and forlorn, without shelter and without refuge, on the shoreless ocean of eternity.

But we are persuaded that even time can never be *rightly* provided for by any measure that shuts eternity wholly out of view. So inseparably and unchangeably connected, in the wise ordination of Providence, are the best interests of time and the best interests of eternity, that one of the surest ways of providing aright for the former, is to provide thoroughly and well for the latter. Our maxim, accordingly, has been, is now, and ever will be this:—*Wherever, whenever, and by whomsoever, Christianity is sacrificed on the altar of worldly expediency, there and then must the supreme good of man lie bleeding at its base.*

But because a Christian Government has chosen to neglect its duty towards the religion which it is sacredly bound to uphold, is that any reason why the churches of Britain should neglect their duty too? Let us be aroused, then, from our lethargy, and strive to accomplish our part. If we are *wise in time*, we may convert the Act of the Indian Government into an ally and a friend. The extensive erection of a machinery for the destruction of ancient superstition we may regard as opening up new facilities, in the good providence of God, for the spread of the everlasting Gospel; as serving the part of a humble pioneer in clearing away a huge mass of rubbish that would otherwise have tended to impede the free dissemination of divine truth. Wherever a Government seminary is founded, which shall have the effect of battering down idolatry and superstition, there let us be prepared to plant a Christian institution that shall, through the blessing of Heaven, be the instrument of rearing the beautiful superstructure of Christianity on the ruins of both.

Appendix E.

APPENDIX F.

* (Referred to in the Evidence of the Rev. ALEXANDER DUFF, Quest. 6111, page 55.)

LORD HARDINGE'S EDUCATIONAL RESOLUTION.

Appendix F.

THE Governor-general having taken into his consideration the existing state of education in Bengal, and being of opinion that it is highly desirable to afford it every reasonable encouragement by holding out to those who have taken advantage of the opportunity of instruction afforded to them a fair prospect of employment in the public service, and thereby not only to reward individual merit, but to enable the State to profit as largely, and as early as possible, by the result of the measures adopted of late years for the instruction of the people, as well by the Government as by private individuals and societies, has resolved that in every possible case a preference shall be given in the selection of candidates for public employment to those who have been educated in the institutions thus established, and especially to those who have distinguished themselves therein by a more than ordinary degree of merit and attainment.

The Governor-general is accordingly pleased to direct that it be an instruction to the Council of Education, and to the several Local Committees, and other authorities charged with the duty of superintending public instruction throughout the Provinces subject to the Government of Bengal, to submit to that Government at an early date, and subsequently on the 1st of January in each year, returns (prepared according to the form appended to this Resolution) of students who may be fitted, according to their several degrees of merit and capacity, for such of the various public offices as, with reference to their age, abilities, and other circumstances, they may be deemed qualified to fill.

Appendix F.

The Governor-general is further pleased to direct that the Council of Education be requested to receive from the governors or managers of all scholastic establishments, other than those supported out of the public funds, similar returns of meritorious students; and to incorporate them, after due and sufficient inquiry, with those of Government institutions; and also that the managers of such establishments be publicly invited to furnish returns of that description periodically to the Council of Education.

The returns, when received, will be printed and circulated to the heads of all Government offices both in and out of Calcutta, with instructions to omit no opportunity of providing for and advancing the candidates thus presented to their notice; and in filling up every situation, of whatever grade, in their gift, to show them an invariable preference over others not possessed of superior qualifications. The appointment of all such candidates to situations under the Government will be immediately communicated by the appointing officer to the Council of Education, and will by them be brought to the notice of Government and the public in their annual reports. It will be the duty of controlling officers, with whom rests the confirmation of appointments made by their subordinates, to see that a sufficient explanation is afforded in every case in which the selection may not have fallen upon an educated candidate whose name is borne on the printed returns.

With a view still further to promote and encourage the diffusion of knowledge among the humbler classes of the people, the Governor-general is also pleased to direct that even in the selection of persons to fill the lowest offices under the Government, respect be had to the relative acquirements of the candidates, and that in every instance a man who can read and write be preferred to one who cannot.

1.	2.	3.	4.	5.	6.	7.	8.
Name of Candidate.	Age.	Residence, District, Pergunah and Village.	Institution at which Educated.	Extent of Acquirement.	Character and Abilities.	Class attained, and honorary Distinctions and Tokens of Merit acquired.	REMARKS.

APPENDIX G.

(Referred to in the Evidence of the Rev. ALEXANDER DUFF, Quest. 6187, page 72.)

Appendix G.

STATEMENT of the Progress and Success of the GENERAL ASSEMBLY'S (NOW, FREE CHURCH) INSTITUTION at CALCUTTA.

INTRODUCTORY EXPLANATION OF THE PAPERS; with a few additional STATEMENTS.

I HAVE already referred, in a general way, to the origin and objects of the institution. In order to complete the account, I may now be permitted, very briefly, to refer to its onward progress and success.

Up to the year 1840, the institution was merely of a primary or preparatory characted. But early in that year, the highest classes had advanced so far that they were constituted into a higher or collegiate department. Commencing originally with five pupils, the number, amid sundry vicissitudes, went on steadily increasing, till, at the beginning of 1841, it amounted to between *eight* and *nine hundred*—of different castes—including a large proportion of the Brahmanical, or very highest, and of different ages, from six to twenty. In thus attracting a greater number of native youths than any other seminary in Calcutta, and in communicating to them a sound general and religious knowledge, it was acknowledged, on all hands, to have been pre-eminently successful. At the beginning of 1841, a public examination was held of all the pupils in the school and college departments. Remembering that all of these had originally started from a state of total, or all but total, ignorance, the progress made, or the *kind* and *amount* of solid and useful knowledge acquired, within so short a period, will best appear from the *programme* of that examination, herewith presented

presented (marked A.) The great proficiency of the pupils, or the superior mastery they had acquired of all the branches taught, had been repeatedly attested, in the strongest terms, by successive visitors of every rank and condition in life, from the Governor-general of India (Lord Auckland) downwards. Their appearance at the public examination, already referred to (beginning of 1841), tended thoroughly to substantiate all that had been reported of them; and was greatly eulogized by all the leading metropolitan journals—European as well as native—of every shade of political and religious opinion. From these a few quotations are herewith furnished (in the Paper B.) To others, not present, another criterion may still be supplied, which amounts to a species of *visible* exhibition. The highest prize awarded to the *best general scholar* in the institution was determined in the following way:—From the multiplicity of subjects which, for years, had occupied the attention of the higher classes, a selection was made. On each of these a series of questions, greater or less, was framed and committed to writing. A portion of the first week of January (1841) having been fixed on for the trial, the competitors were, on successive days, shut up for several hours in the lecture-room of the institution. There, the questions on the subjects for each day were, for the first time, read out in their hearing, and by them distinctly copied. Unprovided by any apparatus whatsoever, except *pen, ink and blank paper*, they were required, within a *limited and specified period*, to write down, extemporaneously, as many answers as they could. On one or more of the subjects proposed, the answers of most of the candidates were not only highly creditable, but admirable. Those, however, given in by Mahendra Lal Basak were, on a full *average* comparison of the whole, adjudged to be the best. These, accordingly, are herewith adduced (Paper C.), precisely as they came from the young man himself, without the *slightest alteration, either in the style or substance; without so much even as a single grammatical correction*. Answers to *so many* questions on such a *diversity* of subjects, and written out *so hurriedly* in a *foreign* tongue, without the aid of grammar or dictionary, or the advantage of subsequent amendment from the suggestion of others, must, it is obvious, subject the young native author to the severest imaginable test. There is scarcely any of the answers which the writer might not have given in a more complete and comprehensive form had there been fewer questions proposed within the *limited* time; or, without abridging the number of questions, had the time been extended to double the length fixed on. Still, such as they are, they are furnished, along with an extract from the successful competitor's essay, as the fairest possible specimen of the nature of the studies in the institution, and as affording the most satisfactory evidence of the proficiency attained by the more advanced classes in these studies, at so early a period of its existence. From its walls numbers had even then (1841) gone forth, who, from their cultured intellects and improved tone of moral feeling, could not fail to constitute so many *nuclei* of influence and coming change in those various spheres of life which their superior education so well fitted them to occupy. But, perhaps, as the author of a recent article in the "Calcutta Review" has justly remarked, "Perhaps the most telling characteristic of the institution, apart from its more direct objects of conversion, and the preparation of a thoroughly educated native ministry, was its success in training teachers who had drunk in the spirit of the system. Demands for such multiplied from all quarters. They were applied for as private tutors to native princes; as teachers for other schools, and for Government institutions. Nay, in more than one instance, gentlemen in the civil service took them, while still conforming heathens, into their families to teach their Christian children. At the time when Lord William Bentinck's celebrated Minute appeared, it was to a teacher from the General Assembly's Institution that the Government committed that *experimentum crucis*—its first Mofussil school. And, from a normal school, to be gathered chiefly from the General Assembly's Institution, and to be entrusted to the General Assembly's Missionaries, Mr. (now Sir Charles) Trevelyan proposed to supply teachers for the new Anglo-vernacular schools, which the Government were about to establish. It won the praise of Lord William Bentinck,* and was visited by Lord Auckland and his sisters; but it owed nothing to their patronage or favour. It had won its way long before to that public estimation which attracted their notice, in spite of its openly-avowed proselytizing character; and at the period when Mr. Kerr's book opens (the period already referred to that, previous to 1841), the place which it occupied in the field of native education was indisputably the first." So much for the reviewer's testimony. As to the success of the institution, in changing the hearts of the pupils, we have always spoken and written with becoming diffidence and reserve. Not a few, from time to time, manifested the deepest anxiety and earnestness on the subject of salvation. Of these, some again relapsed into sluggish indifference. One thing is certain, that hundreds obtained, at least, far more head faith and head knowledge than many that are eminently pious in this land. We cannot give the *heart belief* and *saving impression*. This is the peculiar and inalienable prerogative of the Omnipotent Spirit of all grace, who alone can take of the things of Christ, and savingly show them to penitent sinners. It is simply our part to persevere in the use of appointed means—to plant and to water—ever looking up to God our heavenly Father for the blessed increase. Suppose, then, we had not been favoured with a single case of real conversion, we should still be satisfied that, in communicating the knowledge of salvation to hundreds, we were walking in the prescribed path of duty. It would be also a satisfaction to think that hundreds, and even thousands, had greatly improved in their general character and temporal circumstances through our labours. But, though we have

* In his reply to an address from the united body of Missionaries, on his leaving India, he recommended the institution to them as a model for their imitation, declaring that it had already, even then, produced "unparalleled results."

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have not to report of numbers, we were not left wholly with the fruit of apparently real conversion to God. In immediate connexion with our mission and institution, even at that early period, individuals were led openly to renounce their idols—openly to embrace the Lord Jesus Christ as their God and Saviour—and that, too, under circumstances so appalling to flesh and blood as triumphantly to vindicate their sincerity. Of these, some were confined, chained and cruelly beaten; they were compelled to relinquish father and mother, and all the endearments of home; they gladly submitted to the alternative of being prepared to undergo the loss of all things, and death itself, rather than abandon the cause and cross of Christ.

It now only remains for me to add, that since the year 1841, the number of converts has increased to nearly 40. Of these, two, who were on the eve of being ordained to the Christian ministry, were suddenly removed by death—one of them the author of the answers to the prize questions already furnished. Other three have been licensed or formally set apart as preachers of the Gospel, by the Free Church Presbytery of Calcutta; having satisfactorily passed through probationary trials, similar to those undergone by students in Scotland, after having completed their theological course at the university. These have laboured with astonishing zeal and success, alike in teaching the young, and in preaching the Gospel to willing thousands of their countrymen throughout many districts of Bengal. Five or six more have been set aside as educated catechists, with an ulterior, and not very remote, view to the Christian ministry. Others are devotedly engaged in the business of Christian tuition in our mission schools. Of the four medical students who came to this country, and so greatly distinguished themselves, two were alumni of the Free Church Institution—the one baptized before he left that institution, and the other in London. Chunnun Lal, the Honourable Company's Sub-assistant Surgeon at Delhi, recently baptized, was, for about five years, a pupil in the Free Church Institution, where he first became acquainted with the truths of Christianity. The remainder of the converts are variously employed in Government and other offices, &c. &c.

Since 1841, the aggregate number of the pupils in the Central Institution, Calcutta, has, in the main, been steadily increasing, as the following table will show:—

In 1842, the average attendance for the year was	-	-	-	828
In 1843 - - ditto - - ditto	-	-	-	924
In 1844 - - ditto - - ditto	-	-	-	1,257
In 1845 - - ditto - - ditto	-	-	-	1,049
In 1846 - - ditto - - ditto	-	-	-	1,044
In 1847 - - ditto - - ditto	-	-	-	1,168
In 1848 - - ditto - - ditto	-	-	-	1,176
In 1849, register missing.				
In 1850, average attendance	-	-	-	1,280
In 1851, register missing.				
In 1852, average attendance	-	-	-	1,380

Of this aggregate, an average of about one-tenth were students in the higher or collegiate department; and between a third and fourth part of the whole have been Brahmans.

Since the year 1841, the system of study in the Central Institution has been progressively consolidated and enlarged, while several vigorous branch schools have been already established. But, instead of swelling the bulk of what has already been furnished, by additional specimens of examination papers, &c., I shall merely supply a bare list of the text-books actually studied, and of some of the subjects on which elaborate prize essays have been annually written (*see Paper D.*); with a single specimen of one of those prize essays (*see Paper E.*), not because of any superior power or talent which it exhibits (for in this respect many others might bear away the palm), but because of the singularity of the subject, and the originality of much of the information which it contains.

(A.)

PROGRAMME of the TENTH ANNUAL EXAMINATION of the Pupils attending the General Assembly's—now, Free Church—Institution, 1841.

ON account of the advanced studies of the higher classes, the institution, in the month of May last, was divided into two great departments; the one preparatory, the other collegiate. The studies in the latter department are so arranged as to occupy in regular succession a period of *at least four years*. Agreeably to this arrangement, the *first* year's class in the college department is the *lowest*.

During the past year, care has, as usual, been taken to correct the class registers *monthly*, so as to exhibit, as nearly as possible, the number of *bonâ fide* pupils. The number of names *at present* in the registers, after all have been struck out for whose absence a satisfactory reason has not been assigned, is, in the school department, 821, and in the college department, 49. From sickness and other causes of fluctuation, the number in *actual daily attendance* will always be about a *fifth* less than that exhibited by the registers.

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FIRST YEAR'S CLASS.—22 Students.

Branches of Study.

Bible, first four books of Moses, four Gospels and Acts.
 Horne's Manual of the Evidences of Christianity, whole.
 Poetical Instructor, 224 pp. History of England, whole.
 Political Economy (Clift's), 162 pp. English Composition.
 Arithmetic. Algebra, Simple Equations.
 Geometry, first six books of Euclid. Plane Trigonometry.
 Lardner's Pneumatics.
 Bengálí, Hitopadesh, 40 pp., and Mádhab Chandra's Grammar, 16 pp.
 Hindustání and Persian, Sawál o Jawáb and Panda Náma.

SECOND YEAR'S CLASS.—11 Students.

Branches of Study.

Bible, nearly the whole. Horne's Manual of the Evidences of Christianity, the whole.
 Jewish Calendar, &c. Lectures on Christian Doctrinés, 31 lectures.
 History of Charles V., 332 pp. Cowper's Poems, first book of the Task.
 Leechman's Logic, the whole. English Composition.
 Geometry, Heights and Distances, Mensuration of Surfaces, Land Surveying, Mensuration of the Circle.
 Algebra, Arithmetical and Geometrical Progression, Binomial Theorem, Theory of Logarithms and Logarithmic Arithmetic.
 Mylne's Astronomy, the whole. Practical Astronomy. Construction and use of the Sextant.
 Brewster's Optics.
 Bengálí, Hitopadesh, 47 pp. Mádhab Chandra's Grammar, 25 pp.
 Hindustání and Persian, Sawál o Jawáb and Panda Náma, 28 pp.
 Bengálí and English Versions.

THIRD YEAR'S CLASS.—8 Students.

Branches of Study.

Bible. Paley's Evidences. Lectures on Theology,
 Clift's Political Economy, the whole. Milton's Paradise Lost, four books.
 Duncan's Conic Sections, the whole. Solid Geometry, eleventh and twelfth books of Euclid.
 Physical and Practical Astronomy, use of Instruments; Text Books, Mylne and Herschel.
 Statics, including the Composition and Resolution of Forces, Mechanical Powers, &c.
 Brewster's Optics.
 Mental Philosophy, Dr. Brown's, 1st vol. and part of 2d vol.
 Bengálí, Mádhab Chandra's Grammar, &c.
 Hindustání, four Gospels, Chár Darvesh, and Hindustání Reader.

FOURTH YEAR'S CLASS.—8 Students.

Branches of Study.

Have finished all the preceding branches of study, together with a full course of Analytical Trigonometry and Analytical Geometry; and during the present session have studied—
 Bible. Brown's Mental Philosophy, first vol. and part of second vol.
 Thomson's Differential Calculus, the whole.
 ——— Integral Calculus, first principles.
 Laplace's Méchanique Céleste, first chap.

Essays on different subjects.

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PREPARATORY AND NORMAL SCHOOL.

FIRST OR HIGHEST CLASS.—32 Scholars.

Branches of Study.

New Testament, two Gospels and part of the Acts. Horne's Manual of the Evidences, 65 pp.
 History, Marshman's Brief Survey, first and second vols., the whole.
 ——— History of India, down to A. D. 1450, 174 pp.
 Goldsmith's History of England, to Charles I.
 Murray's English Grammar. Macculloch's Course of Reading, 167 pp.
 Arithmetic, Simple Interest. Algebra, Division of Fractions.
 Geometry, first and second books, and 20 props. of third book of Euclid.
 Bengálí, Hitopadesh, 74 pp.

SECOND CLASS.—34 Scholars.

Branches of Study.

New Testament, Gospel by Matthew, part of Luke and of John.
 History, Brief Survey, whole of vol. first and 43 pp. vol. second.
 Sessional School Collection, whole. Murray's Grammar, whole.
 Arithmetic, Decimal Fractions.
 Geography, Keith's Use of the Globes.
 Geometry, all the first book of Euclid.
 Bengálí, Hitopadesh, 47 pp.

THIRD CLASS.—36 Scholars.

Branches of Study.

History, Brief Survey, vol. first, 159 pp. Sessional School Collection, 180 pp.
 Macculloch's Grammar, 136 pp. Clift's Geography, the whole.
 Arithmetic, Single Rule of Three, Geometry, first book of Euclid, definitions and five props.
 Bengálí, Hitopadesh, 34 pp. Translation into English and Bengálí.

FOURTH CLASS.—49 Scholars.

Branches of Study.

Fourth Instructor, 10 pp. Macculloch's Grammar, 164 pp.
 History of Bengal, the whole. Brief Survey, vol. first, 24 pp.
 Clift's Geography, the whole. Arithmetic, Compound Division.
 Bengálí, Hitopadesh, 32 pp.

FIFTH CLASS.—50 Scholars.

Branches of Study.

Third Instructor, the whole. History of Bengal, 121 pp.
 Macculloch's Grammar, 152 pp. Clift's Geography, the whole.
 Arithmetic, Compound Multiplication.
 Bengálí, Hitopadesh, 20 pp.

SIXTH CLASS.—74 Scholars.

Branches of Study.

Third Instructor, the whole. History of Bengal, 48 pp.
 Macculloch's Grammar, 152 pp. Clift's Geography, 28 pp.
 Arithmetic, Reduction. English writing.
 Bengálí, Hitopadesh, 15 pp.

SEVENTH CLASS.—88 Scholars.

Branches of Study.

Third Instructor, 137 pp. History of Bengal, 16 pp.
 Macculloch's Grammar, 68 pp. Cliff's Geography, 14 pp.
 English writing.
 Bengálí, Chánakhya Slok, the whole.
 ——— Rám Mohan Ráy's Grammar, 4 pp.

EIGHTH CLASS.—71 Scholars.

Branches of Study.

Third Instructor, 50 pp. Macculloch's Grammar, 50 pp. (to the verb).
 English writing. Bengálí, Chánakhya Slok, the whole.

NINTH CLASS.—62 Scholars.

Branches of Study.

Third Instructor, 17 pp. Abridgment of Grammar, the whole.
 English writing. Bengálí, Chánakhya Slok, 30 pp.

TENTH CLASS.—77 Scholars.

Branches of Study.

Second Instructor, 24 pp. Abridgment of Grammar, 16 pp. (on to verb). English
 writing.
 Bengálí Spelling Book, the whole. Chánakhya Slok, 12 pp.

ELEVENTH CLASS.—79 Scholars.

Branches of Study.

Second Instructor, 14 pp. Grammar, parts of speech. English and Bengálí writing.
 Bengálí Spelling Book, 40 pp. Chánakhya Slok, 6 pp.

TWELFTH CLASS.—71 Scholars.

Branches of Study.

First Instructor, nearly finished. English and Bengálí writing.

THIRTEENTH CLASS.—50 Scholars.

Branches of Study.

First Instructor, 8 pp. Bengálí writing.

FOURTEENTH CLASS.—48 Scholars.

Branches of Study.

First Instructor, 3 pp. Bengálí writing.

(B.)

The ELEVENTH ANNUAL EXAMINATION of the General Assembly's Institution.

THE most gratifying of all public exhibitions of this nature—the annual examination of the pupils of the General Assembly's Institution—took place at the Town Hall yesterday (22d January). There were about 60* ladies and gentlemen present to witness this peculiarly gratifying

* This must denote the average number present at one time—not the aggregate number present altogether. From multiplicity of business, scarcely any of the gentlemen could remain above an hour. This led of course to perpetual fluctuation; so that the entire number present throughout the day would be double or treble the number present at one time.

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gratifying sight; and among them were a great number of clerical gentlemen of all denominations.

Since the last examination, improved arrangements have been suggested and adopted in the institution. Owing to the advanced studies of the senior classes, the school has been divided into two departments, the preparatory and the collegiate. From a note appended to the programme, it appeared that "the studies in the latter department are so arranged as to occupy in regular succession a period of at least four years;" an arrangement the very introduction of which among the native youths of the country must enhance still higher the intrinsic merit of this noble institution.

From the criterion afforded by the examination, and the list of the studies of the classes respectively exhibited in the programme, it was satisfactorily shown that the institution continues to vindicate its pre-eminence in extended and sterling usefulness. The examination was particularly calculated to afford high satisfaction to every heart that glows with interest in the promotion of the rising generation of natives to moral and intellectual worth.—*Hurkaru.*

We have watched the progress of the Assembly's Institution for many years with the intensest interest. It gave to Christian education a concentratedness and force which it had never possessed before in this country. We say this without in the slightest degree wishing either to detract from the excellent plans of the pioneers in the good work of Christian education, or of unduly exalting those who were directed in the providence of God to adopt measures evidently in consonance with the divine arrangement, but with a view to give honour where it is due, where God has himself manifestly bestowed it. Some missions have been distinguished for their labours in translations; others for composing and printing useful works; others in preaching; and it has been the lot of our Scottish brethren to be eminent in providing an educational institution every way worthy the cause they desire to propagate, and well calculated, under the divine blessing, to attain and exert an important influence over the higher order of schools in which religion is not taught, and over the more intelligent portion of the native community. Such being the case, we have watched with the deepest anxiety the progress of the Assembly's Institution—not its progress in itself so much, though this is of the deepest moment—and it has been steady and gratifying; the labourers have sustained their parts with unabated ardour and zeal, converts have been afforded to stimulate them in their work, and conviction of the truth of our holy faith has been generally impressed on the majority if not all the matured youth connected with the institution, giving promise of a future and extensive harvest. This is cheering enough, but the external progress and growing influence of the institution is still more invigorating. The number of the pupils continues to increase, and this notwithstanding the conversions which have happened, and the alarms which have been sounded in the very fortress of Hindu society. The masculine efforts which bigoted Hindus, and the more polished Vedantists, have made to thin the ranks and diminish the influence of the institution—private influence and public prohibitions—maternal affection and parental authority—the influence of the press, and the prospect of highest patronage, have not been able to prevent a constant accession to the numbers of the pupils. This shows that there is a strong feeling of confidence in the conductors of this excellent seminary amongst the parents and guardians of the young men—confidence in their abilities, integrity and perseverance; for it is a fact well known to the native community, that the missionaries would, if they could, bring every pupil from the darkness of Hinduism to the light of the Gospel; but this impression is also identified with the idea now inseparable from missionary Christianity in the native mind, that no force, save the force of reason, and no power, save that of the Spirit of God, will be employed in the conversion of souls. We rejoice in this signal triumph of truth in so short a period, for who could gravely have predicted that at the eleventh annual examination of the institution it should have gathered 800 pupils—have had a most erudite and eloquent essay read on the highest of all subjects by a convert—the most talented pupil in its college department—and that it should have exerted an influence so potent even over the minds of adult Hindus as to lead them (despite all kinds of influence exerted to produce a contrary effect) to commit the religious training of their children to the hands of Christian missionaries; but so it is, and not only in connexion with this seminary, but every other similar institution in this and the sister Presidencies. We are especially gratified by the testimony of our native contemporary, the *Bhaskar*, to the usefulness and the laudableness of missionary labour, and especially of Christian schools; in fact, the testimony of all our contemporaries, whatever private views they may cherish, to the disinterestedness, perseverance and successful efforts of missions in this department, is one of those signs of the times which should be a source of encouragement to persevere in the good cause, through good and evil report, until success shall command that which the enmity of the human heart will not at the onset of such labours admit can flow from the efforts of Christian missionaries.—*Calcutta Christian Observer.*

It is a delightful fact connected with the history of this institution, that many of its pupils should have so drunk at the fountain of knowledge as to remain to matured life in order that they may reap the reward of all their past toils in acquiring the highest branches of knowledge, and the highest honours of the school. A department for carrying on the higher branches of knowledge, called the College Department, has been instituted during the past year; but that which is most delightful in connexion with this institution is, that notwithstanding the bold and fearless advocacy by its founders and teachers of an uncompromising Christian education, and of their intention, if prospered by God, to convert their pupils to the Christian faith, it should more than equal in numbers the patsala and college which has
Government

Government for its patron, and in which Christianity is systematically expelled; the Bible prohibited, inquiry on religion un sanctioned, and God himself almost excluded; and yet so it is, and so it ever will be, that a faithful straightforward determination to teach men the truth shall secure the confidence (even of those who are heedless of that truth themselves) in those who profess to be the preceptors of the rising race. Let our friends, and all similarly engaged, but pursue their honourable and faithful course, and the time will not be far distant when these seminaries, where God and our Lord Jesus are honoured, shall so secure the confidence of the whole native population, that institutions in which men are afraid to teach any, even their own faith, shall be left as a monument of the folly of an age which thought that God would permit man to guide his creatures into the way of happiness without instructing them in the knowledge of Himself—as he formerly left a nation still grovelling amid the twilight of a prostrate reason, who would have worshipped that reason instead of Himself, to become the prey of every guilty passion, unchecked even by the socialities of a nominal Christianity.—*Advocate.*

The first fact of peculiar interest that presented itself on this occasion was the numerical prosperity of the institution. After the class lists had been expurgated by the exclusion of all absentees for whose absence a satisfactory reason had not been given, the number of pupils still stood so high as *eight hundred and seventy*; which shows an increase of 210 above the strength of last year. Of this great body of pupils, a division has been made, which the progress of their education more than warrants. The institution now embraces in itself both a College and a Preparatory and Normal School; in the former of which there are 49 pupils, and in the latter, 821. No one will dispute the claim to the appellation of a Collegiate Institution, of a Seminary, where Brown's Philosophy, and Laplace's Méchanique Céleste are text-books in mental and physical science.

Both the number and the attainments of the pupils have risen far too high to allow of anything like an adequate exhibition of the state of the institution in a popular examination of a few hours. The perusal of the programme, which for the satisfaction of our readers we subjoin, will give a better idea of that than any report of the examination. The literal justification of the programme, by a detailed examination of the various classes in their several studies, seemed to have been abandoned in despair by the Examiners. Of the school department, the higher classes were thrown into one, and then questioned freely on any branch of their studies which was suggested at the moment. Much the same process was adopted by the collegians. They were led discursively through the mazes of Mental Philosophy, Mathematics, Practical Astronomy, and History, both Sacred and Profane; and in everything gave proof of the thorough-going instruction to which they have been accustomed. In mental philosophy, the exercise was rather an extemporaneous disputation than an examination; and much animation was thrown into it by the suggestions of Captain Richardson: it showed great power of thought. A prize essay, in the same department of study, by Mahendra Lall, the Christian convert, was partly read, and corresponded exactly with the intellectual character displayed by himself and his fellow-students in the argumentation of the day. This young man also carried off Mr. Macfarlan's gold medal for the student of highest general proficiency; for the assigning of which a searching examination by written questions and answers, without books or assistance of any kind, had been conducted for, we believe, six days, for about five hours each day; by this ordeal he had acquired a place much above all the other competitors. He also obtained a silver medal for an essay respecting the Jews.—*Friend of India.*

The annual examination of the General Assembly's school was held on Friday last, and was attended by many respectable English gentlemen and natives.

The examiners and spectators were much pleased with the answers given to the several questions put to the scholars. The missionaries are worthy of boundless praise for the money they spend, and the labours they undertake for the benefit of all persons; Mr. Alexander Duff especially, by the gift of knowledge, enlightens the eyes of many of the natives of this country; therefore the gratitude which the people of this country owe him is beyond measure inexpressible.

Some may say that the missionaries impart knowledge with the view of bringing people under their influence; that is, their desire is to cause the professors of other religions to become Christians; on this account, through the medium of an English education, they endeavour to engage the affections of their pupils in the worship of Christ. We also confess that it is indeed their great aim to bring people to embrace the religion of Christ, but the missionaries ought not to be reproached on this account, because all sects endeavour to convert others to their own religion. This practice it is well known exists even among Hindu sects, such as the Shaktos and the Baisnobs, and others. The Hindus indeed do not expend either money or labour to spread their religion, but the missionaries do this to the utmost of their ability, and are therefore worthy of the greater praise. Those whose children are educated in Mr. Duff's school, ought to think upon the many benefits which that kind-hearted and excellent gentleman has conferred upon them; the parents are not put to the expense of a single pice for the education of their children; that gentleman has gone about begging money in various countries, and expends it in filling the treasury of these children's minds with the riches of knowledge. Now these riches may be employed by his pupils in the support of their families without being exhausted, and with care and reflection they may pass their days in comfort. The parents of these scholars brought them into this world indeed, but Mr. Duff, by giving them the eyes of knowledge, has imparted to them the riches by which they can pass their time in comfort with their families, and having respectfully invited them, he has delighted them by the impartation of inexhaustible riches. Where

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can they find such a benevolent friend as Mr. Duff? Therefore the fathers and grandfathers of these children ought to call upon that gentleman, and by some mark of respect express their great gratitude.—*Translated from the Bhaskar for the Calcutta Christian Observer.*

(C.)

QUESTIONS and ANSWERS, &c. By MAHENDRA LAL BASAK.

SCRIPTURE THEOLOGY.

1 *Question*.—What period of the world's history is embraced by the Christian Scriptures?
Answer.—The period of the world's history embraced by the Christian Scriptures extends from the creation to the end of the world, as that history, in so far as it is touched upon, is either *narrated* or *prophesied* in the Holy Scriptures.

2 *Q*. With the histories of what chief empires of the world is the Bible connected? and what advantage arises to us from such connexion?

A.—The *chief empires* of the world with whose histories the Bible is connected, are Egypt, Babylon, Assyria, Media, Persia and Syria; and the histories of all kingdoms and countries round about Judea are more or less connected with the Bible history. The advantage that accrues to us from this connexion is more or less evidence in proof of the *authenticity* of the Bible.—(And if prophecy be included, evidence arises for the *divine origin* of the Bible from the fulfilment of prophecies regarding Egypt, Assyria, Babylon, Idumea, Tyre, &c.)

3 *Q*.—What were the peculiar characteristics of the Patriarchal Dispensation?—and who were the chief characters under it?

A.—Some *peculiar characteristics* in the patriarchal dispensation were, that God himself from time to time made to the patriarchs a few *simple* revelations concerning Himself, His will, and His purposes,—which revelations descended *orally* through the line of the patriarchs. The chief characters under the patriarchal dispensation were Abel, Enoch, Noah, Abraham, Isaac, Jacob and Joseph.

4 *Q*.—What was the translation of Enoch calculated to teach his cotemporaries?

A.—The translation of Enoch was calculated to teach his cotemporaries that there is a next world, and perhaps the resurrection of the body, and that God delights in righteousness.

5 *Q*.—What was the grand characteristic of Abraham as a saint, and how was it illustrated?

A.—The grand characteristic of Abraham as a saint was *faith*; and it was illustrated thus:—he *believed* the promise of God, that He will give him a son when his wife was barren, and both he and she were old. And it was also illustrated when Abraham was about to offer up his son of promise—(of whom it had been said by God that multitudes would come forth from this son, and inherit the land of Canaan)—a burnt-offering to the Lord.

6 *Q*.—What was the immediate office, and what was the ultimate end of the Jewish Priesthood?

A.—The hereditary priesthood of the Jews was given by God to the Levites to preside over the *spiritual economy* of the people. It was to last as long as the Mosaic dispensation lasted; and it prefigured, especially in the case of the high priest, the priesthood of our great High Priest, the Lord Jesus Christ.

7 *Q*.—Wherein did the Jewish sacrifice of atonement differ from the sacrifices of the heathen?

A.—The Jewish sacrifices were types of the great Sacrifice that was afterwards to be offered up. They were deemed of themselves to be insufficient to take away sin, but pointed out the coming Saviour. The heathen sacrifices had nought of this meaning; but were thought of *themselves* sufficient to take away sin.

8 *Q*.—What makes the sacrifice of Christ sufficient for the redemption of sinners?

A.—Since Christ was God, and therefore independent, *his* sacrifice was acceptable unto the Father; and his sacrifice, being the sacrifice of God, became *infinite in value*, and therefore *sufficient* for the redemption of sinners. Christ himself was wholly without sin, and therefore no sacrifice became necessary for his *own* sin.

9 *Q*.—How may it be said that faith saves a sinner?

A.—*Faith* is the *instrument* whereby the benefits of salvation purchased by Christ and freely offered in the covenant of grace are received by the sinner. It is the divinely-appointed *instrument*, *not the cause*, of man's salvation.

10 *Q*.—What, in few words, is the difference between Justification and Sanctification?

A.—Justification is the taking away of the *guilt* of sin. Sanctification is the taking away of its *power*.

11 *Q*.—What is the connexion between Pardon and Heaven, and between Holiness and Heaven?

A.—Pardon of sin gives *title* to one to enter heaven, and holiness *fits* and *prepares* him for the state of heaven.

12 *Q*.—What

12 Q.—What is repentance, in the fewest possible words? and what is its use, seeing that men are forgiven through an atonement?

A.—Repentance is sorrow for past sin, and a turning away from it in future life. Its use is to make a man *morally able* to accept of salvation here, and prepare him to enjoy in a heaven of holiness hereafter.

CHRISTIAN EVIDENCES.

1 Q.—What is prophecy?

A.—Prophecy is the foretelling of some future event or events above all that can be foretold by the exercise of man's natural powers.

2 Q.—A history of Christ from the prophecies?

A.—It was prophesied concerning Christ, that he should be the seed of the virgin; that he should be born in Bethlehem; that the spirit of the Lord should rest upon him; that he should have the spirit of meekness, gentleness and righteousness; that he should open the eyes of the blind, cause the dumb to speak, and the lame to leap as the hart; that he should suffer for the iniquity of the people; that he should be led as a lamb before his shearers, and should not open his mouth; that he should be put to death on the cross for sinners; that he should be buried with the rich; that he should not suffer corruption; that he should be a king; and "the Lord our Righteousness." In short, the character of Christ as a man, his character as a king, his office as the mediator, his miracles, his last sufferings and death, the nature of his person, and many other peculiarities in his life when upon the earth; and, lastly, his kingdom, the nature of that kingdom, the extent of that kingdom, were all subjects of prophecy.

3 Q.—A succinct account of the argument for the genuineness and authenticity of the New Testament?

A.—The New Testament is *genuine*; that is, written by the very persons whose names its several parts bear: because, I. There is no proof on the contrary. II. The genuineness is proved from the Hebrew phraseology in the Greek New Testament. III. From the testimonies of the Christians of the first three centuries, who were qualified to judge of the matter. IV. From the quotations of the New Testament in the works of writers from the middle of the first century down to the present time. V. From early translations still existing. (And if uncorrupted preservation be included)—VI. From the agreement of all manuscripts, all versions in all countries of the world.

The New Testament is *authentic*; that is, it relates transactions that *really* happened: for, the enemies of the Gospel in the first centuries did not deny the *facts* of Gospel history,—neither the Jews nor the Gentiles; when they had the best opportunity to know whether these were real facts, and the interest to disprove, if false. (Celsus, a heathen philosopher, ascribed the miracles of Christ to magic; still he does *not* deny the reality of the miracles.)

Secondly. The writers of the Gospels were eye-witnesses of the facts they relate.

Thirdly. They were no enthusiasts.

Fourthly. They were men of *verity*; because,—

(I.) There is internal evidence in their writings that they were so.

(II.) They gave up their lives in attestation of these facts; suffering reproach, shame, ignominy, all earthly disadvantage.

(III.) The heathen writers of the first centuries attested that these men were honest;—as Lucian.

4 Q.—The evidence for the resurrection of Christ?

A.—There is abundant evidence that Christ really rose from the dead. The soldiers were watching at the sepulchre; and fear of life, and the call of duty, would not allow them to neglect watching. They were many, and therefore they could not all fall asleep. The disciples could not steal the body for this guard; besides, the disciples were men full of fear. If the Jews kept the body of Jesus, then, when the disciples preached that he was risen from the dead, they would have produced his body: therefore, really Christ rose from the dead. (If the history of Christ be authentic, then we may believe his resurrection, simply because the disciples said they saw Christ after his crucifixion, and ate and talked with him.)

5 Q.—State, and answer, Hume's objections to miracles?

A.—Our experience of the veracity of human testimony, says Mr. Hume, is *variable*; but our experience of the uniformity of nature's sequences is *invariable*; therefore, since a *miracle* is a *violation* of the laws of nature, which are invariable, *no* human testimony can make us believe the taking place of a miracle; for, says he, testimony *may* be false; the laws of nature *cannot* vary. This is a fallacious argument. It is a *petitio principii*. For, he ought to have proved that the laws of nature *have never varied*. We say there *has* been variation when miracles took place; he says no; let him prove so. This he does not; he takes it for granted. Again, we say, that the testimony of a *sane honest* man in reference to *facts* which he saw is *invariably true*; whereas he would lead his readers to think that every kind of human testimony is *variably true*; may be true or not. Again, we say God is *not bound* never to produce an effect *directly* by his power, but by the interference of physical or instrumental causes, even when the spiritual necessities of his intellectual

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creatures require that interference. Again, if Revelation be necessary, and if Revelation be made, it can be made in no other way than by a miracle. Therefore, Hume's objection has no weight.

6 Q.—Answer the objection to the destruction of the Canaanites?

A.—The Canaanites were an idolatrous people, *impious rebels*; wherefore, God might justly cut them off; and if in punishing them He made the Israelites the instruments, where is the injustice?

7 Q.—The argument for the Bible from the character of Christ?

A.—Never did a man live upon the earth as Christ. He was without sin. His life was holy, full of good works. Such a character, such a life never entered even the imagination of man. Such a man must therefore be what he said concerning himself: "I am come from God, and the words I speak, they are of the Father;" wherefore this is truth. Therefore, Christianity is true.

8 Q.— from the character and condition of his apostles?

A.—The apostles were poor unlearned men, and yet they have left behind them a philosophy better than all philosophy of men; a code of morality purer far than all other codes existing in the world. How could this be, but for their divine inspiration? Again, the apostles were subject to persecution, shame, deaths; all manner of evil under the sun for the sake of delivering their testimony. Still they did deliver it even unto death, making their life one continued line of devotion, prayer, teaching, preaching and testifying unto all that Christ was the Son of God. How could this be but because these men were honest? The apostles preached what they believed themselves; what they themselves acted upon.

9 Q.— from the inward witness?

A.—There is much evidence in the voice of our minds, speaking secretly that Christianity is divine. We are struck with the coincidence between the description of human nature in the Bible, and that nature as we experience ourselves. We are struck with the *fitness* of the Saviour offered in the Gospel. We *feel inwardly* the need of salvation, the necessity of which the Bible takes for granted. We *feel inwardly* the necessity of regeneration; we read in the Bible of the Regenerator—the Holy Spirit of God. And after we become Christians, however weak, only if sincere, we *feel* just as the Bible presupposes we shall feel. The truth of the Bible then is as easily felt as the truth of the existence of the food which we take. Then a man *feels the power of the Gospel*. Every day the Gospel becomes to him truer and truer, if absolute truth can ever become more true. This is evidence for the truth of the Bible in ourselves. It is the strongest species of evidence to sincere Christians. No man can become such but he that is renewed by the Holy Ghost, and all this evidence is derived from His influence upon the spirit of man; therefore, the Holy Spirit of God may emphatically be called *the inward witness*.

10 Q.— from its effects on society where received and followed?

A.—If Christianity were universally followed, earth would become heaven. Look on the character of a true Christian; suppose all men were true Christians; say whether or not, then, men would resemble angels; whereas now they resemble devils. Look on the *actual effects* of Christianity as far as it is received, how good and happy are these effects! Could then Christianity be the production of liars? of wicked men? No. It must have come from the God of truth, as it professes.

11 Q.—Contrast Christianity and Hinduism?

A.—The learned theology of the Hindus acknowledges as its supreme God a qualityless being, non-moral, who is neither our Creator, nor Preserver, nor Governor. In fact, this theology is *metaphysical nonsense*. By this, man must leave the world, go into the jungles, and there render himself a passionless being as a stone. If universally followed, children would not be born; the world would be destroyed. What! shall we compare Christianity with this? Christianity raises man to his true honour, to glory; refines his moral nature; and instead of cutting off man's passions, sanctifies and purifies them; in one word, turns an immoral, wicked, devilish world into a paradise, which contains a human species, enlightened, purified and sanctified, and living in universal and immortal love, and joy and happiness. *Popular Hinduism* is the mother of ignorance, superstition, vice, wickedness and misery. It is gross idolatry. Neither this nor the other can be compared with Christianity.

ANCIENT HISTORY.

1 Q.—Brief sketch of the history, so far as known to us, of the antediluvian world?

A.—In the beginning God created the Heaven and Earth out of nothing. Then he created all vegetables and animals upon the earth, man being created last. Adam was the first man; Eve the first woman, made out of Adam. Adam transgressed the commandment of God by eating the forbidden fruit, through the instrumentality of Eve his wife, beguiled by Satan. God therefore cast them off from the garden of Eden. Adam's transgression brought death upon the world, and all our wo. Cain and Abel were the first sons of Adam and Eve. Cain was a bad man; but Abel was a good man. They both made offerings to God; Cain offered fruits, and Abel a lamb. Cain was rejected; but Abel was accepted. Cain therefore slew Abel. God also on this account punished Cain even in this life. Cain's descendants were great artists. Seth was another son of Adam and Eve. Enoch, one of his

his descendants, was received up to heaven, because he walked with God. The world became more and more wicked, and therefore God destroyed it with a flood, yet after long forbearance. Noah, who preached righteousness to a wicked world, was saved, with all his family, from the flood by an ark of his own making, which occupied him 120 years.

2 Q.—Give an account of the Argonautic expedition, distinguishing what is probably true from what is clearly fabulous?

A.—The Argonautic expedition was undertaken by Jason, a Grecian chief, who sailed the Euxine and brought from Colchis the daughter of the king. This is probably the truth. There is also mixed with it much that is fabulous about the golden ram and fleece.

3 Q.—The war of Troy—probable date—chief leaders on both sides?

A.—The war of Troy took place between the Greeks and Trojans. Its probable date is 1184 B. C. Chief leaders on the side of the Greeks were Agamemnon, Achilles, Ajax; on the side of the Trojans, Hector, Paris.

4 Q.—What were the chief of the Grecian states, who were their law-givers, and what were the chief distinctions in the characters of their people?

A.—Sparta, Athens, Thebes. Lycurgus was the law-giver of Sparta, Draco and Solon those of Athens. The Spartans were a race of hard, robust warriors, simple, not much civilized. The Athenians were a civilized, refined, and rather a luxurious people, and their chief strength consisted in their navy, as that of the Spartans in land forces.

5 Q.—Helots—who?

A.—The Helots were the slaves of the Spartans. They were conquered by the Spartans and reduced to slavery.

6 Q.—Name the chief countries governed by Cyrus?

A.—Cyrus's empire was all that vast territory between the Caspian Sea, Persian Gulf, India, and the Mediterranean Sea. The chief countries were Media, Babylonia, Lydia and Syria.

7 Q.—What mention is made of Cyrus in Scripture?

A.—Cyrus let out the Jews from captivity from Babylon.

8 Q.—What was the origin of the war between the Greeks and Persians?

A.—The Greeks colonized into many parts of Asia Minor; such as Ionia, Æolia, Doris. Petty disputes happened between these colonies and the Persians, and they were carried to the mother country, Greece.

9 Q.—Battle of Leuctra—between whom fought—date, result?

A.—The battle of Leuctra was fought between Epaminondas, the Theban general, and the Spartans. Its date is about 376 B. C. The Thebans were victorious, and thus liberated themselves from the Spartan yoke, under which they had for some time groaned.

10 Q.—Battle of the Granicus—do.?

A.—The battle at the River Granicus was fought between Alexander and the Persians. Its date is about 330 B. C.

11 Q.—Short sketch of the career of Alexander?

A.—Alexander was the greatest military commander of antiquity. He was young when he entered Persia in arms. His career was thus:—He crossed the Hellespont, fought at Granicus, traversed Asia Minor, fought at Issus, traversed Syria, Palestine, went to Egypt, returned to the heart of Persia, fought at Arbella, went to Persepolis and burnt it; sat upon the throne of Darius, came near the Caspian Sea, fought for some time with the Scythians, came to Cabul, fought with Hindu princes, returned, on account of rain and the murmurs of his troops, moved down the Indus, passed through Gedrosia and other southern provinces of Persia, became very intemperate in the way, died of a fever at Babylon caused by that intemperance. He was everywhere victorious in this career.

12 Q.—List of the Persian kings from Cyrus to the extinction of the monarchy?

A.—Cyrus, Cambyses, Smerdis, Darius, Xerxes, Artaxerxes, Xerxes II., Darius II., Artaxerxes II., Artaxerxes III., Darius Codomanus.

13 Q.—How was the empire of Alexander divided at his death?

A.—The empire of Alexander on his death was divided into four parts among his generals. Ptolemy received Egypt; Seleucus, Western Asia; Antigonus received Asia Minor; Cassander, Macedon.

14 Q.—What led to the residence of many Jews in Egypt in the fourth century B. C.; and what fact in reference to the transmission of the Old Testament Scriptures is connected with this?

A.—After the death of Alexander, the kings of Egypt and the Seleucidæ were involved in disputes with each other. Judea was torn with these disputes. It successively fell into the hands of the kings of Egypt or the Seleucidæ. One of the Ptolemies conquered the Jews when they rose up against him, carried them captive to Alexandria, and there the Old Testament was translated into the Greek language by seventy persons B. C. 280.

15 Q.—Name the kings of Rome, with the conjoint length of their reigns; and mention which of them was a Grecian by birth?

A.—There were seven kings of Rome: Romulus, Numa, Tullus Hostilius, Ancus Martius, Tarquin, Tullus Servilius, Tarquin Superbus. Rome was built 752 B. C.; Tarquin was banished B. C. 509. The conjoint length of their reigns was 243 years. Tarquin the First was a Grecian by birth.

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16 Q.—Horatii and Curiatii—story of?

A.—In the reign of Tullus Hostilius a war happened between the Romans and the Sabines. On one occasion it was decreed that victory would be decided by the fight of champions. Three persons called Curiatii were selected on the side of the Sabines, three called Horatii on the side of the Romans. In this fight the Horatii were eventually victorious.

17 Q.—Licinian Rogations,—what?

A.—The Licinian Rogations were the laws of Licinus, a celebrated Roman. He said that none could become a senator who had not been a tribune, and had held other public offices in the state; that six military tribunes should be chosen annually, &c.

18 Q.—Second Punic war—cause—date of commencement and termination?

A.—The second Punic war arose out of the siege of Saguntum, in Spain, which siege was laid by Hannibal, the Carthaginian general. The people of Saguntum called the Romans for aid, and the Romans proudly ordered the Carthaginians to raise the siege. The Carthaginians did not hear their word. This was the origin of the second Punic war. It commenced about B. C. 240, and ended about B. C. 218.

19 Q.—Battle of Cannæ,—between whom fought,—date,—result?

A.—Battle of Cannæ was fought between Hannibal and the Romans, B. C. 224. In this Hannibal was victorious, and almost became master of Italy.

20 Q.—Destruction of Carthage—short account of?

A.—In the third Punic war Carthage was besieged by the Romans; and the Carthaginians being greatly distressed, sought for terms of peace, which were offered, indeed, by the Roman general, but were too severe for them, nay, rather insulting. The Carthaginians, therefore, resolved to hold out to the last. They, however, notwithstanding the readiness with which all ranks of the people, nay, the women also, lent their aid to defend it, were unable to defend the city. In this plight, they set Carthage on fire, and consumed themselves and all theirs in the flames.

21 Q.—What was the step by which Cæsar commenced the civil war?

A.—Before the civil war between Cæsar and Pompey, Cæsar was governor of Gaul, and Pompey was the first man in Rome. Some petty quarrels about receiving tribuneship, when out of the capital, were, in truth, the *cause* of the civil war. But the first evident step in this war was Cæsar's crossing a river in the north of Italy at the head of an army, which, according to Roman laws, should not be crossed over under such circumstances without orders from the senate or chief men in Rome.

22 Q.—Name the members of the first and second triumvirates?

A.—Cæsar, Pompey and Crassus were the members of the first triumvirate. Octavius, Antony and Lepidus of the second.

23 Q.—Give an account of Pompey's last battle?

A.—This battle was fought at Pharsalia in Thessaly, between Cæsar and Pompey. Cæsar's troops were hardy warriors; Pompey's beautiful youths. Cæsar was victorious in this battle.

24 Q.—Battle of Actium,—date,—leaders,—results?

A.—The battle of Actium was a naval engagement between Octavius and Antony. Its date is about B. C. 29. Octavius was victorious in this battle, and Antony fled to Egypt.

25 Q.—Christ's birth—how long after the building of Rome?

A.—Rome was built B. C. 752.

POLITICAL ECONOMY.

1 Q.—Give a definition of Political Economy?

A.—The grand object of *Political Economy* is *wealth*. It treats of the laws which regulate the *production* and *distribution* of wealth; more especially the *natural laws*; but also, though not peculiarly, the *social laws*.

2 Q.—Give a definition of wealth?

A.—Anything that possesses *value in exchange* is *wealth*.

3 Q.—What is the origin of wealth?

A.—Labour, whether mental or bodily, whether directly by the hands, or indirectly by instruments, is the *origin* of wealth.

4 Q.—Give instances showing that mere fertility of soil does not ensure wealth?

A.—Asia Minor, Turkey in Europe, Syria and Palestine, some of the most fertile countries in the world, contain *poor* and miserable inhabitants, showing that *mere fertility of soil* does not ensure wealth.

5 Q.—What are the two branches of Political Economy?

A.—Political Economy divides itself into two branches; the one treats of the laws which regulate the *production*, the other of those which regulate the *distribution* of wealth.

6 Q.—Enumerate the circumstances which increase the efficiency of labour?

A.—I. Knowledge. II. Division of labour. III. Exchange. IV. Accumulation of capital. V. Security of property.

7 Q.—Give

7 Q.—Give some examples illustrating the influence of knowledge in furthering individual and national prosperity?

A.—A common peasant of Great Britain is far more comfortable and happy than a prince among the poor and miserable races in the interior and east of Africa, illustrating in a clear manner the influence of knowledge in furthering *individual* prosperity. Again, the people of a small and comparatively barren island of Great Britain are probably the richest, surely the most powerful nation upon the earth; while the people of Hindustan, a country fifteen times, or probably more times, as large as the whole of Great Britain, are, compared to the British, a poor and powerless race, illustrating clearly the influence of knowledge in furthering *national* prosperity. Contrast, also, the state of the United States *now*, inhabited by an *enlightened* nation, with the state of the same country when the poor and miserable Indian dwelt amidst its huge forests.

8 Q.—What is the duty of Hindus with reference to the increase of knowledge?

A.—The duty of the Hindus, with reference to the increase of knowledge, is evidently this, that they *pay* for the education they receive; that they should make a *general spirit* in them to value education and pay for it. It is also the duty of educated Hindus to *reduce their knowledge to practice*.

9 Q.—What are the natural circumstances most favourable to the cultivation of knowledge?

A.—Some of these circumstances are those connected with the *localities* of particular countries. A people dwelling near the sea, for example, would probably become acquainted with navigation far sooner, and better acquainted with it, than a people dwelling in an inland country. But the natural circumstances *most* favourable to the cultivation of knowledge are those connected with the *increase of population*; which at once supplies the *motives* to *improve* the arts of life for increased sustenance, and *the means* to carry into full accomplishment these motives, in the exercise of more numerous and vigorous talents surely to be found among a *more numerous* people.

10 Q.—Give proofs of the beneficial effects of the division of labour?

A.—If labour were divided, the same quantity of work would be done far sooner, and done in a far better manner, than if one person, even if it were *possible* for *one* person to do it, did the same work, taking to himself as many number of *times* as there was number of persons in the division of labour. For example, a *greater* quantity of work would be done, and done in a *far better way*, by 10 persons in six days, than if *one* person *laboured* for 60 days. These are some proofs of the beneficial effects of the division of labour. Division of labour also leads to the invention of machinery; facilitates exchange; reduces the price of commodities; increases the amount of capital far sooner and infinitely more powerfully than if there were no such division. In fact, the beneficial effects of the division of labour are incalculable.

11 Q.—What are the original causes of division of labour?

A.—The *original causes* of the division of labour are to be traced in the *diversities* of the mental endowments and bodily structure of natural inclinations, tastes which prevail among men.

12 Q.—What circumstances limit the division of labour?

A.—*The market* limits the division of labour.

13 Q.—What circumstances facilitate and extend division of labour?

A.—*The increase of the market* extends division of labour; or, which is the same thing, *increase of population* facilitates and extends division of labour.

14 Q.—What is meant by *territorial division* of labour?

A.—By *territorial division of labour* we mean the division of labour in different territories, in making different kinds of articles for which those countries are respectively fitted.

15 Q.—Give instances showing the advantages of mutual intercourse between different countries?

A.—Thus, the mutual intercourse between Britain and India does good to both these countries. The people of Britain receive rice, cotton, sugar, indigo, from Hindustan, and return in their stead all kinds of cutlery and prepared cloth. Britain gives to France her cutlery; France returns Britain her wine. Now, if there were no intercourse between Britain and any other country, she *could never have been supplied* with rice, sugar, cotton. And India, on the other hand, could never have received such cutlery. And even if it were possible, without mutual intercourse, the articles which are now received from foreign countries would then have been raised at home in *smaller quantity, more laboriously*, to be sold at a *greater price*.

16 Q.—What consequences would follow from free trade in corn, and whether would they on the whole prove beneficial or the contrary?

A.—If the trade of corn were free, the price of corn being much lowered, lands at home which raise corn at a greater price *must* lie uncultivated. For none will raise corn in his own land in order to suffer loss by the raising of that corn. The agricultural party would thus suffer exceedingly. But persons then would more intensely bend their attention to *manufactures*. I think, it would have been better if there *were no such* restrictions on corn trade. But the abolition of these restrictions at present, all at once, would do good in one way, evil in another. The question is difficult whether that abolition would prove beneficial or not. Probably, for some time it would be *injurious* were it *now* to take place, but *afterwards* beneficial.

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17 Q.—What are the circumstances which have led all nations to adopt the use of money?

A.—Money is the medium of exchange. And since exchange is necessary for the formation of society, as well as its comfort and happiness, exchange existed as soon as men formed themselves into society. Now if there be exchange, it is necessary that there be *some medium of exchange*. Take an example. A person is a shoemaker, another is a keeper of herds, a third is a butcher. How shall these exchange their articles with advantage without a medium? The butcher wants a pair of shoes, and goes to the shoemaker, but the latter says he has no need of the butcher's articles. The keeper of herds goes to the shoemaker, but he says he has no need of herds. Now how can exchange under these circumstances take place? Besides, had the shoemaker need of the articles of both these persons, his one pair of shoes might be equal in value to $\frac{1}{3}$ rd cow of the herdsman. But the herdsman does not wish to divide his cow. How then can there be exchange? Difficulties like these, in their various nature, and of greater or less amount, led all nations to adopt *money* as the *medium of exchange*.

18 Q.—What are the advantages of employing the precious metals?

A.—The precious metals have much value in small parts; are divisible considerably; and any number of pieces of metal can be made exactly equal; are enduring, not worn out by use like cloth; are steady in value (steady, not *exactly* fixed, but nearly so) at different times and in different places.

19 Q.—How have governments often endeavoured to pay their debts?

A.—They have done so by changing the former real value of coined money, and giving an arbitrary value on a smaller coin, for their own interests. Thus the governments of Britain and France robbed (we may say) their subjects. An English pound at present is much less in bulk than what it was.

20 Q.—Show how a nation may have too much money?

A.—If money be *not circulated*, if it be *not used*; if it be kept in the house in the same manner as some fine stones are kept hidden for ages in some dark caverns;—if such be the state of money in any country, that country has too much money.

21 Q.—How many kinds of paper-money are there?

A.—Three; namely, bills of exchange, promissory notes, and notes issued by banks.

22 Q.—What advantages are derived from paper-money?

A.—Paper-money evidently facilitates exchange; being itself a *medium of exchange*; and since it answers the same purposes, in many cases, as metal-money, a great advantage arises out of this. The *medium of exchange* is enlarged by the introduction of paper-money. And as a *medium of exchange* metal-money itself is of so much value.

23 Q.—Are bank-notes any addition to the national wealth, or are they not?

A.—Bank-notes are an addition to national wealth in the same manner as metal-money. If rupees, without any reference to the various important uses into which the silver of the rupees may be turned, form a part of national wealth, bank-notes, though not in the same degree as rupees, but still in the same *manner*, are an addition to national wealth.

24 Q.—Give a definition of capital?

A.—Capital is something *to profit with*. For example, the shoes in the shoemaker's shop are his capital.

25 Q.—Mention some of the chief advantages of accumulation?

A.—Without accumulation of capital the state of the increase of wealth is by no means good. The increase of wealth, the increase of the comforts and happiness of a nation are therefore the chief advantages of the accumulation of capital.

26 Q.—What are the chief sources of accumulation?

A.—Profits are the chief sources of accumulation.

27 Q.—What inference with regard to accumulation would you draw from a permanent and universal fall of profits?

A.—*We shall infer less accumulation of capital*, as appears from the last answer.

28 Q.—Besides the materials for saving, what else must there be to raise a country to commercial prosperity?

A.—Large profits, or at least *no less rate of profits*.

29 Q.—What is the only circumstance connected with the acceleration of the progress of wealth with which governments can advantageously interfere?

A.—Security of property.

30 Q.—Prove the necessity of appropriation in order that a community may increase in prosperity?

A.—If there were no appropriation, no man would labour for the *common stock*; nay, will scarcely labour at all, except by force. This will appear from the lying of lands uncultivated which *belong to no persons exclusively*. Wherefore, *appropriation is necessary* that men may labour, and labour hard *in pursuit* of their own happiness, while truly they are increasing national wealth and prosperity.

31 Q.—What are the advantages of appropriation?

A.—The answer to this question has been anticipated briefly in the preceding answer.

32 Q.—Give examples proving that Governments have often proved false to the trust reposed in them?

A.—As it is in Turkey in Europe especially, where all the houses in which the people dwell

dwelt belong to the Sultan, who constantly robs his rich subjects of all their property. This is always done in an arbitrary government when the king is tyrannical, or when the chief men of the country are covetous. Examples of the unfaithfulness of governments in this respect are to be found in the history of almost every nation.

33 Q.—Give arguments against slavery derived from the arguments in favour of the security of property?

A.—If it be proper that men's property should be *secure*, why is it improper that *men's persons* should be secure, that men's liberty of thought and body be secure, as far as it is man's prerogative to be *so free*?

34 Q.—Are there any arguments against the institution of caste, as it exists among the Hindus, to be derived from this subject?

A.—Yes. For, why should a man be *bound* to a certain kind of occupation? Why should not a man of low caste—if he be able to do things appropriated to men of higher caste—why should he not do them? Why should not a man's *choice of trade* be secure? Why should there be no liberty of thought and action? of trade and traffic? Why should one of great mental endowments be forced to be a cooly merely because he happens to be one of *low caste*?

35 Q.—Does security of property injure the poor? or the contrary?

A.—It *blesses* the poor.

36 Q.—What kind of value is it with which Political Economy has to do?

A.—It is the *value in exchange*. Air has much value, because we live thereby; but the political economist has nothing to do with this value.

37 Q.—In what does the value of a commodity consist?

A.—The *value* of a commodity is its relation to all other commodities in as far as the former may be exchanged for any of the latter.

38 Q.—What is the least unfit standard of the value of a commodity?

A.—Its price.

39 Q.—Show the advantages of the standard alluded to?

A.—The advantages of the standard is, that price is *comparatively steady*.

40 Q.—What determines temporarily the price of commodities?

A.—The relation of demand and supply determines *temporarily* the price of commodities.

41 Q.—In what do all permanent variations in price originate?

A.—*Cost of production*.

42 Q.—What land pays no rent to the landlord?

A.—The *worst* land that is cultivated; the land of the least fertility.

43 Q.—Give a general expression for rent?

A.—Rent is something given to the landlord whose land is *not least fertile*, whose land is of greater fertility than many other lands cultivated.

44 Q.—Prove that rent is not a constituent element of price?

A.—Rent is *not* in the *least affected* by price. For it originates with the degree of fertility of some land as *superior* to the fertility of other lands, and is regulated *entirely* by the relation of the degree of fertility of that land with the fertility of other lands, superior or inferior. Suppose land of the least fertility given by a landlord to a farmer for cultivation; and suppose the price of the produce of that land is great, the farmer pays nothing to the landlord on account of greater price. He would give some rent, however, if worse lands were cultivated. Rent, however, *affects* price.

45 Q.—What determines the market rate of wages?

A.—The relation between the supply of labour and the demand of the capitalist at the time.

46 Q.—What influence on wages is produced by the relation between capital and population?

A.—If capital remains the *same*; then, if population increase, and consequently the labourers increase, wages *fall*; and if labourers decrease, wages rise. Again, if population and consequently the number of labourers remains the *same*, then if capital increases, wages rise; if capital decreases, wages fall.

47 Q.—What is the only salutary check by which population may be kept down to the level of subsistence?

A.—That salutary check is refraining from marriage under the guidance of *moral restraint*.

48 Q.—Whether are the effects of machinery on the whole injurious or advantageous as regards wages?

A.—The effects of machinery on wages are advantageous on the whole, though not *immediately and in every way*.

49 Q.—What are the two rates of wages called?

A.—I. Necessary wages, the least by which a man can live; II. Wages, which the habits, manners, customs of any country make it almost necessary for the labourers of that country to have.

50 Q.—What equalizes the profits of capital?

A.—Wages.

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51 Q.—What is the natural tendency of profits?

A.—Their tendency is to *fall*.

52 Q.—What circumstances may temporarily check the natural tendency of profits?

A.—Increase of population, and consequently fall of wages as when combined with rent; or abundance of capital, and a small number of capitalists; or the impulse given to one branch of trade not followed by *many* persons, or other circumstances of a temporary character.

LOGIC.

1 Q.—What are the parts into which Zeno's work on Logic are divided, and which of them properly belongs to logic?

A.—Zeno's logic was divided into three parts; the first treated of sequences, the second was reasoning as carried on in dialogues, and the third contained a method of wrangling, whereby one could confound anybody. The second of these parts properly belongs to logic.

2 Q.—State and refute Mr. Locke's objections to logic?

A.—Mr. Locke says, that there are many persons who can reason well who know not logic. To this it may be answered that, though a man can do something practically, surely it is desirable and important that he know the *theory* of what he does. Every one will consent to this, that if one be naturally fitted to be a musician, it is essential that he should learn the science. Why then should that not be studied, which is the science or theory of reasoning, only because some persons without logic can reason well? Again, says Mr. Locke, the popular and common method of reasoning is simple, but the syllogistic method is unnatural, confused, obscure. This objection has no weight. For, the syllogistic reasoning is not one peculiar method of reasoning different from many others; but it is *the form* into which *all* correct reasoning may be reduced. Again, it is not necessary that, in order to make our reasoning logical, we should have syllogisms, and syllogisms only, in our arguments; it is enough that our reasoning may be reduced into the syllogistic form.*

3 Q.—What is Dr. Watts's error?

A.—Dr. Watts supposed that logic *included all science*; that logic was the *instrument* to lead us to truth of every sort. Metaphysics, and other sciences relating to the mind, were, by this philosopher, considered as parts of logic.

4 Q.—Whether is logic concerned with the subject about which we are reasoning, or the manner in which the process is conducted?

A.—Logic is concerned with the *manner of the reasoning process* which we carry on, and that alone; *not* the subjects about which we reason.

5 Q.—What is the proper province of logic?

A.—The province of logic is to show us whether the *reasoning process* be sound; whether there be no mistake in the way in which one proposition is deduced from another or others, and nothing more. It has nothing to do with the subjects about which we reason; its office and only office is to show us *true reasoning*; *not* correct or true things reasoned about.

6 Q.—How many operations of the mind are there in every process of argumentation, and what are they?

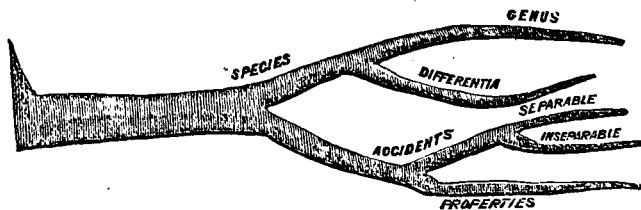
A.—Three: Simple Apprehension; Judgment; Reasoning.

7 Q.—What is the mind engaged in doing in each of these operations?

A.—In Simple Apprehension the mind is employed in *conceiving* objects; in Judgment, it is employed in *comparing* those objects; in Reasoning, it is employed in deducing one truth from another truth respecting those objects.

8 Q.—Exhibit by a *tree* the various branches of the predicables with their subordinate divisions?

A.—



9 Q.—What is Judgment?

A.—Judgment is that operation of the mind by which we compare things whether they agree or disagree.

10 Q.—What is a proposition, and what are its constituent parts?

A.—A proposition is *judgment expressed in words*; the subject, predicate and the copula are its constituent parts.

11 Q.—What

* The answer does not give the subordinate divisions of the properties.

11 Q.—What are the several classes of propositions?

A.—Propositions are either universal or particular, positive or negative, pure or modal, hypothetical or categorical.

12 Q.—What are the four great classes, and by what symbols are they denoted?

A.—These four great classes are, universal positives, particular positives, universal negatives, particular negatives, denoted by the symbols A. I. E. O.

13 Q.—What are the rules to be observed with regard to distribution?

A.—These rules are: that all *universals* distribute the *subject*; that all *negatives* distribute the *predicate*.

14 Q.—What is *Subalternation*? and the maxims laid down in reference to it?

A.—Subalternation is the deducing of a particular proposition from a universal one. The maxims laid down in reference to it are the following: (I.) If the universals be true, the particulars will also be true; (II.) If the particulars be false, the universals will also be false; (III.) That both the universals and the particulars may be together true or false.

15 Q.—What is *Conversion*, and what are the three kinds of it?

A.—Conversion takes place when the terms of a proposition are changed, and yet the truth of the matter of the proposition remains unaltered. The three kinds of conversion are *simple conversion*, *conversion per accidens*, *conversion by contraposition*.

16 Q.—What are the three kinds of opposition, and when do these take place?

A.—*Contradictory opposition*, *contrary opposition* and *sub-contrary opposition*. The first kind take place between two propositions, when the one is *universal*, and the other *particular*; the one *positive*, and the other *negative*. The second kind take place when *both* the propositions are *universal*, but the one *positive*, and the other *negative*. The third kind take place when *both* propositions are *particular*, but the one *positive*, and the other *negative*.

17 Q.—What does the third part of logic treat of?

A.—Of reasoning or syllogisms.

18 Q.—What is a syllogism?

A.—Syllogisms are reasoning embodied in words, placed according to a certain order.

19 Q.—What are the constituent parts of a syllogism?

A.—The *premises* and the *conclusion*. There are two premises, the major and the minor.

20 Q.—What are the two axioms on which the validity of affirmative and negative conclusions depends?

A.—I. That if two terms *agree* with the *same third*, they will *agree with each other*. II. That if of two terms, one *agrees* with the third, and the other *disagrees* with the *same*, they will *disagree* with each other.

21 Q.—What are the six rules laid down for the construction of syllogisms?

A.—These six rules are the following: I. That the middle term will *at least* be *once distributed* in the premises. II. That no term should be distributed in the conclusion which was not distributed in the premises. III. That from *two negative* premises no conclusion can be drawn. IV. That if *one* of the premises be *negative*, the conclusion will be *negative*. V. That from *two particular* premises no conclusion can be drawn. VI. That if *one* of the premises be *particular*, the conclusion will also be *particular*.

22 Q.—How many figures of syllogisms are there? and what are their distinguishing characteristics?

A.—There are four figures. In the first figure, the middle term is the subject of the major premise, and the predicate of the minor. In the second figure, the middle term is the predicate of both the premises. In the third figure, the middle term is the subject of both the premises. In the fourth figure, the middle term is made the predicate of the major and the subject of the minor premises.

23 Q.—How many possible modes of syllogisms are there, and what are their distinguishing characteristics?

A.—There are 64 possible modes; but of these only 24 remain after the application of the six rules laid down above. But five of these 24 are *useless*, therefore there remain 19. But of these 11 are the *principal*.

24 Q.—How many of the legitimate modes are admissible under each figure? and how many legitimate conclusive modes are there?

A.—In the first figure 4, in the second 5, in the third 7, in the fourth 5; 11 of these modes are conclusive.

25 Q.—What is the difference between ostensive reduction and *reductio ad impossibile*?

A.—By ostensive reduction we reduce in the first figure a syllogism of any other figure (or what may be called improper mode), and draw a conclusion in the first figure which is *the same* as the conclusion in the other figure, or which is *implied* in the latter. By *reductio ad impossibile* we do not prove the truth of the conclusion *directly*, but prove in the first figure that the *contradictory* of the conclusion of an improper mood is *false*—cannot be true.

26 Q.—What is a conditional syllogism?

A.—A conditional syllogism is that in which the major premise is *conditional*, thus:—

If Cæsar were a tyrant, he deserved death (conditional).

But Cæsar *was* a tyrant.

Therefore Cæsar deserved death.

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27 Q.—What are the two rules applying to conditional propositions, and upon which conditional syllogisms are founded?

A.—These two rules are the following: I. If in the conditional proposition the first part or the *antecedent* be true, the last part or *consequent* must also be true. II. If the consequent be false, the antecedent must be false.

28 Q.—What are the two rules with regard to the validity of the conclusion which are to be observed in conditional syllogisms?

29 Q.—What is the difference between a conditional and a disjunctive syllogism?

A.—The definition of a conditional syllogism has already been given (Ans. 26.) A disjunctive syllogism is that in which one of the premises is a disjunctive proposition, thus:—

This man is either a liar or a deceived person (disjunctive proposition).

He is *not* a liar.

Therefore he is a deceived person.

30 Q.—Give an example of a disjunctive syllogism?

A.—(See Ans. 29.)

31 Q.—Show how the following hypothetical syllogism may be reduced to a categorical:—

If the founder of Christianity and his followers passed their lives in labours, dangers and sufferings, in attestation of the miraculous history contained in our Scriptures, that history must be true.

But they did pass their lives in labours, dangers and sufferings, in attestation of the history contained in our Scriptures.

Therefore, that history must be true.

A.—The case of the founder of Christianity and his followers passing their lives in labours, dangers and sufferings, in attestation of the miraculous history delivered in the Scriptures, is the case of that history's being true.

But the case of these men *is such*.

Therefore, that history must be true.

32 Q.—Also the following:—

If Mahometanism be true, then sensuality and licentiousness are no evils.

But sensuality and licentiousness are evils.

Therefore, Mahometanism is not true.

A.—The case of Mahometanism being true is the case of licentiousness and sensuality being no evils.

But the case of sensuality and licentiousness being no evils is not true.

Therefore, Mahometanism is not true.

33 Q.—What are the several kinds of irregular syllogisms?

A.—Enthemyme, Sorites, Dilemma, Epichirema, Induction.

34 Q.—What are the several kinds of fallacies, and how are they distinguished from each other?

A.—Three kinds: *logical* fallacies, *semi-logical* and *non-logical*. In logical fallacies the mistake is in the reasoning process; in semi-logical, partly in the reasoning process and partly in the meaning of terms; in non-logical fallacies, the mistake is *not at all* in the process of reasoning, but it is in the matter of the premises, in their truth.

35 Q.—What are the non-logical fallacies?

A.—The non-logical fallacies are such as already defined (Ans. 34.) They are three in number, *Non causa pro causa*, *Petitio principii*, *Ignoratio elenchi*.

36 Q.—If an argument be sound, how is it possible to resolve it?

A.—It may be resolved into the syllogistic form.

37 Q.—What are the two processes that take place in *induction*?

A.—By one we bring in several cases together, to see whether they all agree or not; by the other we deduce some truth from these cases.

38 Q.—With which of these two has logic to do?

A.—With the latter.

39 Q.—Show how the following induction may be thrown into the syllogistic form:—

It has been found in the case of Europeans, Asiatics, Africans and Americans, that they are all under the influence of sin; hence we infer that all men are sinners.

A.—Whatever is true in the case of Europeans, Asiatics, Africans and Americans, is true in the case of all men.

But it is true that Europeans, &c. are sinners.

Therefore, all men are sinners.

40 Q.—Is logic an instrument for the discovery of new truths?

A.—No; it is *no* instrument for the discovery of new truth.

41 Q.—What are “reasoning *a priori*, and reasoning *a posteriori*?”

A.—When we reason from cause to effect, we reason *a priori*; when from effect to cause, *a posteriori*.

42 Q.—Distinguish between moral and demonstrative reasoning?

A.—In demonstrative reasoning one truth is *necessarily evolved out of, or follows, another*; so *must* be. But *not* so in moral reasoning: it is probable reasoning, and admits of *degrees* of probability and of *accumulation* of evidence.

43 Q.—What

- 43 Q.—What are the two great divisions of evidence?
 A.—Intuitive and deductive evidence.
- 44 Q.—Which of the two branches is divided into moral and demonstrative?
 A.—The deductive evidence is so divided.
- 45 Q.—What are the three divisions of moral evidence?
 A.—I. Evidence of experience. II. Evidence from analogy. III. Evidence from testimony.
- 46 Q.—What are Bacon's divisions of the "causes of error in judging and reasoning?"
 A.—*Idola tribus, idola specus, idola fori, idola theatri.*
- 47 Q.—Specify and distinguish each of these?
 A.—To the first class of these idols belong all those prejudices which have their root in the spiritual nature of man, so *all men* have these prejudices. To the second class belong all those prejudices which men extract from the *peculiarities* in the circumstances of their life, from the education they receive, the companies they are bred in, &c. Just as a man coming out of a den will see the world with different eyes from one of us, so a man will do with regard to all truth *with idola specus*, compared with him who is *without idola specus*, if that were possible. Hence the name *idola specus*, or *idols of the den*. To the third class belong all those prejudices arising from the ambiguity of terms and the different shades of their meaning. They are called *idola fori*, or *idols of the market*, probably because such prejudices prevail especially in markets, or are derived specially from them. To the fourth class of Bacon's idols belong all those prejudices which arise out of fashion, authority, sectarian principles, &c.; and they are called *idola theatri*, or *idols of the theatre*, because they impose on persons in the same manner as the objects in the theatre do.

MENTAL PHILOSOPHY.

- 1 Q.—Define mind?
 A.—The mind is that which conceives, judges, reasons, loves, hates, fears, hopes, joys, is grieved, &c.
- 2 Q.—How is the mind best to be known?
 A.—The mind is best known by an internal observation of its phenomena, that is, its successive states of thought and feeling.
- 3 Q.—What object chiefly engaged the attention of the ancient philosophers?
 A.—*Moral Philosophy*—or the philosophy of man's duty, man's supreme good, and other great subjects relating to man's nature as a *moral being*, as capable of virtue or vice, happiness or misery—engaged exclusively, or rather almost exclusively, the attention of the ancient philosophers.
- 4 Q.—How did the Indian philosophers propose to secure the supreme happiness of a being who is the victim of evil passions?
 A.—The Indian philosophers proposed to secure the supreme felicity of man, who is the victim of evil passions, by rooting out, not by purifying, all passions, and rendering man a passionless being.
- 5 Q.—Point out the superiority of the Gospel method to theirs?
 A.—The Gospel does not propose to root out, *i. e.*, annihilate these passions, but sanctifies them, giving to man the power to regulate his passions. Herein is the superiority of the Gospel above the Indian philosophy.
- 6 Q.—What is meant by physiology of the mind?
 A.—By physiology of the mind is meant an inquiry into its successive states of thought and feeling, the circumstances which precede and follow them; in general it is an inquiry into the phenomena of the mind, and the laws by which the phenomena are regulated.
- 7 Q.—In what two lights are we to regard the mental affections?
 A.—The two lights in which we are to regard the mental affections are, first, the *nature* of these affections; secondly, their *use*.
- 8 Q.—When we have agreed as to a good end, why must we especially attend to the selection of means for its accomplishment?
 A.—When we have agreed as to a good end, we must especially attend to the selection of means for its accomplishment, because if proper means be not provided for, the most benevolent end in view may turn out to be injurious and harmful.
- 9 Q.—Illustrate the necessity of this from the practical working of the poor-laws of England?
 A.—The ultimate end in view which the framers of these poor-laws had, was indeed benevolent, namely, to repress poverty in England; but in endeavouring to do so by *law*, the poor people thought that they had a legal claim upon the rich, became, therefore, unconcerned about providing for themselves, became indolent, vicious. Their numbers increased rapidly, since marriages were fearlessly entered into,—the poor people knowing that if they were not able, the law would provide for their families. By the institution of these poor-laws the sympathies and charities of the rich have been frozen, who give to the poor, not through a feeling of charity, but through legal obligation. And the poor show no gratitude to the rich. And the number of paupers, instead of decreasing, has immensely increased; and vice and misery have followed in their train. Thus has the best end, by improper means,

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means, proved injurious and harmful. Hence the necessity of the selection of *proper* means.

10 Q.—Define the true philosophic spirit?

A.—The true philosophic spirit is that which seeks to know all things as far as they can be known, stops where it is impossible to know, hears all, judges all, accepts the truth, yet not triumphing over its foes, rejects error, though supported by the most learned, and holds the truth even though the whole world should be against it.

11 Q.—What are the only real limits within which every science is comprehended?

A.—The real limits within which every science is comprehended are the *extent and power of our mental faculties*.

12 Q.—Is a right view of the mind antecedently *essential* to the cultivation of every other science?

A.—A right view of the science of mind is *not essential* to the cultivation of any other science. But the study of mental science is important and desirable, since it is in many respects essential to *discovery* in other sciences.

13 Q.—Illustrate this subject?

A.—Take, for example, the science of physics. The science of the mind is *not essential* to the science of physics, since there are many scholars in the material department of philosophy who have not even entered the mental department.

14 Q.—What is it which alone we can know either of matter or mind?

A.—It is the phenomena, and these alone, that we can know of matter or mind. Of the *essence* of matter and mind alike we are profoundly ignorant; we cannot possibly know anything of it.

15 Q.—Apply this to expose the fallacy of objections respecting the essence or internal constitution of the Godhead?

A.—If to know aught of the *essence* of our spirits, or even the essence of gross matter around, our faculties fail, more than fail, lie prostrate in the dust, how foolish and vain are the attempts of those, who, with their insect powers, go to fathom the essence or the internal constitution of the Godhead, cavilling at the doctrines of the Bible, that unless they *fully understand how* three persons, the Father, Son and Holy Spirit are in *One* Godhead, they must reject the doctrine, by whatever accumulation of evidence it be established that God himself has revealed the doctrine!

16 Q.—In what two different aspects ought matter to be viewed as the object of physical inquiry?

A.—The two different aspects in which matter ought to be viewed as the object of physical inquiry are, first, as matter exists *in space*; secondly, as it exists *in time*; that is, in the former case our inquiry is—What is the *composition* of material objects; of what elements are they the compounds? In the latter case our inquiry is—What are the susceptibilities and powers of material objects, that is, what are the capabilities of *being affected* by other material objects, which capabilities are called *susceptibilities*; and what the capacities of *affecting other* material objects, which capacities are called *powers*; in general, in the latter case, what are the *changes* which material objects produce reciprocally upon each other?

17 Q.—Into what would Dr. Brown reduce all causation?

A.—Dr. Brown's view of causation is this: he says that when an antecedent is followed by its consequent, there is *nought between these*; no mysterious something called *power*, which connects the antecedent with the consequent in respect of causation. One antecedent is followed by a consequent, and followed *invariably*; *this is all we can know*. We cannot go a step further (for it would be unphilosophical to go) than the mere *invariable antecedents* and the mere *invariable consequents*. And when it is asked, *why* is one antecedent followed by one consequent rather than another consequent, the answer ought to be, because God hath so ordered things. Dr. Brown's main aim was to banish all notion of a *mysterious something* called *power*, which linked the antecedent with the consequent; but in doing so he fails in one important point, namely, that cause is *more than mere* invariable antecedence, and effect *more than mere* invariable consequence. He forgot to bring clearly out that there is some peculiar *fitness*, some peculiar *aptitude*, which obtains between the antecedent and the consequent. I express, humbly, how I understand Dr. Brown on this point. His main aim was to *banish all notion of power as a mysterious something*, which linked the antecedent with the consequent. There is *no such mysterious something* he has again and again attempted to prove. But in the vehemence of his argument to prove this, Dr. Brown seems to have forgotten to *bring clearly out that peculiar aptitude* which obtains between the antecedent and the consequent, which makes each *fit* to be a part of *its own* train of sequences, and not of another. Herein is some weakness of the philosopher.

18 Q.—Show by example how cause is more than invariable antecedence?

A.—If *causes* were *mere invariable antecedents*, then days would become *causes* of nights, one season of the year would become the *cause* of the following season; since both days are *invariable antecedents* of nights, and one season is the *invariable antecedent* of the succeeding season: wherefore *cause* is *something more than mere invariable antecedence*. There must be that peculiar aptitude referred to above, otherwise no causes, no effects are there.

19 Q.—If there be an aptitude in a cause to precede, and in an effect to follow, to what grand inference must this lead?

A.—The grand inference from this peculiar aptitude between cause and effect is, the being
of

of a God. How else could be that aptitude? It is because a *fitter* or *designer* has *designed* and *fitted* antecedents and consequents to each other that there is that peculiar aptitude. This fitter or designer is the Supreme Intelligence—God.

20 Q.—Of what can power be properly predicated?

A.—Power can be properly predicated of spirit alone.

21 Q.—Show how the term has been transferred to matter?

A.—The term power has been transferred to matter *analogically*, thus: My mind is conscious that it has volition, power; and it is also conscious that by this power it *can effect some change*; hence, when matter *produces change* on matter, the term power is transferred analogically to matter: not that matter absolutely has any power, but that matter seems to produce *changes in the same manner* that my mind is conscious that *its* power can produce.

22 Q.—State and expose Mr. Hume's argument against the connexion between cause and effect?

A.—Hume's argument against the connexion between cause and effect is as follows: It is not *necessary*, says he, that any antecedent should be followed by its *correspondent consequent*, and by no other consequent. There is *no more necessity*, for example, that *fire* would *burn* my hand than that it would *cool* my hand. *Therefore*, says the philosopher, there is no *connexion* between cause and effect. But there is a fallacy that lurks in secret in the reasoning of this philosopher. True, there is *no absolute necessity*, that a set of antecedents would be followed by a correspondent set of consequents, and by this set alone and no other. True all that is said about fire. But though there is no *absolute necessity*, there is, none can deny, *relative or actual necessity*. *Fire has never cooled, never does cool, never will cool*, but for the interference of the Deity. But God might, if He chose, have endowed fire with the property of cooling. Therefore we conclude, though there is no absolute necessity, just as Mr. Hume says, that one set of antecedents should be followed by one corresponding set of consequents, and by no other, yet there is *relative or created necessity*: that is, as long as the constitution of the universe remains the same, *SO it must be*. Therefore there is connexion between cause and effects.

23 Q.—What is the true relation which the series of physical causes bears to the Supreme Efficiency?

A.—The true relation between the series of physical causes and God, the Supreme Efficiency, is that which subsists between a chain of successive pieces of machinery and the ultimate intelligence which gave form and motion to the whole. The relation between a watchmaker and a watch is the same as that which subsists between God and the series of physical causes which guide all the movements and operations of the universe.

24 Q.—Apply this for the purpose of defining a miracle?

A.—A miracle is an *effect* which has the *direct agency* of God for its *cause*; *not* any physical cause, which in fact is an *instrumental cause*, God himself being the ultimate efficient cause of all.

25 Q.—State how the philosophy of mind agrees with that of matter in the two species of inquiry which the latter admits?

A.—As the philosophy of matter, so the philosophy of the mind admits of two species of physical inquiry. For, in mind, just as in matter, we have to analyse compound mental phenomena, endeavouring to see of what *spiritual elements* may a phenomenon of the mind be compounded, which composition must be a spiritual composition, not like the gross composition of matter; and, in the second place, in mental philosophy, just as in the philosophy of matter, we inquire into the mental phenomena *as successive*, as *causes and effects*, following of course the laws of a *spiritual economy*.

26 Q.—Show in what sense the mind, though simple and indivisible, may exhibit seemingly complex feelings which admit of analysis?

A.—The mind, though simple and indivisible, does exhibit *seemingly* complex feelings. *Remember*, for example, your father, whom, through circumstances, you have not seen for years; at the very moment the image of your father is present to your mind, or your mind as in the state of conceiving your father, the mind at the same time melts within you with *filial affection and love*. Here conception co-exists with emotion, and the momentary feeling is a *complex* feeling, though the mind itself be simple and indivisible; just as the simple glass reflects with the same ease a variety of objects, with which it does one simple object. The complex feeling, complex in reference to *our* conception, is not such in reference to the mind. The mind is simple, its states must therefore be simple; *this state* is therefore simple in reference to the mind, but it is *complex* in reference to *our* conception.

27 Q.—Define what is meant by the relation of mental equivalence or comprehensiveness?

A.—Mental equivalence or comprehensiveness is the relation which one feeling of the mind may be said to have in comprehending some other mental feelings: comprehending *not* in the sense in which matter comprehends matter; but the comprehensiveness in the case of the mind is *virtual*; it is *relative to our conception*. Imagine, for example, a golden tree on the banks of a pearly river: here the feeling of the mind in conceiving the golden tree, in reference to the *mind itself*, is simple; but the same feeling, in reference to *our* conception, may be said to be *equal to*, or *comprehend in it*, two other simple feelings; namely, the conception of a tree, and the conception of gold. The equivalence, therefore, is *virtual*, it is in reference to *our* conception.

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Appendix G.

28 Q.—On what does all classification depend ?

A.—All classification depends upon the relation of *agreement* or *disagreement* which bodies have to one another in certain properties.

29 Q.—State the two great leading divisions of mental phenomena which have met with the most general adoption by philosophers ?

A.—The two great divisions of mental phenomena which have met with the most general adoption by philosophers, are, *first*, the division of the mental phenomena into those of the understanding and the will ; *secondly*, the division of the mental phenomena into the intellectual and active powers.

30 Q.—Point out the objections to these divisions ?

A.—Both these divisions are inaccurate and incomplete : for, in the former, the phenomena of the *will* are *not a separate class* of mental phenomena ; *will*, on the contrary, is a master faculty of the soul, presiding, as it were, over all the phenomena of the mind ; further, there are many phenomena of the mind which are left out in this division, such as love, hatred, joy, grief, astonishment, &c. Now, *these latter* are *as much* phenomena of the *will* as imagination, judgment, called in this division powers of the understanding ; therefore, the division is both *inaccurate* and *incomplete*. In reference to the latter division, it may be said that all powers of the mind are more or less *active*. Surely when Newton evolved out of his mind the *Principia*, his mind was active. But the judging and reasoning faculties of the mind, according to this division, are no active powers. Again, grief, astonishment, and such others can belong neither to the intellectual nor to the active powers ; therefore, the division is both *inaccurate* and *incomplete*.

31 Q.—What is the advantage of a new division, even if imperfect ?

A.—The advantage of a new division, even if imperfect, is the following : those relations of objects which were *neglected*, when the objects were considered in reference to a former division, are by a new division, though imperfect, clearly brought out.

32 Q.—What amount of information could we originally have received from smell, taste and hearing ?

A.—The amount of information which our senses of smell, tasting and hearing could originally have given us, is the same that our consciousness of joy, sorrow, would have given us ; that is, neither the former nor the latter could of themselves have given us any evidence of an *external universe* ; we would have, in this case, the information only of *our consciousnesses*.

33 Q.—Show how these at present communicate more important information ?

A.—The senses of smell, taste and hearing do *now* give us *much important* information. We now ascribe the rise of certain sensations, through their respective organs, to certain qualities of matter, which we could not have done originally. For example, we hear the sound of a flute, and we ascribe the sound immediately to the instrument called flute, and we can tell also in many cases the exact quarter whence the sound comes ; this we are enabled to do by *association of ideas*. *Former experience*, combined with *association of ideas*, gives me this knowledge. The case is the same with all the senses of hearing, taste and smell.

34 Q.—State the hypothesis of the elder Platonists regarding perception ?

A.—The hypothesis of the elder Platonists regarding perception is the following : They thought ideas to be real actual entities, archetypes of the visible creation, existing from all eternity in the mind of God. Men *see only these ideas* when they say that they form ideas in the mind.

35 Q.—State that of the Peripatetics ?

A.—The hypothesis of the Peripatetics is the following : They thought that objects threw off certain filmy images, which entering through the organs of sense, were afterwards intellectualized and deposited in the mind as intellectual species. These were ideas.

36 Q.—What difficulty may have suggested the Peripatetic hypothesis ?

A.—The difficulty which they felt in understanding how mind can *affect* or *be affected by* matter, and that in the perception of *distant* objects, very probably suggested their wild hypothesis.

37 Q.—State and expose the opinion of Descartes regarding perception ?

A.—Descartes thought that we did not perceive the objects themselves ; but that at the very moment that the objects were before us, they became the *occasions* on which God by His almighty power infused certain ideas in our mind. This has many objections ; for, if so, how could we have been conscious of a material universe ? This opinion of Descartes also derogates from the wisdom of God ; for instead of making him an all-intelligent contriver, as he really is, infinitely better than the watchmaker, the hypothesis makes him sit behind the material universe, and move *directly*, without the intervention of any instrumental causes, all its movements. Moreover, if this hypothesis were true, there could be no miracles. Lastly, it has no *proof*, it is a mere hypothesis.

38 Q.—State and expose that of Berkeley ?

A.—The end which led Berkeley to form his strange hypothesis was a pious one. This end was to prove the existence of an Omnipresent Spirit. His demonstration runs thus : he first proved that *ideas* were *separate* from the *objects* of which they were the ideas. Then, said he, these ideas must be *somewhere* (taking for granted that ideas are some entities which require a place to dwell in). These ideas cannot dwell in matter, they *must* dwell in mind.

But,

But, said he, these ideas existed before my birth, they are *not continually* present to my mind; they will exist after my death; all men in all quarters of the world have these ideas; therefore, there must be one great Omnipresent Spirit in whom these ideas dwell. The reasoning of Berkeley is correct: he only took one thing for granted; namely, that ideas are some entities which require a place to dwell in; and only because of this he fell into error. The doctrine of Berkeley, moreover, is contrary to experience. Our belief of an external universe depends upon principles of belief far stronger than logical reasoning.

39 Q.—State and expose that of Malebranche?

A.—Malebranche thought that we did not perceive objects, but the *ideas of them, which are in the mind of God*. This doctrine is without proof. It materialises the mind of God, and thus degrades him. It is contrary to universal consciousness.

40 Q.————— that of Leibnitz?

A.—Leibnitz had his theory of *pre-established harmony*. He said there is *no connexion* between matter and spirit. A series of material phenomena was pre-established by God, as well as a series of mental phenomena. These two series are *quite independent* of each other. But by *pre-established harmony* their several parts *correspond* with each other; yet each is independent of the other. If Leibnitz's doctrine be true, then we have no proof of an *external world*. Further, it has *no proof*.

ALGEBRA.

1 Q.—Solve the following equation by all the three methods.

$$\text{Given } \left\{ \begin{array}{l} \frac{2x}{3} + 5y = 23 \\ 5x + \frac{7y}{4} = -6\frac{1}{2} \end{array} \right\} \text{ to find the values of } x \text{ and } y.$$

A.—

First method.

$$\begin{array}{l} \frac{2x}{3} + 5y = 23 \\ \therefore 2x + 15y = 69 \\ \text{also } \therefore 15y = 69 - 2x \\ y = \frac{69 - 2x}{15} \end{array}$$

Substituting $\frac{69 - 2x}{15}$ for the value of y in the second equation,

$$\text{we have } 5x + \frac{7 \left(\frac{69 - 2x}{15} \right)}{4} = -6\frac{1}{2}$$

Multiplying by 4,

$$\begin{array}{l} 20x + 7 \left(\frac{69 - 2x}{15} \right) = -25 \\ \text{or, } 20x + \frac{483 - 14x}{15} = -25 \end{array}$$

Multiplying by 15,

$$\begin{array}{l} 300x + 483 - 14x = -375 \\ \therefore 286x = -375 - 483 = -858 \\ x = \frac{-858}{286} = -3 \end{array}$$

Again,

$$\begin{array}{l} \frac{2x}{3} + 5y = 23 \\ \therefore \frac{-6}{3} + 5y = 23 \\ \text{or } -2 + 5y = 23 \\ \therefore 5y = 23 + 2 = 25 \\ \therefore y = \frac{25}{5} = 5. \end{array}$$

Second method.

$$\begin{array}{l} \frac{2x}{3} + 5y = 23 \\ \text{Multiplying by 3, } 2x + 15y = 69 \\ \therefore x = \frac{69 - 15y}{2} \end{array}$$

Appendix G.

$$\text{Again, } 5x + \frac{7y}{4} = -6\frac{1}{2}$$

$$\therefore 20x + 7y = -25$$

$$20x = -7y - 25$$

$$x = \frac{-7y - 25}{20}$$

$$\text{Wherefore } \frac{69 - 15y}{2} = \frac{-7y - 25}{20}$$

Multiplying by 2,

$$69 - 15y = \frac{-14y - 50}{20}$$

$$\therefore 1380 - 300y = -14y - 50$$

$$\text{Transposing } 1380 + 50 = -14y + 300y = 286y$$

$$\text{or, } 1430 = 286y$$

$$\therefore y = \frac{1430}{286} = 5$$

$$\text{Again, } 5x + \frac{7y}{4} = -6\frac{1}{2}$$

Substituting the value of y , we have

$$5x + \frac{35}{4} = -6\frac{1}{2}$$

Multiplying by 4,

$$20x + 35 = -25$$

$$\therefore 20x = -60$$

$$\therefore x = -3$$

Third method.

$$\frac{2x}{3} + 5y = 23$$

Multiplying by 3,

$$2x + 15y = 69$$

$$\text{Also the second equation } 5x + \frac{7y}{4} = -6\frac{1}{2}$$

Multiply by 4,

$$20x + 7y = -25$$

$$\text{The above equation was } 2x + 15y = 69$$

Multiply this by 10,

$$20x + 150y = 690$$

$$\text{The former was } 20x + 7y = -25$$

$$\text{Perform subtraction } 143y = 715$$

$$y = \frac{715}{143} = 5$$

$$\text{But } \frac{2x}{3} + 5y = 23$$

Substituting the value of y , we have

$$\frac{2x}{3} + 25 = 23$$

$$\text{Multiply by 3, } 2x + 75 = 69$$

$$2x = 69 - 75 = -6$$

$$x = -3$$

2 Q.—State the *common rule* for preparing and solving an adfected quadratic ?

*A.—Add the square of half the coefficient of the second term of the first side of the equation to both sides of the equation; then find the square root of the first side, which is done easily; thus x , or the unknown quantity, may immediately be found.

3 Q.—State the *Hindu rule* for preparing and solving an adfected quadratic ?

*A.—Multiply both sides of the equation by 4 times the coefficient of the first term of the first side: add to both sides the square of the coefficient of the second term of the first side; then go on as in the former case.

† 4 Q.—Solve the following equation by the common rule:

$$\text{Given } \sqrt{4 + \sqrt{2x^2 + x^2}} = \frac{x + 4}{2} \text{ to find the values of } x.$$

† 5 Q.—Solve the following question by the Hindu rule:

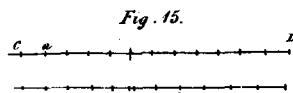
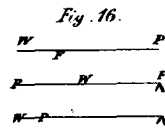
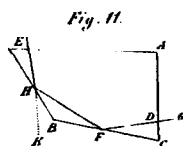
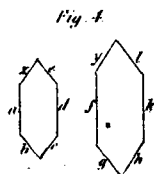
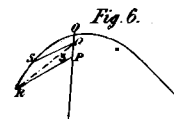
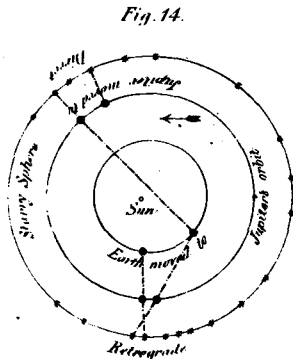
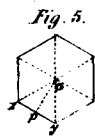
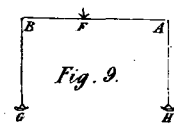
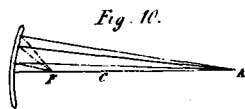
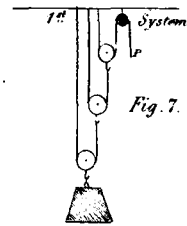
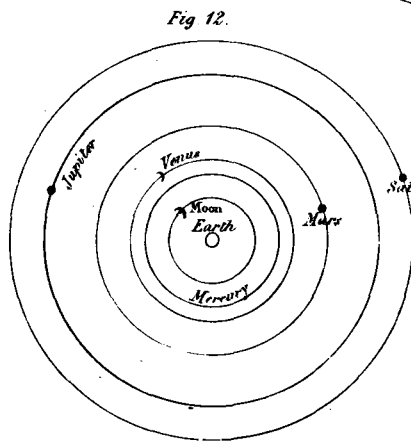
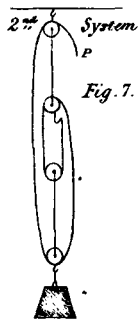
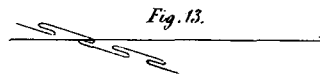
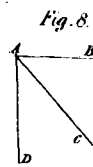
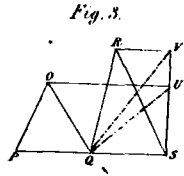
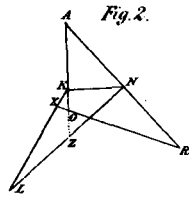
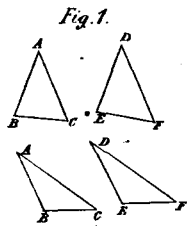
$$\text{Given } \sqrt{x + 12} = \frac{12}{\sqrt{x + 5}} \text{ to find the values of } x.$$

6 Q.—Expand

* These answers are defective.

† The 4th and 5th questions, being regarded as of easy solution, were postponed till the 6th and 7th were solved. Meanwhile, the given time having elapsed, the competition was closed.

[To face page 441.]



6 Q.—Expand $(a + 2x)^{-3}$ to six terms.

$$\begin{aligned}
 A.—(a + 2x)^{-3} &= a^{-3} + (-3)2a^{-4}x + \frac{(-3)(-4)}{2} \\
 &4a^{-5}x^2 + \frac{(-3)(-4)(-5)}{1 \cdot 2 \cdot 3}8a^{-6}x^3 \\
 &+ \frac{(-3)(-4)(-5)(-6)}{1 \cdot 2 \cdot 3 \cdot 4}16a^{-7}x^4 \\
 &+ \frac{(-3)(-4)(-5)(-6)(-7)}{1 \cdot 2 \cdot 3 \cdot 4 \cdot 5}32a^{-8}x^5 \\
 &= a^{-3} - 6a^{-4}x + 24a^{-5}x^2 - 80a^{-6}x^3 + 240a^{-7}x^4 - 672a^{-8}x^5
 \end{aligned}$$

7 Q.—The logarithm of 4 being = .6020600, and 2 M being = .86858896, required the log. of 5 calculated to 7 places of figures.

$$A.—\text{Log. } (P + 1) = 2 M \left(\frac{1}{2P + 1} + \frac{1}{3(2P + 1)^3} + \frac{1}{5(2P + 1)^5} \&c. \right) + \text{Log. } P$$

$$P = 4, \text{ and } \text{Log. } 4 = .6020600$$

$$\therefore \text{Log. } (4 + 1) = 2 M \left(\frac{1}{9} + \frac{1}{3 \cdot (9)^3} + \frac{1}{5 \cdot (9)^5} \&c. \right) + .6020600.$$

$$2 M = .86858896$$

$$\text{Now } \frac{1}{9} = 1111111; \text{ and } \frac{1}{3(9)^3} = \frac{1}{2187}; \text{ and } \frac{1}{5(9)^5} = \frac{1}{295245}$$

$$\text{Again } 1 = .1111111$$

$$\text{and } \frac{1}{2187} = .0004572$$

$$\text{and } \frac{1}{295245} = .0000033$$

Adding, we have .1115716

Also, multiplying .1115716 by .86858896, we have the product = .096909950009536

Add log. 4 = .6020600

Logarithm of 5 = .6989699

GEOMETRY AND TRIGONOMETRY.

1 Q.—If two triangles have two sides of the one equal respectively to two sides of the other, and have those angles equal which are opposite to two of the equal sides, and have those angles which are opposite to the other two equal sides, either both acute or both obtuse, the triangles shall be equal in every respect, and have those angles equal which are opposite to equal sides.

A.—Let there be two Δ s. ABC, DEF (*see fig. 1*), having the sides and angles respectively equal as marked in the figure; then they are equal in every respect.

PROOF.

Because $AB = DE$, and $AC = DF$; therefore $AB : AC = DE : DF$; but the $\angle ACB = \angle DFE$ in the Δ s. ABC, DEF, and also the \angle s. ABC, DEF are *both* either acute or obtuse, therefore it follows directly from the 7th prop. of B. VI. that these two triangles are equiangular and therefore similar.

Consequently the $\angle BAC = \angle EDF$; and applying the 4th prop. of B. I. we prove the Δ s. equal in every respect.

2 Q.—If the three sides of one triangle be perpendicular respectively to the three sides of another, the two triangles are similar, and the sides which are perpendicular to one another are opposite to equal angles.

A.—Let the three sides of the Δ KLN (*see fig. 2*) be perpendicular to the three sides of the Δ AOR, each to each, namely, LN perpendicular to AR; NK to AO; and LK to OR produced; then these Δ s. are similar, and KN and AO, KL and OR, and NL and AR are homologous sides.

Produce KO to Z.

Now the $\angle AOR =$ the sum of the \angle s. KXO, $\angle XKO =$ the sum of a rt. \angle and the \angle XKO = the sum of the \angle s. NKZ, $\angle XKO =$ the \angle NKL.

Again the $\angle NKZ$ is a rt. \angle .

\therefore the sum of the \angle s. KNZ, NZK = one rt. $\angle = \angle ANZ$; take the common part the angle KNZ from both, then the remaining $\angle NZK =$ the remaining $\angle ANK$;

but the $\angle AKN$ of the ΔANK is = the $\angle NKZ$ of the ΔNKZ ,

\therefore (by 32 prop. of B. I. with 3 Ax.) $\angle KAN = \angle KNL$; but $\angle AOR$ was proved = $\angle NKL$;

$\therefore \angle ARO = \angle NLK$,

(20. APP.)

3 K

\therefore the

Appendix G.

∴ the Δ s. AOR, NKL are *equiangular*,
 ∴ similar,
 ∴ AO : OR = NK : KL
 OR : AR = KL : LN
 AO and KN, OR and KL, AR and LN are homologous sides.
 Q. E. D.

3 Q.—Triangles or parallelograms of equal bases are to one another as their altitudes.
 A.—The Δ s. OPQ, RQS (see fig. 3) stand upon equal bases PQ, QS; it can be proved that the Δ OPQ : the Δ RQS = the altitude of Δ OPQ : alt of Δ RQS.
 Through the points R, O draw RV, OU parallel to PS; draw the perpendicular SUV; and join VQ and UQ.

$$\left. \begin{array}{l} \Delta OPQ = \Delta UQS \\ \Delta RQS = \Delta VQS \end{array} \right\} \text{38 prop. of B. I.}$$

But $\Delta UQS : \Delta VQS = US : SV$ (by 1 prop. of B. VI.)
 Now, US is the alt. of ΔOQP , and SV is the alt. of ΔRQS .
 ∴ $\Delta OPQ : \Delta RQS = \Delta UQS : \Delta VQS =$ the alt. of ΔOPQ : the alt. of ΔRQS
 and $2 \Delta OPQ : 2 \Delta RQS =$ the alt. of ΔOPQ : the alt. of the ΔRQS (answering to the case of parallelograms). Q. E. D.

4 Q.—The perimeters of similar polygons are proportional to their corresponding sides.
 A.—(See fig. 4) $a + b + c + d + e + x : f + g + h + k + l + y = a : f = b : g = c : h, \&c.$

By supposition $\left\{ \begin{array}{l} a : b = f : g \\ c : d = h : k \end{array} \right.$

∴ (by 24 of B. V.) $a + c : b = f + h : g$
 $a + c + b : b = f + h + g : g$, *componendo*.
 $a + c + b : f + h + g = b : g = c : h = d : k$ (alternando and supposition)
 $a + c + b : d = f + h + g : k$, *alternando*.
 $a + c + b + d : d = f + h + g + k : k$, *componendo*.
 $a + c + b + d : f + h + g + k = d : k = e : l$ (alternando and supposition)
 $a + c + b + d : e = f + h + g + k : l$, *alternando*.
 $a + c + b + d + e : e = f + h + g + k + l : l$, *componendo*.
 $a + c + b + d + e : f + h + g + k + l = e : l = x : y$
 $a + c + b + d + e : x = f + h + g + k + l : y$, *alternando*.
 $a + c + b + d + e + x : x = f + h + g + k + l + y : y$, *componendo*.
 $a + c + b + d + e + x : f + h + g + k + l + y = x : y = e : l = d : k, \&c. \&c.$
 Q. E. D.

5 Q.—The area of a regular polygon is = the perimeter multiplied by half the perpendicular from the centre upon one of the sides.

A.—A regular polygon may be divided into as many equal triangles as it has sides. Now, the area of a triangle is equal to the rectangle under the base and half the altitude; and in this case, it is equal to the rectangle under the base and half the perpendicular drawn from the centre. (See fig. 5).

Let half the perpendicular = a

Perimeter = p

A side of the polygon = b

Area of a triangle made within the polygon (such as oxy) equal to each of the other triangles made in the same manner = x

Area of the polygon = y

$$ba = x$$

Multiplying by n , $nba = nx$

$$\text{or } (nb)a = nx$$

Here nx is the area of the polygon; nb the perimeter, and a half the line drawn from the centre to one of the sides. Q. E. D.

*Problems.

6 Q.—To divide a circle into any number (say 4) equal parts by means of concentric circles.

7 Q.—From a given point in the side of a triangle to draw a straight line, which shall halve the triangle.

8 Q.—To inscribe a square in a given triangle.

9 Q.—Three sides of a triangle being given, required a rule for finding by calculation the radius of the circle inscribed within the triangle.

10 Q.—State the method of finding the distances between three objects and a fourth, when the distances of the three objects from each other, and the angles which these distances subtend at a fourth, are given.

11 Q.—The

* The competition closed before the successful competitor had attempted the solution of any of these seven problems.

11 Q.—The diameters D and d of two concentric circles being given, required an expression for the area of the annulus enclosed between them.

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12 Q.—Required an expression for the same when the circumferences C and c are given.

CONIC SECTIONS.

1 Q.—Define the parameter in each of the Conic Sections?

A.—In a parabola, the parameter of any diameter is four times the distance of the vertex of that diameter from the directrix. Both in the ellipse and the hyperbola, the parameter of any diameter is a third proportional between that diameter and its conjugate diameter.

2 Q.—Prove, that if from the vertex of any diameter of a parabola, a straight line be drawn to the extremity of an ordinate meeting another ordinate, the latter will be a mean proportional between its segment next the diameter and the former.

A.—(See fig. 6) $RP : SQ = SQ : TQ$

The Δ s. ORP , OTQ are evidently similar.

$\therefore RP : TQ = PO : QO$

But $PO : QO = RP^2 : SQ^2$ (cor. of 6 prop. of Par.)

$\therefore RP : TQ = RP^2 : SQ^2$

Therefore $RP : SQ = SQ : TQ$ (by cor. of 20 prop. of B. VI. of Euclid.) Q. E. D.

3 Q.—If a chord pass through one of the foci of an ellipse, and the tangents at its extremities be produced to meet, the straight line that joins the focus with the point where the tangents meet is perpendicular to the chord.

4 Q.—The square of any semidiameter of a hyperbola is equal to the rectangle under the distances of its vertex from the foci, added to the difference of the squares of the semi-transverse and semi-conjugate axes.

STATICS.

1 Q.—Enunciate the general proposition of the lever?

A.—The force, multiplied by the distance from the fulcrum, multiplied by the sine of the angle of direction in which the force acts, is always the same; whether the lever be bent or straight, whether the force act perpendicularly or not. If the force act perpendicularly, then the force multiplied by the distance from the fulcrum is always the same.

2 Q.—Describe the three kinds of straight levers?

A.—The first kind of straight lever is that in which the fulcrum is between the power and the weight. (See fig. 16.)

The second kind is that in which the weight is between the fulcrum and the power.

The third kind is that in which the power is between the weight and the fulcrum.

3 Q.—Describe the three systems of pulleys?

A.—(See fig. 7.) In the first system of pulleys they are hung by parallel strings tied to one beam.

In the second system, AB is one beam fixed, CD another moveable; a, b, c, d , are four pulleys. And a string is carried round $PADBCn$. The strings AD, DB, BC, Cn are all parallel.

The third system is the first system reversed.

*4 Q.—Three forces each equal to 120 lbs. act upon a point, making angles with each other of 45° each.—Required the magnitude of their resultant?

A.—(See fig. 8.) Now BAD is a right angle. If the force AC did not exist, the resultant of AB and AD would have been the diameter of the square of AB ; since $AB=AD$ by hypothesis. But even if AC did exist, it will not alter the direction of their resultant, but it will alter its magnitude. The magnitude of the resultant of AB and AD as altered by AC will = (diameter of AB^2) + AC :—

therefore a force = $\sqrt{AB^2 + AD^2} + AB$ in the direction of AC will produce the same effect as AB, AC, AD in the supposed circumstances.

$$\sqrt{AB^2 + AD^2} + AB \text{ is just } \sqrt{2 AB^2} + AB; \text{ for } AB = AD.$$

*5 Q.—A body in one scale of an unequal balance is counterpoised by 36 lbs. and in the other by 32 lbs.—what is its weight?

A.—(See fig. 9.) Let any weight x on the scale G be counterpoised by 36 lbs. and on the scale H by 32 lbs.

$$x \cdot BF = AF \cdot 36 \text{ lbs.}$$

$$x \cdot AF = BF \cdot 32 \text{ lbs.}$$

6 Q.—A weight

* These questions are not solved numerically, but put into such forms that numerical solutions can be very easily found.

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6 Q.—A weight of 150 lbs. is supported by 4 pulleys (supposed without weight) arranged according to the first system—required the power supporting it?

A.—

$$P : W = 1 : 2^n; n \text{ here} = 4.$$

$$P : 150 \text{ lbs.} = 1 : 2^4 = 1 : 16$$

$$16 P = 150 \text{ lbs.}$$

$$P = \frac{150}{16} = 9 \frac{6}{16} \text{ lbs.}$$

OPTICS.

1 Q.—What is light?

A.—Light is something which makes objects *visible*; whether it be matter or not, has not yet been ascertained.

2 Q.—What is the velocity of light?

A.—About 192,000 miles in a second.

3 Q.—Explain in a general way, with or without a diagram, how the velocity of light was first ascertained and calculated?

A.—The velocity of light was first ascertained and calculated by the eclipses of Jupiter's satellites. The eclipses of these satellites *were calculated* with precision; but they were *seldom seen* at the *calculated moments*: the moments when they were seen differed from these calculated moments *variously*, the greatest amount of variation being 16 minutes. Hence it was supposed, this was owing to light's traversing the axis of the earth's orbit in 16 minutes. According to the hypothesis, calculations were made for the passage of light when Jupiter was in other situations than conjunction and opposition. This hypothesis was corroborated by fact. And it was ascertained that light traversed the radius of the earth's orbit, which is about 95,000,000 miles, in eight minutes.

4 Q.—Of what does Catoptrics treat?

A.—Of the *reflection* of light.

5 Q.—What is the general law of incidence and reflection?

A.—The angle of incidence is equal to the angle of reflection.

6 Q.—When parallel rays fall upon a concave mirror, how will they be reflected?

A.—They will be reflected to a point half-way between the centre and the mirror.

7 Q.—To what grand practical purpose has this optical fact or law been turned?

A.—The lights in lighthouses are made according to this principle.

8 Q.—What is meant by the conjugate foci?

A.—The radiant point and the focus where the rays, after suffering reflection, are concentrated are called the conjugate foci; (*see fig. 10*) thus A and F are conjugate foci.

9 Q.—How may the conjugate focal distance for diverging rays be found?

A.—The radius of the mirror's concavity and the distance of the radiant point from the mirror being given: multiply these two together, divide the product by the difference between twice the distance of the radiant point and the radius; the quotient will be the focal distance required.

10 Q.—What kind of images is formed by concave and convex mirrors?

A.—In convex mirrors, the images are *smaller* than the objects, and are seen at a distance *behind* the mirror *less* than the distance of the objects before the mirror: and when the object is brought on the surface of the mirror, the image is equal to the object. In concave mirrors, if the object be within the focal distance (the distance of the focus nearer to the mirror) the image is larger than the object. If otherwise, no image is seen *behind* the mirror, but *before* it; suspended as it were in air.

11 Q.—What is Dioptrics?

A.—Dioptrics treats of the *refraction* of light.

12 Q.—What is meant by the constant ratio of the sines?

A.—The constant ratio of the sines means the *same* ratio which the sines of two varying angles always have.

13 Q.—What is meant by the index of refraction?

A.—The index of refraction is the sine of the angle of refraction in relation to the sine of the angle of incidence.

14 Q.—Show how the difference in the refractive powers of bodies will explain the superior brilliancy of the diamond?

A.—In the diamond the index of refraction being 2.5, the greater part of the light, instead of passing *through*, will be *reflected*, hence its brilliancy.

15 Q.—When will the light falling on the second surface of a transparent body be wholly reflected and not a single ray suffer refraction?

A.—(*See fig. 11.*) Let GD a ray fall upon AC very obliquely, and let the index of refraction be great. Then DF will fall in a very oblique direction upon BC, and DFC being small, and refraction also being great, FH will not fall below BC, but above it. Thus light instead of being *refracted* will be *reflected*.

16 Q.—Apply

16 Q.—Apply this to the construction of the Camera Lucida ?

A.—Any object being placed before AC (see last fig.), the rays of light will be reflected in the direction FH before EB, and the image of the object will be formed below K. And taking a piece of white paper and a pencil, you can take the image upon the paper: the pencil of course will move according to the image.

ASTRONOMY.*

1 Q.—What are the different ways by which the place of a star may be ascertained and marked off on a globe ?

A.—The different ways by which the place of a star may be ascertained and marked on the globe, are, first, by taking its declination and right ascension; secondly, by taking its latitude and longitude. We can also ascertain the place of a star by taking its altitude and azimuth.

2 Q.—What is azimuth ?

A.—The azimuth distance of a heavenly body is its angular distance from the north or south point as measured on the horizon.

3 Q.—What kind of spheroid is the earth, and how has its shape been ascertained ?

A.—The earth is an oblate spheroid; and this has been ascertained by the fact, that a degree of latitude towards the poles has a greater number of miles than a degree of latitude towards the equator. Also it has been observed that a body is heavier near the poles than when it is near the equator, owing to the radius of the earth's being smaller at the poles than at the equator.

4 Q.—What is aberration, and what is its greatest amount ?

A.—Aberration is caused by the motion of the earth when it is illumined by the rays of the sun.

5 Q.—How is the vernier constructed ?

A.—The vernier is constructed on the principle of proportion. Thus, let AB (see fig. 15) be divided into 11 equal parts, and CD, which is equal to AB, into 12. The difference between one-twelfth of CD and one-eleventh of AB is equal to one eleventh of Ca. AB may be supposed a vernier, and CD the limb of a sextant or circle, &c.

6 Q.—What is the index-error of a sextant ?

A.—The index-error is the deviation from parallelism between the plane of the horizon-glass and the index of the sextant pointing to 0° on the graduated limb.

7 Q.—Find it for this day by observation ?

A.—Read off 34' 15", read on 28' 45"; half the difference $\frac{5' 30''}{2} = 2' 45''$ observed.

8 Q.—How is a lunar observation to be taken with one sextant ?

A.—Take any star for reference; Sirius for example. Find the altitude of Sirius; then alt. of D; then take thrice the angular distance between Sirius and D; then take the alt. of D, and again the alt. of Sirius.

9 Q.—How with three ?

A.—Three persons at the same time hold their instruments. The one takes the alt. of D; the other of a star; and the third the angular distance between the moon and the star. The precise moments, when their observations are taken, are noted by a person provided with a watch. The object is that these three observers should observe precisely at the same moment. This being impossible by one observation, observations are repeated by each observer, and the means are taken.

10 Q.—In the following observation, find the error of the watch from mean and from apparent time :—

19th February 1840. Lat. 17° 56' North. Long. 87° 50' East. Time 8 hours 22' 32" A.M. Height of the eye 17 feet. Alt. of the sun's lower limb 25° 24' at sea.

A.— Altitude of ☉'s lower limb =
 25° 24'
 — 3' 57" dip of the horz. for 17 feet.

 25° 20' 3"
 + 16' 11".6 ☉'s ½ diam.

 Take 25° 36' 14".6 from
 90°

 64° 23' 46", which is the zenith distance.

Sun's

* NOTE.—In these answers, especially in the calculations, several errors, arising from haste, will be observed; but they are left uncorrected, as they stood in the original.

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Sun's decl. South	11° 29' 34".2	
+	Lat. North 17° 56'	
	29° 25' 34".2	
Zenith distance	64 23' 46"	
	Sum 93° 49' 20" half = 46° 54' 40"	
	Difference 34° 58' 12" half = 17° 29' 6"	
	Log. secant of 17° 56' = 10.021630	
	Log. secant of 11° 29' 34" = 10.008792	
	Log. sine of 46° 54' 40" = 9.834460	
	Log. sine of 17° 29' 6" = 9.477741	
	Adding together we have 39.342623	
	Rejecting tens, we have	
	Log. 9.342623	

will be equal to the apparent time from the nearest noon.

11 Q.—Find the latitude for to-day by the following meridian altitude: double alt. 89° 28'?

A.—	89° 28'	
	Index-error + 2' 45"	
	2) 89° 30' 45"	
	44° 45' 22".5	☉'s alt. of l. l.
	+ 16' 17".2	
(subtract)	45°	1' 39".7 true alt. of ☉'s centre.
(from)	90°	
	North 44° 58' 20".3	zenith distance.
	22° 23' 56"	decl. of ☉ at Greenwich.
		22° 21' 56".7 South.
	22° 34' 24".3	
	(Omitted) Add diff. of difference for 1 hour 19".9 or 20"	Multiply by 6
	ref. and par. 52"	
	Lat. 22° 35' 16".3	60) 120" (2'
	W. S. M.	

Wherefore,
S. decli. of the sun at Calcutta
22° 33' 56" nearly.

12 Q.—What is the equation of time, and when is it greatest?

A.—The sun does not come to the meridian at twelve exactly (except when it is in the either equinox or solstitial point). Twelve on the clock is the *mean* time when the sun comes to the meridian. In order to get *apparent noon from the mean noon* we have *something to add to or subtract from the mean noon*. Tables determining this quantity for every day in the year are tables of the equation of time. It is greatest when the sun is *half-way* between either equinox and either solstitial point on the ecliptic; *i. e.* when the sun is 45° distant either way from either equinox: this will happen four times in a year.

13 Q.—What are Kepler's laws?

A.—Kepler's laws are three in number. I. That the radius vector of the orbit of each planet describes *equal areas in equal times*. II. That the planets describe *ellipses*. III. That the *squares of the periodic times* of the planets vary directly as the *cubes of their mean distances*.

14 Q.—A short account of the Ptolemaic theory?

A.—Ptolemy supposed the Earth to be the centre of the planetary system, and the Sun and the planets move in their orbits round the Earth as the centre (*see fig. 12*); first the Moon, next Mercury, Venus, Sun, Mars, Jupiter, Saturn. Moreover, in order to account for the retrograde motions of the planets and other peculiarities in their motions, he supposed them to move in *Epicyles*, the centre of which was always in the *Deferents*. These epicycles, he said, were crystalline globes, and these were fixed in the crystalline shells of the deferents. Beyond these was the starry vault, which moved round the Earth as the centre in 24 hours.

15 Q.—How does a transit differ from an eclipse?

A.—The transit, truly speaking, is a small eclipse. When Mercury and Venus pass over the disc of the Sun, and make dark spots, we call these to be *transits* of Mercury and Venus; but if they covered any considerable portion of the Sun's disc, we would have called them eclipses.

16 Q.—Describe the apparent motions of a planet, and explain them on the Copernican theory?

A.—A planet once moves *directly* in its revolution, then stops, and becomes stationary for some time; next moves back, or retrogrades, then changes its retrograde for direct motion. The direct motion, on the whole, more than counterbalances the retrograde; and in such a manner it makes its tour of the heavens (*figure 13* will represent it). They can be explained by the Copernican theory. Take, for example, Jupiter (*see fig. 14*); as the Earth is moving in its orbit in the direction of the arrow, so Jupiter in its orbit, but with different velocity.

When

When by Jupiter is marked \odot , then its motion, as seen by us, or its apparent motion, will be direct; when by it is marked Φ , retrograde or stationary. This will appear by referring Jupiter to the sphere of the heavens. By the Copernican theory, it is easy to explain all the irregularities of the motions of all the planets, especially of Mercury and Venus.

18 Q.—Write all you know about Jupiter?

A.—Jupiter is the largest of the planets; it is about 490,000,000 miles distant from the Sun. It makes its tour round the heavens in about 12 years; it has four satellites; by the eclipses of these satellites the velocity of light has been ascertained. They are of immense value in also determining the longitude. When seen through the telescope, parallel belts are seen on its disc. Its disc is not exactly round. In the sky it is the brightest star, except Venus.

EXTRACT from his (Mahendra Lal Basak) Essay on "The Influence of sound
General Knowledge on Hinduism."

THE author, in his Essay, took a comprehensive survey of all the leading departments of general knowledge, and clearly showed how, in all of them, Hinduism abounds with errors, and how the inevitable influence of sound knowledge must be destructive of Hinduism. The part now given as a specimen is selected merely because the topic is not familiar to most readers, and has therefore about it more of the air of novelty.

"But it is for metaphysics that the learned of Hindustan have peculiarly distinguished themselves. Metaphysics is a science of a very strange nature. There is a short way that we can safely pass through in metaphysical inquiries. But we soon come to the outer boundary, which our limited faculties cannot pass. Without that boundary, the more we attempt to walk, the more hopeless, and more hopeless proves our attempt. We cannot speak with certainty of aught that lies beyond it. * But it may be said the case is the same in every science; in every science there is a boundary line beyond which the utmost faculties of men can make no excursions. True, but it is peculiarly so in metaphysics. It seems to us as if in this science, more than in any other, the pride of philosophy had been ordained by Heaven to be utterly confounded, to lie prostrate in the dust. With such considerations as these, we should rather feel inclined to pity the misfortune of the Hindu philosopher, tossed up and down in an ocean of mystery, than regard him with nought but laughter and ridicule.

"For showing what the *general character* of Hindu metaphysics is, let us glance at a few of the fundamental doctrines of some of the chief schools of Hindu philosophy. One peculiar feature in Hindu metaphysics is—a feature not yet discerned in the metaphysics of any other nation—viz. that the Hindu philosophers toiled with unwearied industry to turn all things into *nothing*. There is no mind, no matter, say the Hindu philosophers. *No mind*, I mean, no *created mind*. There is only one mind, and that mind is Brahm, the self-existing God.* Our minds, or rather what we call our minds, are undivided portions of that Great Mind; independently of Him they have no existence. Independently, not in the sense of the creature's dependence upon the Creator for existence and the continuance of that existence, or in other words, for creation and preservation; for in this sense every spirit, as well every material object, is absolutely dependent upon God; *but* in the sense that there is no entity separate from the entity of Brahm, no existence separate physically from the existence of Brahm. But you will say, I am conscious that I am; I think and cannot but think that I am not God, but a separate entity from him. No, says the Hindu philosopher, you do not exist physically separate from Brahm; you are a portion of the great and universal spirit, an undivided portion of it; but you *think* otherwise, you are *conscious* otherwise, *because you are ignorant*. Nor, says the Hindu philosopher, is there an external universe. Matter does not exist. You say, I *see* a tree. There is *no* tree, says the Hindu philosopher, you are under an *illusion*. His illusion is stronger far than the illusion of the Western philosophers. Plato and Berkeley never soared upon the wings of a crazy imagination in the atmosphere of a vain philosophy so far as the Indian philosopher. According to *them*, *ideas did* exist; but according to *him*, ideas do *not* exist. According to them, ideas were some immutable entities; but according to him, they are no entities at all. Plato, indeed, believed both in the existence of matter and mind; but according to him, there was no primary correspondence between external things and ideas of things,—no correspondence, so that our perceptions of external objects would enable us to infer aught aright in the science of matter,—but we must look after those *ideal entities* if we wished to get a sound material philosophy; *but*, says the Hindu philosopher, there is no matter, no mind, no perception of matter, no *ideal entities*; all is illusion, all is illusion. 'Look on that pure transparent stream,' says he, 'discern there the silvery moon with her starry gems; is there a moon beneath the water?' 'No,' you reply, 'but there is a real moon making a false though visible one, as it might make ten thousand others, by the laws of reflection and the laws of vision.' 'No, no,' returns he, 'there is no moon beneath the water; so, no moon is anywhere; all is illusion, all is illusion.' 'Likewise,' continues he, 'no *idea* of moon as an *entity* exists in your mind or anywhere; the sensation and consequent perception of the moon is no affection of your mind, for your mind does not exist, and you say you *are*, because you

* The Hindus do acknowledge one Supreme God.

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you are ignorant; and you say you think you see the moon, because all is illusion, all is illusion.' Surely such illusion never entered the brains of any other than a Hindu philosopher; such illusion we never meet with anywhere but in Hindustán.

"This is one system of Hindu philosophy; let us now turn to another equally sublime. According to this, all things are an *eduction* from the essence of Brahm. All spirits, whether they be the spirits of men, or beasts, or vegetables, or gods, or usúrs,* *directly* flowed forth from the essence of Brahm. Just as sparks rise upwards to heaven from the blazing fire, so have all these sparks innumerable ascended up from the flame of the divine spirit. These spirits are all *divided* portions of Brahm, in which point this system differs from the former; and into the essence of Brahm they will all one day immerge. They are endowed with consciousness, or rather somehow they have received consciousness,—consciousness, some subtle substance grafted upon these spirits to deceive them into the persuasion that they are separate entities, individual entities, apart from the great spirit, while in truth they are portions and portions only of the divine spirit. At a fixed time all these spirits will fall into Brahm, and he become the sole entity in the universe. Such immersions and emersions, involutions and evolutions, have been *from* eternity, and will be *to* eternity. But how comes the *material* universe? This also is an *eduction* from the essence of Brahm. According to this system, matter *exists*. But this matter is an extraction from the spirit of Brahm. Let the philosophers of Europe waste themselves to find out, if they can, how spirit, simple and indivisible, can be evolved into matter. But so it is, says the Hindu philosopher. By a multiplicity of processes the splendid material universe hath risen into being from the spirit of Brahm. Just as the cobweb is spun out of the substance of the spider, so the material universe in all its glory has been spun out of the substance of Brahm. And, as in the former, the process of formation is gradual, so in the latter it is also gradual. There is a multiplicity of processes between Brahm and the manifestation of the glorious universe. Ay, there is a multiplicity of processes too between Brahm and the *rudiments* of this universe. From Brahm emanates intellect, the whole mass of intellectual substance by which we think and reason and perform such intellectual operations. From intellect is evolved the entire mass of consciousness, by means of which I say, this is *my* house, this is *my* book, *I* am, *I* live. From consciousness is evolved, first, five invisible subtle elementary particles, the ancestors of the five gross elements; secondly, the eleven organs, the five organs of sense, the five organs of action, and the organ of mind. And by the mixture and composition of all these elementary things, are brought out at length the immediate elements of this external universe, the five gross elements, ether, air, fire, water and earth. Wonder as much as you like, *so it is*, says the Indian philosopher. Ask the questions, how is intellect separate from spirit? how is consciousness separate from spirit? how is mind an organ and separate from spirit? how could organs exist before organic beings? how could particles of matter come out from consciousness? ask these and a thousand other similar questions; both you and your questions will be blown over by a storm of unintelligible nonsense, and the Hindu philosopher will frown upon you, questioning the truth of God as revealed in the Shástras. By a multiplicity of processes, then, from the spirit of Brahm are evolved at length the immediate rudiments of this material universe. And according to some, the energy of Brahm brooding over the vast abyss of chaos, brings forth a splendid universe, with all its collocations of parts to parts, all its dispositions, all its variety, all its magnificence. These, then, are the peculiarities of the second system of Hindu philosophy. We have seen that, according to the *first* system, there is no other existence than that of Brahm. *Ignorance* leads us to think that *we* are, that *our* existence is separate from the *existence of Brahm*; and *illusion* leads us into the persuasion that there is a *real* universe without us. But, according to the *second* system, both spirit and matter exist, but they have been educed out of the spirit of Brahm. There is one thing, however, in which both these agree. They both maintain that there is always the same amount of existence. There can be *no creation*, for 'out of nothing, nothing can come.' The same amount of existence *has existed* from all eternity, and *will exist* to all eternity; only *changes* come upon it in the lapses of duration. During one period of millions of ages, Brahm *alone exists*, in a state of profound sleep, when he is not conscious of his own existence; and there is nothing beside *him* enjoying ineffable happiness in this unconscious state; and during the succeeding period of other millions of ages, there is the beautiful play of visible and invisible worlds, whether, according to the first system, these be all illusory objects, or according to the second, these be sober realities.

"What then is the influence of sound knowledge upon Hindu philosophy? Its influence is to root up and destroy this glorious system. The Hindu philosopher, bred up in a different school from that of Bacon, never disquiets himself with asking, *how* his system has been raised, upon what foundations of first principles it towers, whether there be a way which would lead one step by step to its summit. He never attempts to *prove* the truth of the doctrines he holds, to resolve the grand ultimate conclusions into their original elements. The truth is, his system *cannot* be resolved into such primary principles in which we must place our undivided confidence. In the perfection of the science of the present age it is easy for *us* to resolve every science into its original principles. Let us clearly mark out the axioms of Geometry—who in the world is there, still possessing rationality, that will call their truth into question? Let us follow Euclid in his demonstrations—who amongst us will be so mad as to attempt to show them to be false? Let us come out well prepared to observe the vast multitudes of stars that stud the wide vault of the heavens, make observations and

repetitions

* An evil being, of much superior power to man, is called an usúr.

repetitions of the same—let us ascertain by repeated observations in a series of ages all but the most uncommon phenomena which the heavens present to our view;—then let us frame some theory which shall account for all the phenomena observed, and which are never contradicted by opposite phenomena—in this our walk who shall say we are treading a forbidden path? Once more, let us retire to our closets, let us with the inward eye of consciousness make an internal observation of the phenomena of our own minds, let us read in their actions the minds of others; then if we attempt to ascertain the secrets of man's spiritual nature, and say that man is such and such, as an intellectual and a moral being—who shall say this is a wrong course? Suppose now that I make not one observation of one mental phenomenon, and yet dogmatically assert, 'Man is such and such, as a spiritual being'—what madness is there! Suppose that I make no observation of the phenomena which the heavens present to our view, and yet dogmatically assert, 'Such and such is the fabric of the heavens'—what madness is there! Precisely such is the madness of the Hindu philosopher. High on the top of his stupendous metaphysics he addresses you, 'Come up.' 'Where are the steps, sir?' you ask, 'where are the steps of evidence that shall lead me to you?'—'Wing your flight,' replies he, 'as I have done.' 'I cannot,' you say; 'I have been taught in the school of Bacon; I have no wings of imagination; my feet are always guided by judgment; please, sir, if there be any way of evidence leading step by step for such an one as I, unprovided with wings, do me the favour to tell.' 'No, no,' returns he, 'there are no steps, you must come up all at once, there are no steps of evidence, you must take the whole for granted and mount upwards.' 'Well,' you reply, 'well for you, but as for me—farewell! Excellent philosopher, you enjoy your height, I cannot reach it.'

"Thus it is that the Hindu and the Baconian philosophy are contrary to each other. In Hindu philosophy, you must first take the truth of the whole system for granted, and then you go to reconcile some small disagreements within itself, and afterwards, if possible, you try to bring it to the level of common sense; that is, instead of beginning with the feet, you begin with the head, as if men could walk with their heads. And if you fail to do so, even then the system must be true, and there would only be some defect in what is called common sense. Then nature must adapt herself, as far as she can, to the system, and not the system to nature. This is the procedure of the Hindu philosopher, not unlike that of the philosophers of the middle ages. And as modern philosophy has dispelled the clouds of mystic nonsense, which prevailed in the dark ages of Europe, so does it, so will it also disperse the clouds of Hindu philosophic nonsense. How this is done is easily seen. When the demand is made, as to what are the foundations of Hindu philosophy, how is it built up, the Indian philosopher has nothing to answer. Accustomed from infancy to turn imagination into reality, he has so done with his honoured system. The whole system he has taken for granted, and never had a doubtful thought as to its truth suggested to his mind. And this conduct which he has pursued is surely most irrational. The modern philosopher, on the other hand, has pursued a different course. He has placed all his confidence upon the primary principles, the original elements of belief, which God had ordained to form a part of the spiritual character of man, and without which man ceases to be man—and upon these strong foundations his system is reared up. This surely is right procedure; but how contrary to that of the Hindu philosopher? To take the truth of whole systems for granted is easy for the Hindu philosopher; to take one thing for granted that carries not in itself positive evidence, intuitive testimonial or revealed, is impossible with the modern philosopher. When, therefore, the correctness of modern philosophy and its contrariety to Hindu philosophy are powerfully addressed to reason, how can the latter stand? When thus hard pushed, the philosopher of Hindustan makes one more attempt to recover his philosophy. This he does by turning round and asserting that his system is a revelation from Heaven. Well, if this be a divine revelation, we ought to receive it upon divine authority alone. But before receiving it as such, we have to ascertain if it be a divine revelation. Where then is the evidence? Let it be proved that it is really a divine revelation, and then we will attend to it. But this the Hindu philosopher is unable to do. Here also he requests you to take the *divine origin* of his system for granted. But no rational creature can respond to so absurd a request. His system therefore ought to be rejected."

(CONCLUSION of the Essay.)

"Such is Hinduism, and such the influence of sound knowledge upon it. We have seen how fatal that influence is to the literature, science and religion of Hindustan; how it overturns Hindu customs and manners. In fact it overturns everything Hindu. With the Hindus everything and all things are incorporated in their religion. Their sciences, their arts are all revealed from heaven. If, therefore, in any way their science is overthrown, their religion is also overthrown with it. The religion of the Hindus mixes with their legislation, fashions their habits, fixes their customs, establishes their institutions, forms their national character. Their religion guides their science, and controls every branch of intellectual pursuit. Undo, therefore, their religion, and you undo the whole system of Hinduism. The citadel of Hinduism is the religion of the country. Attack, capture that citadel, the system of Hinduism lies a conquered territory. And it is the science and religion of Christendom which have now encompassed round about that citadel. Several of its walls are beaten down, but still it is not surrendered; but we hope ere long the faith and science of Christendom shall fully be established in India. The resplendent Sun of Revelation hath darted forth to the eyes of benighted India. But, alas! alas! our countrymen are still asleep—still sleeping the sleep of death. Rise up, ye sons of India, arise,

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see the glory of the Sun of Righteousness ! Beauty is around you ; life blooms before you ; why, why will ye sleep the sleep of death ? And shall we who have drunk in that beauty, —we, who have seen that life—shall we not awake our poor countrymen ? Come what will, ours will be the part, the happy part of arousing the slumber of slumbering India.

“ Shall we, whose souls are lighted
With wisdom from on high ;
Shall we to men benighted
The lamp of light deny ?
Salvation ! O salvation !
The joyful sound proclaim,
Till each remotest nation
Has learned Messiah's name.”

(D.)

TEXT BOOKS ACTUALLY STUDIED IN THE FREE CHURCH INSTITUTION.

NATURAL AND REVEALED RELIGION.

Bible—Old and New Testaments.
Paley's Natural Theology.
Howe's Living Temple.
Butler's Analogy.
Chalmers' Lectures on Natural Theology and the Evidences.
Hill's Lectures on Systematic Theology.
Paley's Evidences and Horæ Paulinæ.
Horne, Haldane, Dick, Smith, Mundy, Erskine, Leslie, Sumner.
Edwards' History of Redemption.
Bunyan's Pilgrim's Progress.
Westminster Confession of Faith.
Krummacher's Elijah.
Locke's Reasonableness of Christianity.
Boyle's Veneration due to God, and Style of Holy Scriptures.
Nolan on the Analogy between Revelation and Science.
Philosophy of the Plan of Salvation.
Scott's (the Commentator) Essays.
Selections from Hallyburton, Rutherford, Baxter, and Writings of the Reformers.
Boston's Fourfold State.

ENGLISH LITERATURE.

Poetical Reader.
Cowper's Poems.
Milton's Paradise Lost, with minor Poems.
Pollock's Course of Time.
Thomson's Seasons and Castle of Indolence.
Selections from Southey, Montgomery, Campbell and Wordsworth.
Macaulay's Lays of Ancient Rome.
Akenside's Pleasures of Imagination.
Young's Night Thoughts.
Bacon's Moral and Civil Essays.
Bacon's Advancement of Learning.
Whateley's Rhetoric.
Schlegel's History of Literature.
Hallam's Literary History of the Fifteenth, Sixteenth and Seventeenth Centuries.
Foster's Essays.
Select Essays from the North British and other Reviews.
Various Works of the London Tract and Book Society.
Todd's Student's Manual.

PHILOSOPHY—LOGICAL, ETHICAL AND METAPHYSICAL.

Whateley's, Leechman's and Mill's Logic.
Reid's Inquiry and Essays.
Dugald Stewart's Elements of the Philosophy of the Human Mind, and Essays.
Dr. Thomas Brown's Lectures.
Payne's Mental and Moral Philosophy.
Jones' and Repham's ditto.
Locke's; with Cousin's Lectures on Locke.
Abercrombie's Intellectual and Moral Powers.

Cudworth's Intellectual System of the Universe.
 Tennemann's Manual.
 Lewis's Biographical History.
 Wardlaw's Christian Ethics.
 Spalding's Moral Philosophy.
 Lieber's Political Ethics.
 Bacon's Novum Organum.
 Plato's Dialogues.
 History of Metaphysics in the Encyclopædia Metropolitana.
 Colebrooke's Analyses of the Philosophical Systems of Hinduism.
 Davis's Estimate of the Human Mind.
 Wayland's Moral Science.
 Butler's Dissertation on Human Nature.
 Edwards on the Freedom of the Will.

MATHEMATICS.

Euclid, various editions.
 Wood's and Young's, Lacroix's, &c. Algebra.
 Treatises on the Theory of Equations, Spherical Trigonometry, Analytical Trigonometry and Geometry, &c. in the Encyclopædia Britannica and Metropolitana.
 Duncan's Course of Practical Mathematics, including Heights and Distances, Mensuration of Surfaces and of Solids, Land Surveying, Levelling, &c.
 Raper's Navigation, with Thomson's and Taylor's Tables.
 Hall's and Thomson's Differential and Integral Calculus.
 Woodhouse, Wilson, Bell, Cardan, Rees, &c.

NATURAL PHILOSOPHY.

Herschel's Introductory Discourse.
 Scottish School Book Association and Library of Useful Knowledge, Treatises on Mechanics, Dynamics, Hydrostatics, Hydraulics, Pneumatics, Electricity, Magnetism, &c.
 Lardner's Hydrostatics and Pneumatics, and large Work on the Steam-engine.
 Brewster's Optics.
 Bentley's Hindu Astronomy.
 Milne's, Herschel's, Brinkley's, Thomson's, Taylor's, &c. Physical and Practical Astronomy, with Use of Instruments.
 Laplace's Mécanique Céleste, chap. I.
 Gregory's Chemistry.

HISTORY.

Marshman's History of Bengal.
 Marshman's History of India.
 Marshman's Brief Survey of History.
 Murray's History of India, with Readings from Mill and other Authors.
 Goldsmith's History of England, Greece and Rome.
 Rollin's Ancient History.
 Robertson's View of the State of Europe, and Charles V.
 Gibbon's Decline and Fall of the Roman Empire.
 M'Crie's Lives of Knox and Melville.
 Daubigné's History of the Reformation.
 Villiers' Essay on the Literary and other Effects of the Reformation.
 Mosheim's Church History.
 Milners' Church History.
 Barth's Church History.
 Transmission of Ancient Books, by Isaac Taylor.
 Taylor's History of Civilization.
 Waddington's Church History.
 Neander's Church History.
 Lardner's Germany.
 Lardner's France.
 Hetherington on the Fulness of Time.
 Hetherington's History of the Church of Scotland.

POLITICAL ECONOMY.

Cliff's Political Economy; with Readings from Adam Smith, Mill, &c.
 Wayland's Political Economy.

VERNACULAR.

Urdu.—Grammar, with Reading Lessons. Book of Fables. Bible History. Char Darvesh.

Persian.—Sawal o Jawab and Panda Nama.

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Bengali.

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Bengali.—Grammar—Gauriya Byakarana Nitikatha; and Madhab Chandra's Grammar.
 Gyanarunodaya.
 Manarunjun Itihas.
 Gyana Krianadaya.
 Hitopadesh.
 Rabodh Chandrika.
 Yates' Vernacular Class Book Instructor, No. IV.
 Brief Account of the Jews.
 Translation, Composition, and Essay Writing.
Sanskrit.—Mugdhobodha, with Readings.

NORMAL TEACHING.

Dunn's Manual of the Principles of Teaching.
 Gall's Philosophy of Education.
 Feilenbergh's System.
 Wood's Account of the Intellectual System.
 Stow's Training System.
 Todd's Student's Manual.
 Abbott's Teacher.

GREEK AND HEBREW.

Greek Grammar (Matthias) abridged; Select Sentences; and the New Testament.
 Xenophon's Institutions of Cyrus.
 Hebrew Grammar, and portions of the Old Testament.

SPECIAL PRIZE ESSAYS.

1843.

Exposure of the Fallacies involved in the Definitions and Axioms which constitute the basis of the celebrated Pantheistic System of Spinoza.

On the Systems of Christianity and Hinduism contrasted, in regard to the account which they give of the Nature, Attributes and Government of God, and the Precepts of Morality, as well as in regard to the practical influence which these systems are calculated to exert on the intellectual and moral character of their votaries.

1844.

On the true nature of Vedantism, as unfolded in the original Sutras of Vyasa and the Mandak Upanishad, two of the principal, most ancient and most authoritative of the standards of the Vedanta.

The best Analysis and Refutation of Dr. Thomas Brown's Theory of Cause and Effect.

On the Nature and Effects of the Reformation of Luther.

On the disadvantages of Caste, and the benefits of its abolition.

On the Goodness of God.

1845.

On the inquiry, Whether the Savage State be the original state of Man, or not?

On the inquiry, What is meant by Conscience: how does it operate, how may it be injured, and how improved?

On the internal marks of Falschhood in the Hindu Shastras.

On the merits and demerits of Locke's Method of Inquiry, in his Essay on the Human Understanding.

On Veracity, and its sacred obligations.

1846.

On the Fallacy of confounding the Condition of a thing with its Essence or Cause, with a special view to expose the Theory of Locke and the Empirical School generally, respecting the origin of the ideas of Time, Space, Cause, Identity, &c.

On the Similes in the First Book of Paradise Lost, with a view to point out their aptitudes and characteristic beauties.

On the leading Doctrines of the Christian Faith.

Dissertation on the question, Can we, by Induction alone, from the present state of human nature, arrive at a perfect standard of Morals?

On the leading Doctrines of Political Economy.

On the necessity of Female Education.

1847.

On the Exposure of the Sick on the Banks of the Ganges.

On the Moral Theory of Bishop Butler.

On the Causes of opposition to Christianity in India.

On the Life and Character of the Prophet Samuel.

- On the History of the British Constitution.
- On the History of Bengal during the Muhammadan Period.
- On the Crusades.
- On the Administration of Lord Cornwallis.
- On the up-bringing of Hindu Youth, from their earliest Infancy to the period of leaving the Patshala or Bengali School.

1848.

- On the Physical Errors of Hinduism.
- On the Hindu Sects.
- The best Contrast between Christianity and Hinduism, morally considered.
- On the Character of Lord William Bentinck's Administration.
- On Anatomy and Physiology, with special reference to the evidence which these furnish as to a Designing Intelligence.
- Essay, illustrative of the manner in which the Law of the Hindu Caste is opposed to the Principles of Political Economy.

1850.

- The present State and prevailing Character of the educated Hindus.
- The Influence exerted on the Nations of Europe by the Maritime Discoveries of the Fifteenth Century.
- On Conscientiousness.
- The Evidences of the Antiquity of the New Testament, and the bearing of this question on the general Argument for the Truth of Christianity.

1851.

- On Toleration.
- On the Argument for the Truth of Christianity, derived from Prophecy, whether addressed to Jews or Gentiles.
- On the Merits of Christianity, and the Demerits of Hinduism.

(It is worthy of note, that the prizes for the best essays on this last subject were given by a young Babu, who never was a pupil in the Institution, the subject being *spontaneously chosen by himself*.)

SUBJECTS OF PRIZE ESSAYS.

1852.

- On the Life and Character of Oliver Cromwell.
- Argument in favour of Christianity from its extensive propagation before the age of Constantine.
- The State of Europe at the middle of the 15th Century.
- The Argument from Prophecy, estimated with reference to the mathematical Doctrine of Probabilities.
- The System and Tenets of the *Kasta Bhajas*, a new Hindu sect in Bengal.
- Free Trade—its advantages and disadvantages.
- The Durga Pujā Holidays.

(E.)

SPECIMEN OF ONE OF THE PRIZE ESSAYS.

PHYSICAL ERRORS OF HINDUISM, by BIPIN BEHARI SHOM, a Student of the Free Church Institution, who has not yet openly embraced Christianity.

(Inserted in the 22d Number of the "Calcutta Review.")

It is our object in this article to give a faithful picture of the state of living physical science amongst the higher and middle classes of orthodox Hindu society, and to record the monstrous physical errors which (in this city especially), forced into strange and unnatural juxtaposition with the triumphs and discoveries of the 19th century, yet form the undoubting belief, not only of the multitude, but of nearly all learned and intelligent Hindus.

To speak of physical errors in a religious system appears, at first sight, a glaring contradiction in terms. But, with regard to Hinduism, this is more an apparent than a real contradiction, since it at once disappears when we come fully to understand the nature and constitution of this grand system of religion.

It is a marked and peculiar feature in the character of Hinduism that, instead of confining itself within the proper and lawful bounds prescribed to every theological system, it interferes with and treats of every department of secular knowledge which human genius has ever

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invented, so that grammar, geography, physics, law, medicine, metaphysics, &c., do each form as essential a part of Hinduism as any religious topic with which it is concerned; indeed, a person who has not studied Hinduism in all its parts, can scarcely form an adequate notion of the vastness of its extent; and those foreigners who, after incredible labour and much expense, have acquired some knowledge of this religion, have been obliged to confess this truth by applying to it such titles as "huge," "gigantic," and the like.

It is, indeed, true that a system, professedly religious, may sometimes allude to or incidentally take notice of certain points belonging to any department of secular knowledge, for the sake of illustration, without incurring the charge of having transgressed its legitimate bounds; but in such cases, where any point of philosophy or human science is brought to illustrate religious doctrines or sentiments, it is always necessary to remember that we take that point as a truth already established and universally known, and not as a new discovery that is now going for the first time to be made known to the world: indeed fables might be framed, or known fables introduced, for the same purpose, which serves to show in a very strong manner, that whatever example is used, whether it be a point of philosophy, history, or an invented tale, to expound any truth or sentiment in a system of religion, must be viewed merely in the light of an illustration; all that we have to do with is the purport, sense, meaning or bearing of the illustration, and not its correctness or incorrectness in itself. But the case is quite different with the writers of the Hindu Shastras; in their religious works, they have treated of all the branches of secular knowledge known among them in a regular systematic manner, and have given them out to the world in a tone of absolute authority, from which there could be no appeal; or, rather, with the view to secure the universal belief of the people, they have sanctified with the name of religion whatever they have been pleased to conjecture on any subject, secular or spiritual.

The Hindus, accordingly, receive information on all subjects, historical, literary, scientific or theological, from the mouths of the Brahmans alone, who in their turn have no other fountain of knowledge than their own sacred writings. The Shastras are made the standards of all sorts of knowledge, and the disagreement of any opinion with them is regarded a sure proof of its fallaciousness; whatever is contained in them, or whatever has passed by and come down under the sacred name of Shastra, *must* be received as true, without the faintest shadow of doubt; and whatever differs from them must be rejected as spurious and false, simply on the ground of its not coinciding with the infallible doctrines of the holy writ: the act of doubting a point which rests on the authority of the Shastras is always followed by the severest anathemas; the rejection of it is deemed nothing less than downright infidelity. Freedom of inquiry on any subject, the exercise of one's own mind, and thinking and judging for one's own self, are not only wholly unpractised, but are thought to amount to a crime; accordingly, there prevails among the orthodox Hindus such a mean and dastardly spirit, that it is ever ready to give its assent—its "amen"—to anything and everything, whether it be reasonable or unreasonable, wise or foolish, true or false, if it has only had the honour of having come out from the lips of the Brahman, the sole interpreter of the Shastras.

The genius of Hinduism imperatively requires that everything should be stereotyped; there is no word in the whole vocabulary of the Sanscrit language expressing the idea of a new edition. We who have the privilege of enjoying the benefits of western civilization can scarcely be brought to feel the force of the strictures laid upon freedom of thinking by the narrow-minded and meanly jealous authors of our national religion; even the Brahmans, who are said to be its guardians, are sternly required to listen to its dictates in all matters as the only rule and guide of their conduct, and any deviation from it is threatened with heavy and dreadful penalties, both in the present world and in the world to come; and the submission of the Brahmans to the injunctions of the Shastras is as complete as the demands of the latter are broadly absurd and unreasonable.

Such is the despotic sway with which these Shastras rule the consciences of their followers, and such is the slavish subjection which they exact from them, that gross absurdities and glaring contradictions, such as lie exposed even to the view of a child, are blindly passed by unnoticed; or, if they inadvertently happen to perceive them, they immediately begin to suspect themselves of being guilty of blasphemy, and soothe their minds and satisfy their consciences by the ever-satisfactory argument, that "Whatever the Shastras say can never be untrue." Such being the state of the native mind, we need no longer wonder why the ancient Hindu writings should descend to us through many centuries untouched, unaltered and unimproved. When two opposite theories on the same point, as we shall have afterwards many occasions to see, are *both* received as true, only because they have both found a place in the Shastras, how can we reasonably expect that any alteration in them could ever be thought of by such a credulous and cowardly people?

We need not wonder, then, that the Hindu Shastras abound with physical errors of every kind and species. Science, we know, on the authority of universal history, has never been brought to perfection all at once by the capacity or efforts of one single individual sage or philosopher, however capacious his mind may have been, and how far soever he may have surpassed the people of his age in point of genius and acuteness of understanding; nor could even the united efforts of a body of philosophers, all living at the same time, accomplish the task. There is such a thing as the infancy of science, when, like the faculties of an infant child, or the properties of a rising bud, all its parts are not equally developed; time matures the one as the others, and this act of maturing is a gradual process in each case, with this difference only, that it is much slower in the former than in the latter. Days mature a bud, and it blows into a flower; years bring a child to manhood, with the perfection of its faculties; but centuries are required to make a science see its days of perfection. Truth never flows in profusion

profusion like the waters of a fountain, or the drops of autumnal rain from the skies of Bengal, but comes out in sparks, like those that are struck out of the flint stone; neither can you gather truth, like the flowers of a garden or wilderness, without labour or cost; but you must STRIKE before you can expect to get the least spark. Universal nature is the great flint stone, and the genius of man the steel; the one must be struck with the other to bring out the sparks of truth.

Again, the first efforts of the human mind on scientific topics, as on every other, are crude and immature; time, as we have already observed, perfects them by the slow and gradual process of purging off the dross. No philosopher is known to have been altogether free from error. Whatever philosophers have given, especially those of ancient days, is found to be a mixture of truth and error; out of this alloy, truth has been wrought, by continual and repeated processes of refinement, at the sacrifice of enormous sums of money, and incredible labour both of mind and body. Were such processes ever known among the sages of Hindustan? Would the philosophers of our country suffer their systems to be subjected to the scrutiny of others? And is there such boldness in the hearts of our countrymen as to call in question, and subject to experiment, the statements of their ancient teachers? Neither our philosophers, on the one hand, who reckoned themselves to be infallible, would submit their opinions to the examination of those whom they considered as little better than brutes; nor do the mass of our countrymen, on the other hand, possess such bravery and nobleness of mind as to come forward as improvers or reformers of the religion of their forefathers, and to subject to correction the writings of those whom they either equal with the gods, or at least believe to be divinely inspired. What must then be the consequence of such presumption on the part of the one, and such slavish credulity on the part of the other? What else can it be but that the theories or conjectures which have once been formed on scientific subjects by the ancient sages of India exist in the same crude, imperfect and erroneous form in which they were for the first time given to the world?

The Hindu Shastras are most copious on the subjects of geography and astronomy. Of the other physical sciences, we receive nothing but brief, dark and confused notices. The Indian sages of yore handled—we read—such branches of knowledge as natural philosophy, botany, anatomy, chemistry, &c.; but their knowledge of these subjects appears to have been peculiarly superficial, and extremely scanty. With regard to many of them we find nothing more than mere references made in the Shastras; and scarcely any one of them has been treated in a systematic or scientific form.

Again, limited as the knowledge of our countrymen is on scientific topics, that knowledge is remarkable only for extravagance of imagination, wildness of thought, and inaccuracy of description. The Hindu authors appear to have made their own imaginations the only fountain of knowledge, and to have drawn from them information on every subject of human learning. Observation and experiment were not wholly unused, but thought to be perfectly useless and unimportant. Truth had no charm in their sight; nothing but what was pompous, gaudy, splendid, brilliant and marvellous, could find an admittance into their speculations. Nature, with her unfading and inexhaustible beauties, was a dead blank to their eyes; they strove to create for themselves imaginary worlds, filled with imaginary objects, and adorned with imaginary beauties. Whenever they stood in need of information, or wanted to account for any natural phenomenon, instead of applying to the real sources of knowledge, observation, experiment, intuition, &c., they adopted a very apt method of arriving at all knowledge, and solving every difficulty. They shut themselves into their respective closets, and there each began to spin such a theory out, as might best suit his own liking. Hence, while the Hindu Shastras teem with wonders the most unnatural, and abound with errors the most ridiculous, they are equally distinguished for glaring contradictions; as we shall have afterwards many occasions to see.

Before proceeding further, we think it both necessary and advisable to ascertain and enumerate what those works are which, among the old Sanskrit writings of Hindustan, have come down as Shastras, that is, as authoritative writings, and which have always been honoured, and are still respected, as the standards of the Hindu religion. This we do, partly for the purpose of corroborating the assertion we have before made, that natural science and other branches of secular knowledge form as essential parts of Hinduism as any purely theological subjects treated therein; and partly, because the upstart Vedantists of the present day reckon every other Sanskrit work as spurious and heretical, except the Vedas, and the commentaries upon them.

The Hindu Shastras are enumerated and classified in the following manner by the Hindus themselves:—

I. The four Vedas; viz., the Rik, Yayush, Sâma, and Atharva.
 II. The Vedangas, or six Angas, or bodies of learning (treatises subsidiary to the Vedas); comprehending: (1.) Siksha, rules for reciting the Vedas; (2.) Kalpa, treating of the ritual of the Vedas, and containing a detail of religious acts and ceremonies; (3.) Vyâkarana, treating of grammar; (4.) Nirukta, or commentaries in the form of glosses; (5.) Chhandas, or dissertations on metres; (6.) Jyotish, explanatory of astronomy and astrology. These works are said to have been given by inspiration of God, to enable the Brahmans to read and understand the Vedas. Here, then, is a double inspiration,—that of the Vedas and that of the Angas, which form the key by which the Vedas are opened.

III. The Upângas, or inferior bodies of learning; namely, the Mimânsâ, comprehending theology; Nyâya, logic and metaphysics; Dharma-shastrâ, institutes of law; and the Purânas, or legendary treatises, 18 in number.

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IV. The Tantras, containing rites of a most secret nature, some of which are exceedingly impure, by which a man is said to become Sheddya, or supernaturally gifted. They are also the great source from which are drawn almost all the *Mantras*, by which the different manifestations of Shiva and Sakti are worshipped.

This enumeration is in perfect accordance with numerous Hindu authorities. "The four Vedas," says the Vishnu Purána, "the six Angas, with Mimánsá, Nyáya, Dharma, and the Puránas, constitute the fourteen principal branches of knowledge: or, they are considered as eighteen, with the addition of these four, the Ayur-Veda, medical science as taught by Dhanwantari; Dhanur-Veda, the science of archery or arms, taught by Bhrigu; Gándharba-Veda, or the drama, and the arts of music, dancing, &c., of which the Muni Bharata was the author; and the Artha-Shastra, or science of government, as laid down first by Vrihaspati." Though this Purána does not take any notice of the Tantras, yet we can safely affirm that they form one of the great standards of the Hindus.

We shall notice first the *geographical* errors contained in the Hindu Shastras. The Hindus possess no treatise that treats exclusively of geography; systematic or methodical knowledge of this subject is not found among them. Indeed geographical instruction, in the true acceptation of the term, is not to be got from any work which forms a part of the Hindu Shastras. All that we meet with on this head are either mere references to geography, or information respecting the origin of the world, the rise of continents and islands, the mode in which the seas were formed, &c.; subjects which more properly belong to cosmogony than to geography. In some of the Puránas only, we find certain books or sections devoted solely to this subject, such as the fifth book of the Srimat Bhágabata, the second book of the Vishnu Purána, and certain chapters of some other Puránas, as the Brahmá, Márkandeya, and Brahmánda, Puránas. But the geographical notices which they contain are chiefly remarkable for lawless extravagance of description. They speak of countries, mountains, rivers, &c. which are nowhere to be found on the surface of the real globe, and the very names of which do not appear in the writings of any other nation under the sun. The descriptions which they give of continents, seas, mountains, &c., are not geographical delineations, but high coloured effusions of poetry, such as flow from excited imaginations.

I. The Hindu Shastras widely differ from, and flatly contradict one another in regard to the form of the earth.

(1.) The popular notion, which is maintained by some of the Puránas, is, that the earth is a flat plain of a *triangular* form. This idea has evidently arisen from the shape of India, which is like that of a triangle. As the Hindus, if not always, at least from a remote period, were forbidden to pass beyond the limits of their country, all their knowledge was necessarily confined within the boundaries of Hindustan, which they gradually came to look upon as the whole world; natural circumstances assisted them to fall deeply into this error. India, being on all sides either surrounded by water, or bounded by lofty chains of mountains, its inhabitants, ignorant of the art of navigation, and unable to cross the mountains, naturally concluded that there was nothing beyond the boundaries of their own observation. And though time and knowledge have enabled men to form paths over the mountains, and to sail over the wild ocean, yet the veneration in which the Shastras are held by the Hindus is so deep, and the word of the priest so powerful, that they still obstinately and blindly adhere to their erroneous notions, although contradicted by the experience of the whole world. Some Brahmans, especially those that have any intercourse with the European community, and have received some notion of the European method of investigating science, seem to be ashamed of their own Shastras, and positively deny that the Puránas maintain the triangular form of the earth. A Pandit of no common rate being asked by us, What is the shape of the earth, according to the Shastras? replied, "It is round like a *Bátábi Lebu*," a species of lemon, larger than an orange, but of the same form. His comparison, and our knowledge of his occupation, for he is a teacher in the Fort William College, made us suspect his honesty; and, being pressed, he tried to evade our questions by citing slokas, or texts, which had nothing to do with the matter in question. We then, to satisfy our mind, went to the Tola Pandits, or Adhyápakas, as they are generally called, who have no connexion whatever with the Europeans; and they unanimously supported us, by saying, that the popular notion of the earth's triangular form is not groundless, but is based upon several of the Puránas and Tantras. We can therefore safely conclude, that the triangular form of the earth is an orthodox doctrine of the Hindu Shastras.

(2.) The same Puránas teach, that the earth is a *circular* plain. This notion seems to be a more learned one, since the Pandits generally adopt it. Indeed, the grand system of geography, now universally embraced by the Hindus, as will afterwards be seen, can never be upheld without this supposition. Here, then, we find two notions widely differing from each other, equally supported by the same authorities, which are professed to have been given by inspiration of Heaven. But what can be plainer than that the same thing cannot both be triangular and circular at the same time? The absurdity of upholding two such opposing theories seems to be felt by many a Brahman of the present day. Hence some who are more enlightened than the rest of that sacred class really feel ashamed at these glaring contradictions contained in their holy writings; and, being utterly at a loss to account for them, begin to suspect the inviolable purity of the Shastras. Some would even go the length of refusing to admit the Puránas into the number of their sacred works; but this they do not dare openly do; for, so doing, they would run the risk of being condemned as heretics by the great mass of the people. Those who are of a more subtle turn of mind, come forward with their ever ready and extravagant conjectures, and their unmeaning, dark, and intricate logic, to explain away the difficulty in question. "Why," say they, "where is the difficulty

difficulty so loudly spoken of? Is nobody aware of the fact of there being a succession of ages, in each of which a new world, a new universe, is formed by the great Author of all things? If so, is there then any necessity for supposing the Shastras, which are eternal, to deal only with the things of the present age? Then, then you see," the subtle Brahmans continue, with a proud, self-conceited air, "the difficulty melts away, just as wax does in contact with burning fire. In some age" (this they say exultingly), "the earth was of a triangular, in some other age of a circular form. What, what," they continue, with triumphant laughter, thinking they have for ever put to silence their opposers, "what have you to say to this? Are you not satisfied?—you must be by this time." Such is the tenor and force of the arguments which the clear-headed Brahmans of the Naiyáika school bring forward to reconcile the differences in their sacred writings. But what are we to think of a people who greedily devour these explanations as the fruits of supernaturally improved intellects, or rather as suggestions that can only proceed from inspired heads? Need we here add, considering the wide diffusion of sound European knowledge among the Hindus, that both these suppositions respecting the form of the earth are utterly false; and that its real shape, as found by actual and accurate observations, is nearly that of a sphere or globe?

(3.) Besides the notion of the earth's being a uniformly flat plain, of a triangular or circular form, there is still *another* opinion on the same subject, entertained by some of the more scientific writers of ancient Hindustan. Bhaskar Acharjya, of illustrious memory among the Hindu writers of yore, has clearly taught, in his famous astronomical work, *Siddhánta Sivomani*, that the shape of the earth is that of a sphere; but this notion of the globular form of the earth is now almost buried in oblivion, notwithstanding its philosophical accuracy, though, when reminded of it, the Pandits of the present day, in spite of their obstinate attachment to the Puranic system, on which they absolutely depend for the success of their priestcraft, cannot but admit it as an orthodox doctrine of the Hindu Shastras. It is because of the wide spread of the Puranic knowledge among the people of this country that this true theory respecting the form of the earth, like some other sparks of truth, scattered here and there through the voluminous and unwieldy gatherings of oriental nonsense, has become all but obsolete.

II. With regard to the support of the earth, the authors of the Hindu Shastras err as egregiously, as respecting its shape or form; nor do they less contradict one another in the former, than in the latter instance.

One supposition, and that which is the most popular is, that the earth rests on the thousand heads of the infernal dragon Ananta, the great serpentine manifestation of Vishnu. The Hindu philosophers, who were always in the habit of judging from appearances, felt a great difficulty in conceiving how the earth could stand in empty space, without a prop, when they saw everything on its surface, unsupported, fall to the ground. While, therefore, they were thus compelled to assign an imaginary support for the earth, they felt, at the same time, the necessity of supposing that support to be without an end; for the difficulty in question is not at all removed by any supposition which makes the prop of the earth a finite object; as in this case, the same question that was started in the beginning, can with equal force be asked again; hence the Hindu writers very ingeniously, as they themselves considered it, made the great upholder of the earth to be a monstrous serpent, without termination, and thought thereby to remove all the difficulty that lay in the way of accounting for the position of the earth in the immensity of space. How narrow must have been the knowledge of these sages, the boasted models of wisdom, and how limited the capacities of their understanding, not to have known the simple fact, that the earth requires no support at all!

But this is not all. The theory of the interminable serpent was too simple to suit the minds of *all* the Hindu philosophers; they must have something more complicated, more prodigious, and more marvellous, something better adapted to the peculiar turn of the native mind, which takes delight in nothing but the most fantastic dreams of the imagination. Accordingly the Hindu philosopher begins to work in his fancy, and brings out a theory, as remarkable for its novelty, as for its wildness and extravagance: "the earth," says he, "is first placed on the heads of Ananta, which again stands on the back of a tortoise, which in its turn is supported by eight elephants, standing on eight sides." Though in point of accuracy both the former and the present theory stand on the same footing, for they are both equally erroneous, yet viewed merely as theories, this is far inferior to the other; for it does in no way, not even by supposition, as the other does, clear the difficulty which it proposes to remove; it gives no answer to the question, if the earth rest on a serpent, and the serpent on a tortoise, and the tortoise on eight elephants, what supports the elephants? We are aware that many, who, without reading the original Shastras, receive the theory from the Pandits orally, are led to invert or change the order of the animals supposed to support the earth, placing Ananta always at the lower extremity, as a supposition more natural, and better calculated to solve the problem in dispute; but whatever others may think, there is unquestionable authority to support the theory as we give it. For instance, when Ráma, the great hero of the solar race, went to the kingdom of Mithila to compete for the hand of Jánaki, by breaking the formidable bow Gándiva, and, being animated with the spirit of chivalry, took the almost inflexible bow in his hand,—Lakshmana, his fond and favourite step-brother, looking at the furious aspect assumed by Ráma on the occasion, and feeling the ground tremble under his feet, addressed the earth, and its supporters, in the following words:—

"O earth! do thou support the weight of Rama: O Ananta! do thou sustain the burden

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burden of the earth and Ráma put together : O Kúrma Deva ! uphold the weight of Ráma, the earth, and Ananta, all three combined ; and O Dig Hastis ! support the accumulated weight of Ráma, the earth, Ananta, and Kúrma, all put together."

Observe then the blindness of the Hindus, and the ignorance of their ancient teachers. If the necessity of a prop was felt by the sages of India to keep the earth from falling to the depths of illimitable space, how did the theory framed obviate the supposed difficulty ? To suppose a support of the earth where there is none, is itself a gross error ; to say that that support is an enormous serpent, with a thousand heads, which no man has ever seen, is highly to aggravate that error ; but to maintain, that besides the unknown dragon, there are eight stupendous elephants, and a mighty tortoise, sustaining the earth, is such a puerile extravagance of conception, that a parallel instance can scarcely be found, even in the romances and fables of the most rude and uncultivated nation. The Pandit whom we consulted on this point, and who cited the foregoing sloka of the Ramáyana, seemed to be utterly bewildered when asked, What supports the lowermost elephants ? After a long pause he made the following reply : " Why may not the elephants rest on the waters that are supposed to be below the earth ? " " Yes," we said, " when we can suppose a thousand-headed serpent, a tortoise, and eight elephants under the earth, it is but an easy affair to imagine a subterranean ocean ! "

Before we dismiss the consideration of this point, we think it proper to record the opinion of Bhaskar Achárjya in this place, for the sake of doing justice to his memory. Instead of following the foolish popular notion of the earth's resting on the heads of the serpent Ananta, the author of the *Siddhanta Sirománi* was of opinion, " that the earth is suspended in the air by the hand of the Deity."

III. Nothing can exceed the grandeur, and at the same time the wildness of the theories of the Hindu geographers, regarding the superficies of the earth ; for what are called geographical descriptions in the Hindu scriptures can be viewed in no other light than as mere theories, although they are given with as much confidence as a thorough conviction of their truth would warrant.

There appear to be two grand theories of the earth brought forward in the sacred writings of the Hindus ; the first of these supposes the world to be composed of seven concentric islands or continents, which are separated from each other by as many seas, consisting of liquids very different in their natures. The following statement of this magnificent system we chiefly draw from the second book of the Vishnu Purána, which contains 16 chapters, and treats of the earth, and the things above and below it. Of the seven great insular continents, Jambu is placed in the centre of the world ; it is of a circular form, and surrounded by the sea of salt water (Lavána). Next in order is the Plaksha Dwípa, which encircles the sea of salt water in the form of a belt, and is itself surrounded by the sea of sugar-cane juice (Ikshu). Then follow in regular succession, the Sálmalí, Kúsa, Krauncha, Sáka, and Pushkara Dwípas, bounded severally by the seas of wine (Surá), of clarified butter (Sarpí or Ghee), of curds (Dadhi), of milk (Dugdha), and of fresh water (Jala). Beyond all these continents and seas, the Hindu geographers place a country of gold (Swarna Bhumi). This most extraordinary belt of land, according to their opinion, serves a very important purpose ; it prevents the waters of the last, or the furthestmost ocean, from flowing off in all directions. Round this golden country they imagine a circular chain of mountains, called Loká-loka ; beyond is the land of darkness, encompassed by the shell of the mundane egg.

But the most extravagant point connected with this monstrous system is, perhaps, the account given of the origin of the seven continents, and the seas by which they are divided. " Time was," says the inspired writer of the *Srimat Bhágavata*, " when the whole surface of the earth was one uniform and continuous plain, not intersected, as it since has been, by so many circular oceans. It was only at a later date that the earth came to be so divided. Mark then the way in which the seas were produced. In the early part of the Satya Yuga, or in the infancy of the world, there flourished an illustrious monarch, named Priyavrata, the son of Swayambhu, the first great king of the earth. This most beloved disciple of Vishnu, grieved at the inconvenience under which his subjects laboured in the darkness of night, proposed to himself the pleasant task of riding in his magnificent car, and giving light to the world, in the place of the sun, after it was set in the west. And well might he undertake this business, for the splendour of his body equalled that of the meridian sun. Accordingly he rode in his splendid car, which had but a single wheel, and began to drive it with a motion as swift as that of the sun. He made only seven revolutions, and the furrows which the wheel of his car made on the earth became the seven mighty seas." It is much to be regretted that, while our author furnishes us with such a satisfactory account of the origin of the seven great oceans of the world, he leaves us in utter darkness respecting the manner in which they came to be filled with such sweet and pleasant contents ; especially as we feel assured that he could have given us, had he chosen, as much satisfaction on the latter head as on the former.

The Hindu writers are as much mistaken respecting the extent of the seas and continents which form the system of the world, as respecting their origin and existence. They maintain, in general, that each of the seven insular continents is twice the extent of that which precedes it, and that each sea is of the same extent with the country which it encloses. If, therefore, we take the extent of the Jambu Dwípa as unity, the extent of the sea of salt water should also be 1 ; that of the Plaksha Dwípa and Ikshu sea, 2 respectively ; that of Sálmalí and the sea of wine, 4 each ; and so on of the rest, increasing in geometrical progression. The country of gold is said to be as large as the rest of the earth ; and the breadth of the Loká-loka mountains is equal to the tenth part of the central Dwípa. This

seems

seems to be very clear, but, under this apparent clearness, there is much ambiguity. What are we to understand by the *extent* of the seas and continents,—whether their breadth or their circumference? We would not have entered on this useless and unprofitable discussion had we not intended to record in this place the opinion of the Pandits on the subject, and the mode of reasoning which they employ to bring it to a decision, which is too curious to be omitted. “Though the Purānas,” say they, “in describing the extent of the seas and continents, seem to mean their breadth, yet as the seas were formed by the edge of the same wheel, they must all be of the same breadth; but, as it is said that the extent of each sea is double the extent of that which precedes it, it is the circumference, not the breadth of the seas, that is thereby to be understood.”

Such being the explanation given by the Pandits themselves, we need not in vain seek for a more satisfactory one, but proceed to notice the account given by the Hindu writers of the circumference of the *whole* earth.

With regard to the circumference of the earth, there is great difference of opinion. The generally received opinion on the subject, which is founded on some of the Purānas, is that the earth, with its continents and oceans, is 500,000,000 yojanas, or 4,000,000,000 miles in extent. But, according to the Brahmānda Purāna, the breath of Jambu is 100,000. Now, following the rule above stated, that each continent is twice the extent of that which precedes it, and that the land of gold is equal in extent to the rest of the world, and that the breadth of the Lokā-loka mountains is one-tenth of that of the central island, we first find the radius of the surface of the earth, and then from it we obtain something more than 304,860,000 yojanas for its circumference. Again, the Tantras give an account different from both; according to the Shaiva Tantra, for instance, the circumference of the earth is said to be 25,350,000 yojanas only. Here then we have again one of the many instances in which Shastras contradict one another. But whichever be the orthodox opinion, these accounts are all very far distant from the truth. Let us consider for a moment the magnitude of the error committed by the Hindu writers. The real circumference of the earth, as found by the most accurate observations and measurements, is only about 25,000 miles; but the Hindu sages maintain that it is 160,000 times that number. Indeed they make the circumference of the earth so prodigiously large, that it is more than sufficient to fill up the whole orbit of the earth round the sun.

One of the greatest defects in the character of the Hindu writers appears to have been an inordinate love for symmetrical arrangements of countries, mountains, rivers, &c.; and to this, geographical truth is unhesitatingly and at once sacrificed. They seem not to have had the slightest taste for natural beauties, which consist in points far different from harmony of numbers and regularity of position; but possessing only a relish for artificial painting, they have transferred their own notions to natural scenes and objects. Accordingly the delineations which they have given of places on the surface of the earth are purely artificial; and, possessing no regard for nature or truth, they have brought out, what may very properly be called, monstrous pictures of geographical nonsense, on the very face of which error is visibly stamped.

Priya Vrata, by the wheel of whose car the earth was divided into seven continents, had 13 male children. Six of these embraced an ascetic life; the rest ruled the seven divisions of the earth. To Agnidhra was assigned the Jambu Dwīpa; to Medhātithī, Plaksha; to Vāpushmāt, Sālmali; to Jyotishmat, Kūsa; to Dyutimat, Krauncha; to Bhavya, Sāka; and to Savala, Pushkara. With the exception of the sovereign of Jambu, each of the six other kings is said to have had seven sons, among whom he divided his kingdom into seven equal parts. Here there is only one point of similarity. But mark what follows: these seven divisions in each of the six continents are separated by seven chains of mountains, and seven rivers, lying breadthways, and placed with such inclinations in respect to one another that, if a straight line be drawn through any chain of mountains or rivers, and its corresponding mountains or rivers on the other continents, and produced towards the central island, it would meet the centre of the earth. Now, nature nowhere exhibits scenery like this. Marks of artificial contrivance are so palpably imprinted on this description, that were we even ignorant of all the parts of earth, except the narrow spot around our own dwelling, we would at once reject it as a piece of elaborate fiction.

Among the number of countries which we see on the maps of the real world, very few are wholly defined by natural boundaries; and, among these again, no two countries are bounded in the same way. But the Hindus will have all their countries, except those on the central island, similarly bounded, and bounded by natural lines of demarcation, such as nowhere exist in the works of nature herself.

Agnidhra, to whose lot fell the central island of Jambu, had nine sons, among whom he equally portioned out his dominions. The divisions of this Dwīpa are not marked by any natural boundaries, but are artificial, with the exception of one, situated in the middle, in the form of a square, being on its four sides bounded by four ranges of mountains. It is but reasonable to expect, that the mode of *equally* dividing a continent, so circumstanced, must be something peculiarly curious. And so it is. The usual division of Jambu (which, it must be remembered, is exactly of a circular form) is into nine Khandas, or portions, which are perfectly equal in superficial contents, but of very different forms. Of these nine divisions, one, which is in the centre, is a perfect square; and, of the eight others, every two divisions are exactly of the same figure and dimensions. Conceive now the difficulty of dividing a circle in the manner above described. What mathematical formula enabled the ancient Hindus to solve this problem we long to know; and we heartily regret that we do not find it in any parts of their writings. We are therefore led to conclude that they must

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have been assisted in the task by some of that supernatural agency which they can so readily command.

The same extravagant poetical tone is preserved by the authors of the Hindu Shastras in their descriptions of mountains, countries, rivers, lakes, &c., as in those of seas and continents. The Hindu authors, when they describe these natural objects, seem to look at them through prisms and magnifying glasses, which show them adorned with the liveliest colours, and enormously distended in all directions.

Before proceeding any further, we should here remark, that the Hindu geographers seem to have formed to themselves a rule, which they are found nowhere to violate; viz. that of dividing the objects they treat of into two distinct classes, the *common* and the *uncommon*. Of the former class, they generally give the bare names, or such descriptions as are remarkable only for brevity, and for the monotonous tone which pervades them. Accordingly numberless names of mountains, countries, rivers, &c. are found in the Hindu Shastras; but of these we have scarcely been able to collect anything further than their names. Very little is said about them in the Shastras.

Of the *uncommon* again, the descriptions of certain mountains are in the highest degree beautiful and magnificent, calculated to excite wonder, and delight the imagination, and well adapted to draw forth feelings of deep reverence in the minds of the vulgar.

In each of the nine divisions of the Central Dwípa, a mountain, or a chain of mountains, is said to stand. In the centre of this continent stands the golden Meru or Sumeru, the highest and the most exalted of all mountains. Towards the north are three ranges of mountains, Níla, Sweta and Sringavan. Answering to these, in the south, are three other ranges, named Nishadha, Himacuta and Himapráya. Between the ranges to the north and south of Meru, the Puranics place two other ranges of mountains, one on each side of Meru, running in a north and south direction. The western range is called Gandhamádana, and the eastern range, corresponding to the former, is known by the name of Mályavána. These are the nine chief hills, of which we propose to take some particular notice.*

We begin with the description of Mount Sumeru, the highest and the most glorious mountain on the face of the earth, according to the Hindus, who call it the Great King of the Hills, the Mightiest Sovereign of the Mountains. It is the unanimous voice of all the Shastras, that Mount Sumeru stands in the centre of the earth, or, which is the same thing, in the middle of Jambu. In the *Mahábháratá*, it is described as follows:—

“There is a fair and stately mountain, and its name is Meru, a most exalted mass of glory; reflecting the sunny rays from the splendid surface of its gilded horns. It is clothed in gold, and is the respected haunt of devas (gods) and gandharbas (celestial singers). It is inconceivable, and not to be encompassed by sinful man; and it is guarded by dreadful serpents. Many celestial medicinal plants adorn its sides; and it stands, piercing the heavens with its aspiring summit, a mighty hill, inaccessible even by the human mind. It is adorned with trees and pleasant streams, and resoundeth with delightful songs of various birds.”—Book I. chap. 15. The *Brahmánda Purána* gives the following description of the same renowned mountain:—“Meru (of gold), of four colours, is the greatest of mountains; its body appears high in all its dimensions, of many colours all round. Eastward, it is white, like the offspring of Brahmá, born from the navel of Vishnu. South, it is yellow, and appears like a Vaisya. West, it is like the dry leaves of a tree, and like a Sudra looks, Meru of many names. North, it is red, like the dawning morn, and looks like a Kshetrya; these are conspicuous from their colours. Brahma, Indra, and all the gods declare, that this largest of all mountains is a form, consisting of jewels of numberless colours, the abode of various tribes. On this mountain are the heavens of Vishnu Shiva, Indra, Agni, Yama, Nairita, Vayu, Kuvera and other gods.”

Such is the general description given of this most wonderful mountain, the great Olympus of the Hindus.

But the most striking feature connected with Sumeru is the account given of its form and magnitude. The Hindus sometimes represent Mount Meru to be of a conical figure. To establish this opinion, they refer to the fact, that several kings of Hindustan were formerly in the habit of raising mounds of earth in that shape, which they used to venerate as the divine Meru, and gods were called down by spells to come and dally upon them. They are called Meru-Sringas, or the peaks of Meru. There are four such mounds either in or near Benares; and one, which is more modern, and of course the most perfect, is at a place called Sai-natha. This opinion seems, however, to be unsupported by the Shastras, as far, at least, as we have been able to investigate. The most popular notion, which is supported by several of the Puránas, such as the *Márkándeeya*, the *Vishnu* and the *Brahmánda Purána*, is, that the shape of the golden Meru is like an *inverted* cone; a notorious instance of Oriental fancy. The height of this mountain is said to be 84,000 yojanas, or 672,000 miles from the surface of the earth, and its depth below is 16,000 yojanas, or 128,000 miles. Its diameter or circumference (for in some books it is said to be the *one*; in some, the *other*), at the summit, is 32,000 yojanas, or 256,000 miles, and at its base, 16,000 yojanas, or 128,000 miles.

Here

* The names in the Vishnu Purána differ from these. Mályavána and Gandhamádana, as in the text, are on the west and east of Meru; and Níla and Nishadha are the northern and southern ranges. But it has Játhara and Devakúta, Trisringa and Jarudhi, for the other ranges. The Bhágavata again places Trisringa and Makara on the north; Játhara and Devakuta on the east; Káilasa and Karavira on the south; and Pavana and Paripátra on the west.

Here, then, we have a mountain, whose diameter at the bottom is 16 times, and at the top 32 times, the diameter of the earth upon which it is said to stand. Again, the mean distance of the moon from the earth, as found by the most accurate calculations, is about 240,000 miles; but here is a mountain whose height, above the surface of the earth, is very nearly three times that distance. We are at a loss to know what to say to this. Has any Hindu, or any other man, ever seen this mountain, though it is said to rise much higher than the orb of the moon? Is it possible for a mountain, in height and magnitude several times greater than the earth, to stand on its surface? But this is not all. The Hindu authors place at the lower extremity of this wonderful mountain seven infernal regions called Talas, each extending downwards 7,000 yojanas,* or 56,000 miles. Their names, according to the Bhágavata, are Pátala, Talatala, Rasatala, Mohatala, Sutala, Vitala and Atala. In other Puránas, other names are given. All these subterranean regions are said to be parts of Mount Sumeru. Below these again, and below the water, are placed the Narakas, or hells, properly so called, in which the wicked suffer various kinds of punishment, according to the crimes committed in their bodies. Where, then, is to be the end of these erroneous notions? We pause in despair to take notice of other things.

The descriptions of other mountains contained in the sacred writings of the Hindus, like those of Sumeru, abound with geographical errors of the grossest kind. There is no mountain which is less than some thousands of yojanas in height, and all are said to shine with splendid colours, and to be rich with brilliant jewels; some of them are conceived to be of pure gold, and others to be entire masses of precious stones.

The following is a literal translation of the words of the *Brahmánda Purána*, descriptive of the eight other ranges of mountains said to stand on the central island of Jambu:—

“Himapraya, or Himavana, full of snow; Hemakutaka, full of gold; Nishadha, resplendent with gold, like the rising sun; like the Vaidinya (lapis lazuli gem) is the Nila mountain; Sweta, abounding with gold; Sringavan, like the feathers of the peacock; Gandhamádana, full of medicinal plants; and (8) Mályavána, full of sweet odour.”

These are truly extraordinary mountains. Here, for instance, we have one looking like the lapis lazuli gem, and another having the appearance of the feathers of a peacock. Splendid pictures indeed; but suited only to fables, not to natural science.

These mountains are said to extend from sea to sea; and therefore they are of different lengths, according to the latitudes they are in. They are taken two by two in order, one on the north, and another on the south of Meru. They are all of the same breadth and height. Those on the east and west of Meru are exactly equal in their three dimensions. Here, then, is another instance of artificial regularity being ascribed to the works of nature.

“I have mentioned,” says the author of the *Brahmánda Purána*, “the breadth of Jambu, which is 100,000 yojanas. Now, the breadth of the two middle ranges, Nila and Nishadha, are 10,000 yojanas less; Sweta and Hemaçuta are likewise 10,000 less than the two former; and so are Himavana and Sringavan; Gandhamádana and Mályavána are of the same length, breadth and height.” All these mountains are said to be 2,000 yojanas broad and as many high, or about 16,000 miles.

In all this, the extravagance of the Shastra writers is so manifest, that the authors of some of the Puránas have tried to evade it, maintaining that the mountains were so formerly, but that they have since subsided, and that the highest mountain now is not above one yojana in height. This excuse is made by the author of the *Kalika Purána*. With regard to these mountains, it is farther to be observed, that they are all said, excepting the ranges on the east and west of Meru, to run parallel, and all are placed on the north of Himapraya, the outermost range towards the south. From the description given of this last mountain, namely, that it is full of snow, and situated on the North of Bharata Varsha, we are led to conclude that it is none other than the Himalaya Mountains, which is also the general opinion of the Hindus. Now, do the accounts given in the Shastras hold true of these mountains? Are they 60,000 yojanas in length, and 2,000 yojanas high? But what are we doing? Are we seeking for accuracy in the accounts of the ancient writers of Hindustan? Vain task indeed! It is much that we have been able to find out even *one* range of mountains corresponding to one of the ranges they treat of.

We shall now proceed to the descriptions of the nine great countries or divisions of the central continent, and show that they contain errors of no less magnitude. In the centre of Jambu Dwípa is the varsha or division called Ilavrita; it is a perfect square, and in its middle stands the golden Meru; to the east is Bhadráswa, and to the west Ketumala, or simply Ketu. Between the three ranges of mountains lying to the north of Ilavrita, there are two countries, Ramyaka and Hiranmaya (or the country full of gold); and between the three chains of mountains on the south lie the divisions called Harivarsha and Kinnara, or Kimpurush. The extreme northern division, which is situated on the north of the Sringavan mountains, is called Kuru; and that lying on the south of Himalaya, or the extreme southern division, is the well-known Bharata Varsha. These countries are said to be enormously large, that the real earth has not space sufficient to contain one of them. They are each supposed to be, as we have before observed, perfectly equal in superficial contents, therefore it is quite sufficient to have the area of one of them, and this we find in the *Brahmánda Purána*, which says, “close to the Gandhamádana, along the banks of Apará Gandika, is the country of Ketumala, 34,000 yojanas in length, and 32,000 broad,” which gives 1,088,000,000 square yojanas, or 69,632,000,000 of square miles, for the area of each of the countries on the island

* The Vishnu Purána gives 10,000 yojanas, or 80,000 miles.

Appendix G.

island of Jambu. According to the Hindu theory also, the form of Bharata Varsha is that of the segment of a circle. Now, by this division, the Hindus universally understand the country of Hindustan; and so it must be, for that is the only country lying between the Himalaya and the sea of salt, or Indian Ocean. But the shape of India is not the segment of a circle; and the Hindu sages, in making it so, have committed a gross blunder.

In their descriptions of rivers, like remarkable instances of high-coloured fictions are met with. Soaring above the level of sublunary affairs, they give us rivers, whose sources are traced to heaven, whose currents pass over the orb of the moon, and whose streams flow with honey and living water.

The principal rivers that are said to water the plains of Jambu are four in number. They are declared to be the branches of one original river—the Ganges—called Swarganga, or Mandakini, in the Puránas. Most extraordinary accounts are given of its rise and its passage to the earth. It is supposed to flow from under the feet of Vishnu at the pole star, and, bathing in its passage the orb of the moon, to pour down upon the summit of Meru, where it divides into four streams, which run towards the four cardinal points. For a more minute description of these wonderful streams, we quote passages from two of the most renowned Puránas. In the *Vayu Purána* the following account is given:

“The water, or Ogha, coming down from heaven, like a stream of Amrita upon Meru, encircles it, through seven channels, for the space of 84,000 yojanas, and then divides into four streams, which, falling from the immense height of Meru, rest themselves in four lakes, from which they spring over the mountains through the air, just brushing the summits.”

“Hear, now,” says the author of the *Brahmánda Purána*, “what divine streams issue from the lakes, abundant with Ogha, living water. The water of the ocean, coming from heaven upon Meru, is like Amrita; and from it arises a river, which, through seven channels, encircles Meru, and then divides into four streams, springing over towards the four cardinal points.”

Then follows a very minute description of these four streams, of which we merely give an abridgment. The first overflows Mount Mandara, and waters the country of Bhadraswa. The southern branch goes to Gandhamádana. Mahadeva received it on his own head, from which, spreading over all his body, its waters became most efficacious. The stream called Mahabhaga (or Chakshu), most propitious, passes through Ketumála. North from Meru there falls a branch, called Bhadra, upon Suparswa, upon the mountain of gold. Each of these four streams is said first to fall into a lake, or encircle a forest, and then to ascend to the top of a mountain!

Besides these chief rivers, there is another which deserves some attention. This is the river called Jambu, from which the central Dwípa derives its name. The description of this river, though short, is yet perhaps of all the most wonderful. It is said to flow from the mount Sumeru. “From this mountain,” say the Hindu Shastras, “issues the Jambu river flowing with honey: in it is found the gold called Jambu-nada, with which the gods are adorned. From it Jambu derives its name.”*

What an ocean of blunders is here! A river, flowing from the feet of a god, and breaking through the concave of the heavens, issues from the pole star; a point too high and heavenly for our humble capacities. This river, in its way downwards, meets the moon, and pours its waters over that luminary!—a description probably written under the influence of her rays.

Before we take leave of this subject, we think it worth our while to take some brief notice of the sacred stream of the Ganges, as being undoubtedly the most renowned and sanctified of all the rivers spoken of in the Shastras. Bhagiratha, when conducting her from Hurdwar, is said to have traced, with the wheels of his chariot, two furrows, which were to be the limits of her encroachments. The distance between them is by some supposed to have been four kos, by others, four yojanas; and it is said, in spite of eye demonstration, that she has never been known to overflow on either side. She falls into the ocean, according to some, through seven channels; according to others, through 100 mouths. But the most extraordinary circumstance connected with the accounts given of this river is the description of its course through the various parts of the universe; which is as follows:—“The Ganges flows through the Gaudharbas, Kinnaras, Yakshas, Rákshasas, Vedyadaias, Nagas (or large snakes), Kalápagramakas, Páradas, Swiganas, Swasis, Kiratas, Pulíndas, Kurus, Pánchálas, Kásis, Matsyas, Magadhas, Angas, Bangas, Kalingas, Tamalíptas.”

Observe the wild grandeur of the description! A river, far different from our common streams, runs, not merely through countries, provinces and districts inhabited by a low and insignificant race of creatures, called men, but passing through higher regions, occupied either by the most glorious, or by the most dreadful beings of creation,—by races of heavenly musicians and songsters, of giants and demons, of the most beautiful beings in nature, of mighty serpents, and through tribes and countries, known and unknown, which few now-a-days have ever seen or heard of.

We shall next briefly notice the islands that are said to be scattered in various parts of the seven great seas or oceans. Besides the seven great insular continents, which are called

Maha-

* The account in the Vishnu Purána is somewhat different. The Jambu Dwípa derives its appellation, according to it, from a Jambu tree, extending over 1,100 yojanas. Its apples are as large as elephants; and falling, when rotten, on the crest of the mountain, their juice oozing out forms the Jambu river. The waters of this stream have such healing virtue, that all who drink of it pass their days in content and health, being subject neither to perspiration, foul odours, decrepitude nor organic decay. The soil, absorbing the Jambu juice, and dried by the wind, becomes the gold, named Jambu-nada.

Maha-Dwīpas, there are several other smaller islands, which, to distinguish them from the former, are called Upadwīpas, or inferior islands. We shall notice only two things concerning these,—their number and their origin. They are said to be exactly 1,000 in number; a wonderful example of the minute accuracy of the Hindu geographers.

These islands, according to the Hindu Shastras, did not exist from the beginning of the world, but were subsequently formed by the operation of supernatural agency. What this agency was we of course long to know. Was it by the action of volcanic force that these islands were raised up? Or, were they formed in the same way by which the sand-banks rise? No; these are ways too common-place to win favour from the Hindu sages. They must have something far more marvellous. Accordingly they proceed in the following manner:—In the first age of the world, King Sagar, who had 60,000 children born in a pumpkin, celebrated the great sacrifice of the horse. The horse which he had brought for this great object, when travelling unrestrained through the various parts of the world, was missing. No one could tell where he was gone, or by whom he was taken away. The 60,000 sons of the king, being very sorry for the loss of the horse, without which all the preparations would go for nothing, began to explore every corner and creek of the world, with the hope of finding out the animal at all hazards. But, their efforts proving fruitless, they began to suspect that the horse might have gone down into the infernal regions. Hence, with the view of opening a passage down to those dismal places, they began to work in the bottom of the sea,—digging up the earth, and throwing it into heaps, which in time became islands. Such is the account given of the formation of the islands. If the question be asked, How could the sons of Sagar dig in the bottom of the ocean without being drowned? the Hindu writers give the following reply:—At the time when the islands were dug up by the numerous progeny of the king, from whom the sea derives its name, the bed of the ocean was dry, Agastya having previously swallowed its waters at one sip. If indeed it be possible for a human being to have 60,000 children, and for men to raise 1,000 islands by manual labour, what is there to prevent a Rishi from drinking up the waters of the universal ocean, and thereby making its bottom dry?

The account given of the formation of lakes is equally extravagant. We shall give only one example as a specimen. The lake called Mansaravara, the same as Mánasa, one of the four principal lakes mentioned in the Shastras, is declared to have been formed by drops of water falling from the hairs of Mahadeva, when he received the holy stream of the Ganges from heaven on his head. Hence this lake is also known by the more significant name of Vindusáravara.

Besides the principal countries, mountains, rivers and lakes, of which we have already spoken, the Hindu geographers give us accounts of other inferior countries, mountains, valleys and rivers, whose number and extent exceed all belief. The *Brahmánda Vayu* and *Brahmá Puránas* are most copious on these subjects. In each of the divisions of Jambu, hundreds and hundreds of countries, mountains, rivers, &c. are said to exist, the bare names of which would fill up more space than we can allow. With respect to the descriptions given of these imaginary places, they are stamped by the same puerile extravagance of thought which characterizes the Hindu writings in general.

The Hindu Shastras furnish us with yet another very striking theory of the earth. The notions which we possess respecting it are chiefly extracted from the *Bhágavata*, *Brahmánda*, and *Brahmá Puránas*. It represents the earth under the emblematical representation of a padma (lotus), floating on the ocean. The following passage of the *Brahmánda Purána* will serve as an authority:—

“The great God, the great omnipotent, omniscient one, the greatest in the world, the great Lord, who goes through all the worlds, is born a moulded body of flesh and bones, made, whilst himself was not made. His wisdom and power pervade all hearts; from his heart sprung this padma (lotus), like world in times of old. When this flower was produced by Vishnu, then from his navel sprung the worldly lotus, abounding in trees and plants.”

The germ of this amazing lotus is Sumeru; and the mountains, with which Meru is surrounded, are its petals and filaments. The four leaves of the calyx are the four vast Dwīpas or countries, towards the four cardinal points. In the intermediate spaces are eight external leaves, placed two by two; these are the eight subordinate Dwīpas. The names and positions of the four great countries, or Máha-Dwīpas, are as follows:—To the north is Uttara Kuru, to the south is Jambu, Bhádráswa is to the east, and Ketumála to the west. In the intervals, lying between every two of the principal countries, are the following inferior islands: Swarná prastha, Chandra sucla, Avartana, Ramanaka, Mandahára, Lanká, Sinhalá, and Sánkha.

Who would not be struck with the ingenuity of the Hindu theorists? They have accurately finished their task. The comparison between the earth and a lotus is perfect and complete. To every part of the flower a counterpart is found in the world. Proof or evidence has nothing to do with the matter. Similes, allegories, illustrations, are taken for proofs. This is the universal tendency of the genuine native mind.

Meru, and its surrounding mountains, which form the most prominent objects of the system of geography we are now considering, are thus described in the *Brahmánda Purána*:—

“In the middle, Meru is hollow like the germ of the lotus. Its breadth is above 32,000 yojanas; its circumference twice that added to it. The circumference of the germ, Karnika, is 90,000 yojanas; the internal circumference is 84,000; the stamina and filaments extend lengthwise to the number of 100,000, and their circumference is 300,000 yojanas. The four petals are 80,000 yojanas long, and as many broad. I am now going to describe this great and wonderful Karnika, the germ or pericarp.

“It consists of 100,000 angles; Bhrigu says 3,000, Sávarni 8,060, Varsháyani 1,000.

Appendix G.

Bhagari says it is square; Galava that it is hollow; Gramya (?) that it is like an egg, with the broad end below; Garga like three twisted locks of hair; whilst others will have it to be spherical. Every Rishi represents this lord of mountains, as it appeared to him from his station. Brahma, Indra, and all the gods declare, that this largest of all mountains is like gold, like the dawning morn, resplendent with 1,000 petals, like 1,000 water-pots, with 1,000 leaves.

"Within it is adorned with the self-moving cars of the gods, all beautiful. In its petals are the abodes of the gods, like heaven; in its 1,000 petals they dwell with their consorts. Above is Brahma, with 1,000 gods; in the east, Indra; between the east and south is Agni, &c., with their respective Loks and Rishis.

"Such is the pericarp, above the surface of the earth; its circumference at the surface of the earth is 48,000 yojanas."

This description presents a striking instance of Hindu authors positively contradicting one another. The Rishis, Bhrigu, Savárni, Varsháyani, all differ from one another, respecting the number of angles which the pericarp contains; while Bhaguri, Gálava and Garga give us equally conflicting accounts of its shape.

We annex a Map of this renowned Meru, drawn by the pandits themselves. It professes to be founded on the description of the mountain contained in the *Srimat Bhágavata*. We received it from a native gentleman, to whom it was presented by a pandit. The map appears to be as wonderful as the mountain which it represents. Beginning from its bottom, the spaces or rooms marked T, are the seven Talas below the mountain, and t' is the place for the spirits of the dead. G is the gate of virtue, g of heaven, and g' of hell. The column, exactly in the middle, contains the heavens of the gods and of god-like beings. In the columns to the right and left of this are the habitations of various tribes of celestial or aerial beings, either good or wicked. The rooms on the left of the map, marked H, are the heavens, in which the fruits of good actions are enjoyed. The names of these good deeds, of various sorts, will be found generally in their respective heavens. The rooms on the right, marked H', are hells, in which the wicked suffer various kinds of punishments, according to the nature of their guilt. The names of different sorts of vices also will be found in each hell. There is some ingenuity in the arrangements of the heavens and hells, with their corresponding good or bad actions, as can be easily perceived by inspecting the map. The names of the heavens and hells, it should be remarked, are so significant, that they at once indicate the nature of the happiness or pain to be enjoyed or suffered in them. Besides these general features, there are several other particulars which deserve notice, but for these we simply refer to the map itself.*

Before

* We subjoin a complete list of the heavens, hells, &c. Their arrangement will be easily understood by referring to the numbers in the map. In the popular system the hells lie *under* the Talas.

- | | | |
|----------------------------------|-------------------------------|--------------------------------------|
| 1. Golaka. | 44. Indraloka. | 87. Brata Dána. |
| 2. The Power of Ignorance. | 45. The Gate of Heaven. | 88. Varuna Swarga. |
| 3. True Light. | 46. The Heaven of Goodness. | 89. A Gift of Virtue. |
| 4. Vaikuntha. | 47. The Heaven of Indra. | 90. The Heaven of Hari. |
| 5. Sri Parbramha Náráyana. | 48. A Gift of a Kingdom. | 91. Pujá Dána. |
| 6. The Quality of Goodness. | 49. Sankhyaswarga. | 92. Yaksha Swarga. |
| 7. Vishnuloka. | 50. A Gift of Gold. | 93. A Gift of Amrita. |
| 8. Mahatatwa. | 51. The Heaven of Joyfulness. | 94. The Heaven of Virtue. |
| 9. The five Airs. | 52. A Gift of a Daughter. | 95. A Gift of Flowers. |
| 10. The five Natures. | 53. Vaikuntha Swarga. | 96. Yoga Swarga. |
| 11. The five Senses. | 54. A Gift of Life. | 97. A Gift of a Chariot. |
| 12. The five Principles of Life. | 55. Nishkama Swarga. | 98. The Heaven of Brahmá. |
| 13. Panchatawa. | 56. Nibandha Swarga. | 99. A Gift of Clothes. |
| 14. The Region of Goodness. | 57. A Gift of an Umbrella. | 100. Kuvera Swarga. |
| 15. The Region of Devotees. | 58. Sádhusébá. | 101. A Gift of a Palanqueen. |
| 16. Janaloka. | 59. Faith. | 102. Tapo Swarga. |
| 17. Muharloka. | 60. Deva Swarga. | 103. A Gift of Water. |
| 18. Swaraloka. | 61. A Gift of a Cow. | 104. The Quality of Darkness. |
| 19. Bhuvarloka. | 62. Mukti Swarga. | 105. The Region of Shiva. |
| 20. Bhurloka. | 63. A Gift of an Elephant. | 106. The Seven Saints. |
| 21. The Gate of Virtue. | 64. Brahma Swarga. | 107. The Circle of Anurádhá. |
| 22. The Region of the Dead. | 65. A Gift of the Earth. | 108. The Region of the Moon. |
| 23. Pátála. | 66. The Heaven of Desire. | 109. The Region of Mercury. |
| 24. Talátála. | 67. A Gift of Cotton. | 110. The Region of Venus. |
| 25. Rasátála. | 68. Teja Swarga. | 111. Apsaraloka. |
| 26. Mahátála. | 69. The Heaven of Shiva. | 112. Rábulok. |
| 27. Sutála. | 70. A Gift of Learning. | 113. Pisáchaloka. |
| 28. Vitala. | 71. Guru's Service. | 114. Pretaloka. |
| 29. Atala. | 72. The Seven Heavens. | 115. Bhútaloka. |
| 30. The Quality of Passion. | 73. A Gift of boiled Rice. | 116. Chitrapuptaloka. |
| 31. Bramhá. | 74. The Heaven of Enjoyment. | 117. Dharmaloka. |
| 32. Dhruvaloka. | 75. A Gift of boiled Rice. | 118. The Region of Yoma. |
| 33. Bishákha Mandala. | 76. The Heaven of Happiness. | 119. The Gate of Hell. |
| 34. The Region of the Sun. | 77. Mantradána. | 120. Keeping of bad Company. |
| 35. The Region of Mars. | 78. Apsará Swarga. | 121. Reproaching the Vedas. |
| 36. The Region of Jupiter. | 79. A Gift of Jewels. | 122. Vaimohana Naraka. |
| 37. The Region of Saturn. | 80. Ashoka Swarga. | 123. Speaking against Sacred Places. |
| 38. Ketuloka. | 81. Náma Swarga. | 124. Tamishra Naraka. |
| 39. Yakshaloka. | 82. Bachana Dána. | 125. Speaking ill of Devotion. |
| 40. Gandnarbaloka. | 83. Hari's Service. | 126. Adhntámishra Naraka. |
| 41. Kinnaraloka. | 84. Máyá Swarga. | 127. Reproaching one's Father. |
| 42. Kuveraloka. | 85. A Gift of Fruits. | 128. Maháraurva Naraka. |
| 43. Varunaloka. | 86. Chitta Swarga. | |

Before we bring the subject of Hindu geography to a close, we think it desirable to take a cursory view of India, or Bhárata Varsha, of which the Puránas give a most splendid and minute, but by no means very correct, description. The first error which the Hindu geographers commit on this subject respects the form of India, which is, as we have previously seen, said to be that of the segment of a circle. The second is still more gross; for the Vishnu Purána makes it 9,000 yojanas, or 72,000 miles from north to south.

The main divisions of Bhárata Varsha are nine in number, viz. Indra Dwípa, Kaserumat, Támravarna, Várána, Gabhastímat, Kumárika, Naga, Sauniya and Chandra Dwípa. The first and the last of these divisions are, in general, called Gandharba Khanda, being supposed to be the abode of gods, with their usual retinue of heavenly musicians. Through the seven remaining divisions, seven rivers are said to flow. They have a common source in the lake, from which issues the Ganges. To the east flow Naliní, Pavaní and Hladíní; to the west, Sitá, Chakshú and Sindhu; and in the middle is the Bhagirathí. So says the Váyu Purána; but the others differ widely.

Besides these principal divisions of India, there are recorded a great number of smaller subdivisions, of which we mean to give the number only, not the names, which are too tedious to be mentioned. With regard to these minor sections of Bhárata Khanda, it is to be observed that they afford a remarkable instance of what we have repeatedly remarked, that the Hindu Shastras abound with names of places which are nowhere to be found. The following list will exhibit the truth of this assertion:—

	Divisions.	How many can be found.
In the centre of India	38	4
East	17	2
South-east	21	2
South	35	5
South-west	24	—
West	19	1
North-east	13	—
North	38	—
North west	23	—
TOTAL	228	14

Of the 228 divisions of India, which we read of in the *Márkandeya Purána*, we could find only 14 (a very insignificant minority indeed) to correspond with real places in the country; the rest have names, and names only.

Here we close our researches into the geography of the Hindus; enough has been said, we hope, to show the grossness of their errors on the subject. We have dwelt rather too long upon it; but we have done so for the purpose of pointing out the different *kinds* of errors into which the Hindu authors have fallen, as well as to show the peculiar features and tendencies of their character and genius. The remarks which we have made will be found to apply equally to other sciences known among the Hindus; on which, therefore, we shall try to be as brief as possible.

We next proceed to point out the errors of the Hindu *astronomy*. With regard to this most important branch of knowledge, a distinction should be made between their Puranic and scientific systems of astronomy. The scientific treatises of astronomy, called the Siddhantas, are so little known among the Hindus, that they can scarcely be regarded to form any part of the popular belief; to that system of astronomy, then, which is founded on the Puránas, as to that which alone is popularly believed, we direct our attention. How much Hinduism is in danger from the diffusion of such astronomical knowledge will be best understood from the following specimens.

We find the arrangement of the *solar* and *stellar systems*, thus described in the Vishnu, Padma,

129. Reviling the Saints.	146. Reviling Religion.	163. Bhutadraha Naraka.
130. Sukaramukha Naraka.	147. Shálapreta Naraka.	164. Reviling Men.
131. Reviling Hari.	148. Reviling Act of Merits.	165. The Hell of Hot Ground.
132. Suchimukha Naraka.	149. Tamradhara Naraka.	166. Reviling Brahmanas.
133. Absorption.	150. Reviling Yoga.	167. Dantasaka Naraka.
134. Reviling Yajna.	151. Chhuridhára Naraka.	168. Reviling Works of Merit.
135. Vishwabhojana Naraka.	152. Reviling Brahmá.	169. Sámali Naraka.
136. Reviling the Gods.	153. Chhurédhára Naraka.	170. Reviling the Heavens
137. Parjapat Naraka.	154. Reviling Shiva.	171. Adhomukha Naraka.
138. Reviling Acts of Charity.	155. Kálasutra Naraka.	172. Reviling the Fruits of Good Works.
139. Abatani Naraka.	156. Reviling virtuous Men.	173. The Hell of Worms.
140. Reviling Faith.	157. Maharaurava Naraka.	174. Reviling Caste.
141. Trishnabarta Naraka.	158. Reviling Vishnu.	175. Samasa Naraka.
142. Reviling Munis.	159. Taptabaitarani.	176. Māya Nindá.
143. Raurava Naraka.	160. Reviling the Wise.	177. The Hell of Fire.
144. Paranindá.	161. Vishta Naraka.	
145. Kumbhipáka Naraka.	162. Reviling the King.	

This list contains several repetitions, and differs from the fuller list of the Vishnu Purána. We give it as a curious illustration of living popular superstition.

Appendix G.

Padma, Kúrma and Váyu Puránas. The firmament, or the sphere of the sky called Bhuvarka, is said to be of the same extent, both in diameter and circumference, with the sphere of the earth, or Bhúrloka, which extends, with its oceans, mountains and rivers, as far as it is illuminated by the rays of the sun and moon. The Earth is supposed to be the centre of the system, around which revolve, in regular succession, the Sun, the Moon, the lunar constellations, Mercury, Venus, Mars, Jupiter, Saturn, the orbit of Ursa Major, and the Pole-star. The history of astronomy furnishes us with several erroneous systems, formed since the infancy of that science; but where can we find a system so absurd and extravagant as that framed by the inspired sages of Hindustan? Here the sun is placed nearest to the earth, and the moon is supposed to be higher than the sun! Of the constellations, some are placed lower than the orbit of Mercury, one is placed beyond the orbit of Saturn, and another at the farthest distance of all; while all these heavenly bodies are supposed to move round the earth, which is fixed in the centre!

With like absurdity, the solar orb is placed 100,000 yojanas, or 800,000 miles, from the earth; the space between them is the residence of the Siddhas, a race of demi-gods. The distance from the sun to the moon is equal to that of the sun from the earth, or 800,000 miles; at the same interval, above the moon, occurs the orbit of all the lunar mansions. 200,000 yojanas, or 1,600,000 miles above the lunar constellations, is the planet Budha (Mercury). Sukra (Venus) is at the same distance from Mercury, and Mangala or Angáraka (Mars) is as far above Venus. At the same distance, still ascending, is Vrihaspati (Jupiter), the priest of the gods; while Sani (Saturn) is as far from Jupiter, according to some, but, according to others, 250,000 yojanas from the same planet. Ursa Major (the sphere of the seven Rishis, or canonized saints), is 100,000 yojanas above Saturn; and, at a similar height above the seven Rishis, is Dhruva, the pole-star.

The Hindu sages, surely, while spinning out such theories of the heavens, never could have dreamed of the arrival of these wicked times, when men no longer make imagination the source of all science, but depend solely on actual observation and measurement,—or else they would never have run the risk of exposing themselves so egregiously.

But we are carried still higher in the Vishnu Purána. At the distance of 10,000,000 yojanas above Dhruva lies the sphere of the saints, or Mahar-loka, the inhabitants of which dwell in it throughout a Kalpa, or day of Brahma; at twice that distance is situated Janaloka, where the pure-minded sons of Brahmá reside. Rising still higher; at four times the distance between the two last, lies the Tapo-loka (the sphere of penance), inhabited by the deities called Vaibhrájas, who are unconsumable by fire; and at six times the distance, or 12 crores (120,000,000 yojanas), is situated the Satya-loka, the sphere of truth, the inhabitants of which never again know death.

Thus the Hindu astronomers, deeming it too great humiliation on their part to treat only of known heavenly bodies, have attempted very successfully to preserve their dignity by the invention of certain heavenly spheres, which no instrument, to whatever perfection it may be brought, can ever disclose.

The origin of the *planets*, according to the Puranic system, was as follows:—

In the first part (quarter) of the Treta Yuga, the daughters of Daksha were born, of whom he gave 27 to the moon; who became the 27 lunar asterisms. From this union, the Hindu astronomers have feigned the birth of four of the planets: Mercury is born of Rohini, hence he is called Robineya, after his mother; Maghá brought forth the beautiful planet Venus, otherwise called Maghaba; Ashádhá brought forth Mars, hence called Ashádhá-baba; and Jupiter, being born of Purvaphalguni, was called Purvaphalguni-baba. Saturn is supposed to have originated from the shadow of the earth at the time of the churning of the ocean, or the war between the gods and the giants. To the same period is assigned the birth of the moon, the account of which is too interesting to be omitted: "When they (the gods) heard the words of Náráyana, they all returned again to the work, and began to stir about with great force that butter of the ocean; when presently there arose from out of the troubled deep, first the moon, with a pleasing countenance, shining with ten thousand beams of gentle light. The moon, as swift as thought, instantly marched away towards the Devas, keeping in the path of the sun."

It should always be remembered, that of the fact that these planets are bodies composed of matter, and immensely large, they seem to have been quite ignorant; for nowhere in their writings do we find the least indication of such a supposition. They describe the planets as living beings, of a superior order to man, and sometimes rank them with the gods; at the same time they speak of them as orbs, each with its respective inhabitants—a mass of obscurity, which cannot be pierced through. We sought for the assistance of many pandits to make the matter plainer to us, but all of them signally failed.

The *sun*, in this system, is supposed to ride through the heavens on a most glorious car, drawn by seven white horses. The rays of light proceed neither from the chariot nor from the body of the sun, but from a most brilliant *mandala*,* or seat, that is placed within the car. This mandala, the seat of the sun, is circular; hence does he appear round to the sight of men. The sun is said to move round Meru, by which the alternate succession of day and night happens to the inhabitants of the terraqueous globe. His orbit is bounded by the Loká-loka mountains, which is the utmost limit of his declination, and beyond which he cannot pass. The purest rays of the sun, or more properly of its mandala, are not always emitted to terrestrial beings; since they sometimes pass through the medium of the body of

Aruna,

* A mandala is properly a diurnal revolution of the sun, or one degree nearly.

Aruna, the charioteer, who is fabled to sit in the front of the car wherein the father of Dharma, the sun, is seated in his majestic grandeur.

We cannot pass over this description of the sun without one or two observations. The sun, which is a vast material world, 1,380,000 times larger than our earth, is reduced to an insignificant car, with an imaginary being placed within it. The world-enlightening rays of the sun, which proceed from the luminous clouds by which it is surrounded, are attributed to a small shining plate, believed to be the seat of the regent of that luminary,—to which, again, a progressive motion is assigned, while, in truth, it is stationary. The Vedas are perhaps the best authority for Hindu Astronomy; in them, the sun is supposed to be born of fire, into which he *literally* enters, when setting, and from which he is actually reproduced every morning!

The description of the *moon* is, in many particulars, substantially the same as that given of the sun. The moon* is supposed to move round Meru on a splendid chariot, and his light emanates from a brilliant seat placed within his car. But there is one thing peculiar to the lunar orb: at the total wane of the moon, the Puránas describe him to be exactly above the sun, in a perpendicular line with that luminary, by which his light is prevented from descending to the earth. The different *phases* of the moon are attributed to a cause still more marvellous: this beautiful planet, on account of doing some wrong, was cursed by his father-in-law, which extremely grieved him; by the interposition of his wives, however, his father-in-law was disposed to withdraw his anathema; but as the word of such a great person can never be recalled, he mitigated the sentence, and addressed the moon in the following words: "Thou shalt not die, but shalt alternately increase and decrease in perpetual rotation." From that time, the moon can never be full but once in a month; and he must once be apparently dead in the same time, as a punishment for offending a superior. The Vedas again declare that "the moon is born of the sun." They add, that "the moon, at the conjunction, disappears within the sun;" on which the commentator makes the following remark: "The moon disappears within the sun at the conjunction; but is reproduced from the sun on the first day of each bright fortnight." Thus the Puránas place the moon, at the conjunction, directly above the sun, while the Vedas make him enter its orb.

The *fixed stars* are styled, in the Hindu Shastras, Nakshatra-loka, that is, a race of celestial beings, who are supposed to come down and be born again in human frames, after a fixed period of their airy residence. A fuller description of these luminaries will be given hereafter. The milky way, or galaxy, is termed a river, one of the *tridharas* of the Gunga, when she passes through heaven.

We have reserved, for the last, the theory of the Hindus respecting the *eclipses* of the sun and moon. The writers of the Puránas affirm, that a monster, or rather the severed head of a giant called *Ráhu*, now and then attempts to grasp the sun and moon in their orbits, on account of an old enmity that subsisted between them. This giant approaches, and threatens to devour them. He does not indeed venture to touch them, yet his enormous head intercepts their rays, and thereby produces that extraordinary phenomenon called an eclipse. The enmity between *Ráhu* on the one hand, and the sun and moon on the other, arose out of a singular event. It is thus described in the *Mahábhárata*, in the famous story of the churning of the ocean: "And it so fell out, that whilst the Suras were quenching their thirst for immortality, *Ráhu*, an Asura, assumed the form of a Sura, and began to drink also. The water had but reached his throat, when the sun and moon, in friendship to the Suras, discovered the deceit; and instantly *Náráyana* cut off his head, as he was drinking, with his splendid weapon *chakra*. And the gigantic head of the Asura, emblem of a mountain's summit, being thus separated from his body by the *chakra's* edge, bounded into the heavens with a dreadful cry; whilst his ponderous trunk fell, cleaving the ground asunder, and shaking the whole earth to its foundation, with all its islands, rocks and forests. And from that time the head of *Ráhu* resolved on eternal enmity, and continueth even unto this day, to strive at times to seize upon the sun and moon."

Let us turn now to the *Physical Geography* of the Hindus. Nothing can be more ridiculous for a man than to pretend to know every thing, while in truth he knows nothing: yet such has been the case with the philosophers of Hindustan. For instance, they notice several phenomena, which form the subjects of physical geography, and attempt to explain them; but their explanations are as far from the truth, as the North Pole is from the South. A few examples will be sufficient to show the extravagant and erroneous mode in which they account for some of the most familiar natural appearances.

Nothing perhaps is better calculated to show the wildness of fancy, in which they were accustomed to indulge, than the explanation which they give of the *tides* of the ocean: "The tides," say they, "began to flow and ebb at the time when the great ocean was churned by the united bands of the Gods and Asuras. Previous to this time, the ocean had been as tranquil as the surface of a lake, in the stillness and serenity of a mild summer evening. Now the Suras, being desirous to drink the water of immortality, applied to *Náráyana*, who directed them to churn the great ocean, in the following words: 'Let the ocean, as a pot of milk, be churned by the united labour of the Suras and Asuras; and, when the mighty waters have been stirred up, the Amrita shall be found.' The mighty mountain Mandara, which standeth 11,000 yojanas above the earth, and 11,000 more below its surface, was to serve for the churning stick; the lord of serpents, Ananta, was to be the rope; and Indra, the king of the gods, was to churn the ocean. But Indra, finding the mountain too heavy, said

* The moon is supposed, in the Hindu Shastras, to be of the male sex.

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said unto Kúrma Raja, the King of the Tortoises, upon the strand of the ocean: 'My Lord is able to be the supporter of this mountain.' The tortoise replied, 'Be it so;' and it was placed upon his back. So the mountain being set upon the back of the tortoise, the operation of churning the ocean was regularly begun. Now Kúrma Deva, being fatigued with the enormous weight of the mountain which whirled on his back, began to breathe fast; and the force of his breath was such, that at each expiration, the waters of the ocean rushed forward, and at each inspiration they rolled backwards; and in this manner, the tides began to flow and ebb in the ocean." The Pandit, from whom we received this information, being asked, "Whether the tortoise still continues to breathe, as the tides always rise and fall in regular succession?" replied "No; but the waters of the ocean at that time received such an impetus, that they still continue to do so; though the impulse, originally imparted to them by the breath of the tortoise, has long since ceased."

The cause stated in the Shastras for the rising and ebbing of the waters of the Ganges is quite in keeping with the foregoing account. The Ganges, it is said, advancing towards the ocean, becomes frightened, and flies back, through one hundred channels; and this exercise she continues, twice every day. It happens at a place called Purana Sagara.

The phenomena of *rain* are still more surprising. It is the unanimous voice of all the Shastras, that rain descends from the moon. On this subject, we can produce passages from the highest of the Hindu Shastras, the Vedas. For instance, it is said in the Rig Veda, and that in a manner the most explicit, that "rain is produced from the moon." In some other portions of the Hindu Shastras, the moon is described as the great Adhára, or repository of water. But this is not all. Not only is rain believed to fall from the moon, but, after falling on the ground, it is said to return or re-ascend to the same luminary. To support this curious opinion the Rig Veda thus states: "Rain having fallen, evaporates, and disappears within the moon." On which the commentator makes the following remark: "Rain enters the lunar orb, which consists of water, and, at a subsequent time, it is re-produced from the moon." The Puránas, which are more modern, supply an intermediate step. They say, that from the surface of the earth the waters rise first by the attraction of the sun, from which they are next drawn up to the moon. Thus, curiously enough, the moon, which is found by modern research to be probably without any water, is described by the sages of Hindustan as an orb full of that liquid.

Still more absurd is the account given of the mode in which rain is said to descend upon the earth. The Puránas maintain, that the clouds ascend one-third the height of Sumeru, or 200,000 miles high, and that they are full of small pores resembling sieves. Eight great elephants, called Dighastis, are said to sprinkle water on the clouds, which fall in drops through their numerous pores.* So erroneous, then, are the notions entertained by the Hindus on subjects which the mere use of their faculty of vision might have enabled them to understand. But their minds can never be satisfied with plain and simple facts. To say, "We see the rain fall from the clouds," is an assertion devoid of all attraction. So simple a statement could never captivate the native mind.

The most popular notion respecting the *seven-coloured bow* is, that it is a reflection of the great *Gandiva* of Rama, whence the name Rama Dhanika is derived. But in the Puránas it is described as the bow of Indra, brought out, now and then we suppose, to keep it clean from rust. The Pandits of the present day seem to be ashamed of such opinions, since many of them are found to give the English explanation of this phenomenon under a Hindu disguise. We ourselves met with a pandit of this sensible, but dishonest, class, who, to our great astonishment, said that the rainbow was occasioned by Jalaknana, or the reflection of the rays of the sun from the drops of rain.

The flashes of *lightning* are believed to be emanations of light from the brilliant person of a celestial nymph; who is fond of coming out to sport on the clouds at the time of rain. With respect to lightning, the Hindu sages give us the old story of the thunderbolts of Indra, the Indian Jupiter.

The *height of the atmosphere* is said to be indefinite, or in other words, it is believed to be as high as the firmament, by which the Hindus understand a fixed sphere, which, in common language, is the blue-coloured sky. See how many errors crowd into a single statement of the Shastras! The atmosphere, of which the mean height is only 45 miles above the surface of the earth, is believed to reach the regions of the fixed stars; the firmament, which is a mere apparent sphere, is supposed to be substantial and fixed; and the vulgar notion of the *blue* colour of the skies is entirely preserved. The motion in the atmosphere, or *wind*, is declared to be produced by the virtue of a certain inherent and occult quality which it possesses, and which imparts to it the tendency of always blowing in all directions. What a want of common observation is indicated here! Yet the Hindu writers would never confess their ignorance, but must give some reason for every phenomenon; so by pretending to be learned, they incur the additional charge of being dishonest and stupid.

For the phenomena of *earthquakes*, the Hindus give a reason quite consistent with their theory of the supporters of the earth. When Vásuki, the thousand-headed serpent, say they, or any of the Dighastis, become weary of bearing the enormous load of the earth, they change their position, by means of which is produced that extraordinary phenomenon called an earthquake.

The theory of *the falling stars* is pretty and poetical. These meteors are believed to be the

* This is rather the Puranic theory of dew. Rain is otherwise accounted for.

the same as the fixed stars, which are again supposed by some to be a race of celestial beings, called *Nakshatra Loka*; but by others they are conceived to be the spirits of the dead. These, when the term of their enjoying heaven is elapsed, descend to the world to take new births. In their way downwards they are known by the name of the falling stars. Those which fall in the evening are believed to live but for a short time in this world after their birth; those which fall in the advanced parts of the night are supposed to live long. Again, those which appear comparatively dim are said to be the spirits of the wicked; and those which are brilliant are the souls of virtuous men.

The *halos* of the sun and the moon are said to be occasioned by the assemblies of gods, held in their regions, for the purpose of consulting on affairs relating to the government of the world; and the profusion or scarcity of rain is believed to be the respective consequences of these circles round the sun and the moon.

Burning fountains are held peculiarly sacred by the Hindus, and are believed to be the favourite haunts of some of their chief gods. The flames that proceed from these curious fountains are taken for visible demonstrations of a Divine presence. Fire, they say, is the mouth of the gods, and, therefore, the issuing of fire from below the water is a sure indication of the gods protruding their tongues for food. Hence the Hindus are seen to throw plantains and other victuals into these fountains to satisfy the hunger of their gods.

The science of *chemistry* has always existed among the Hindus in a state extremely low and imperfect. Indeed in their hands it can never be said to have passed its infancy. The theory of the elements, and of their successive generation, is perhaps the only point in the chemistry of the Hindus which deserves attention.

The great Hindu chemical theory is in substance the same with that of the ancient philosophers of Greece and Rome. It inculcates the doctrine of *five* primary elements, namely, ether or vacuum, air, fire, water and earth, of which all objects, visible or invisible, are said to be made. Nothing can be more erroneous, as the modern discoveries in this science show, than the foregoing theory of simple substances; yet the Hindu philosophers pretend to account by it for all the phenomena of the material world. A single instance will be sufficient to show the arbitrary style in which the Hindus decide without inquiry. The human body is one of their favourite illustrations. The flesh and bones, they say, are composed of *earth*, and they will return to their kindred element after death. Hunger or appetite is the internal *fire*, by which food is consumed. *Water* is visibly seen in the watery secretions. The breath is the action of *air*, and the several cavities in the body, both external and internal, are *vacant* spaces. In a similar way they give us the analysis of all compound substances. Metals, stones, and, in short, all minerals and solid substances, are said to be formed of earth as their base, with a smaller proportion of each of the other four elements. All liquid, aeriform and igneous substances have water, air and fire for their respective bases. In this way all substances in nature, known or unknown, are exhausted. Thus fire, air, earth and water, each of which is a compound substance, are made first elements; and metals, which are all simple bodies, are believed to be compounded of several substances, while *all* bodies are reduced to five primary elements, into which they are not at all resolvable. The number of metals, according to some authorities, is eight only; but, according to others, a full hundred,—a remarkable instance of contradiction and error, both in one place. The most striking feature in the chemical system of the Hindus, however, is the mode in which the elements are said to be generated. Of the five elementary bodies, ether, air, fire, water and earth, each subsequent one is said to be produced in order from that which immediately precedes it. For example, from ether came air, from air fire, from fire water, and from water earth.

On this subject, we quote the institutes of Manu, as translated by Sir William Jones, and the Vedas. Thus says Manu. At the close of the first night of Brahma, "intellect, called into action by his will to create worlds, performed again the work of creation; and thence first emerges the subtle ether, to which philosophers ascribe the quality of conveying sound." A sounder philosophy has established that air is the great agent in the conveyance of sound. The Hindus, however, ignorant of this important fact, were obliged to fabricate an imaginary vehicle of sound, of the existence of which they had no proof. But if by ether they mean vacuum, they still go farther from the truth, for no sound can pass through a vacuum.

Equally fantastic is the opinion which the Hindus entertain of the origin and quality of air: "From ether, effecting a transmutation in form, springs the pure air, a vehicle of all scents; and air held to be endued with the quality of touch." On this obscure passage we quote the opinion of a learned author: "The word 'touch' here is ambiguous; it may mean either that air is tangible, or that it has the faculty, the sense of touch." The latter we suspect, is the meaning of the original; for we can hardly credit that so great a master of language as Sir William Jones would have explained a passage, which only meant that air is tangible, by so exceptionable a term as that it is endued with the quality of touch. We can with less difficulty suppose, from other instances, that he endeavoured to cloak a most absurd idea under an equivocal translation.

The following passage gives an account of light and heat: "Then from air, operating a change, rises light or fire, making objects visible, spreading bright rays; and it is declared to have the quality of figure." The Vedas add the proof of this extraordinary assertion: "Fire is born of air, for, urged with force by breath, it increases." It clearly appears from these several passages, that the explanations which proved satisfactory to the Hindu mind are merely such random guesses as would occur to the most ignorant, uncultivated and uninformed minds.

What is meant by the Hindu writers, when they affirm that fire, or light, has the quality
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of figure, we possess not sufficient genius to understand. Indeed, it seems impossible to attach any sense to it. Did they mean to express that fire, or light, has figure, or is itself a figured body? If so, we confess our utter incapacity to make anything of it. If by it they understand that fire, or, which with them is the same thing, light, is the *cause* of figure in all bodies, we have then an affirmation which is in perfect accordance with the mode of their philosophising on other operations of nature.

Their account of water and earth is equally absurd: "From light, a change being effected, comes water, with the quality of taste; and from water is deposited earth, with the quality of smell." Here we see the chain completed. As from ether arose air, so from air came light, from light water, and from water earth. Here it may very naturally be asked, what connexion is there between water and light, or between earth and water? But "connexion, reason, probability," says an eminent writer, "and nothing to do with the case. A theory of successive production struck the fancy of the writers, and all inquiry was out of question." Do the Hindu writers, then, give no proofs for the support of their statements? To say that they do not, would be perhaps bringing a charge to which they do not deserve to be exposed. Let us then see what reason they give for the assertion, that from fire proceeds water. "Why," says the Brahman, "does not water vanish in fire? if so, whence can it else come but from fire? A thing which, when disappearing, enters fire, must needs flow from the same thing, when it appears."

Having thus pointed out the errors in the speculations of the Hindus respecting the origin and qualities of the principal parts of inanimate nature, we annex here a specimen of their ideas concerning one department of animated being. "From hot moisture," says the same great Hindu law-giver, "are born biting gnats, lice, and common fleas; these, and whatever is of the same class, are produced by heat." Though this is an idea natural enough to strike the fancy of an untutored observer, yet this can in no way plead for the absurdity contained in the supposition. That cranes propagate without the male, another assertion of the Vedas, is simply another absurdity.

On the science of *Botany*, we have scarcely been able to gather anything from the Shastras worth offering to the public. Of all the Pandits whom we have consulted, not one was found able to shed any light on the subject. Instead of offering, therefore, our individual opinion, we insert that of a most industrious explorer of the Sanskrit literature. Mr. Wilford, in his essay on Egypt and the Nile, contained in the 3d vol. of the Asiatic Researches, makes the following remark:—"The Hindus were superficial botanists, and gave the same appellation to plants of different classes."

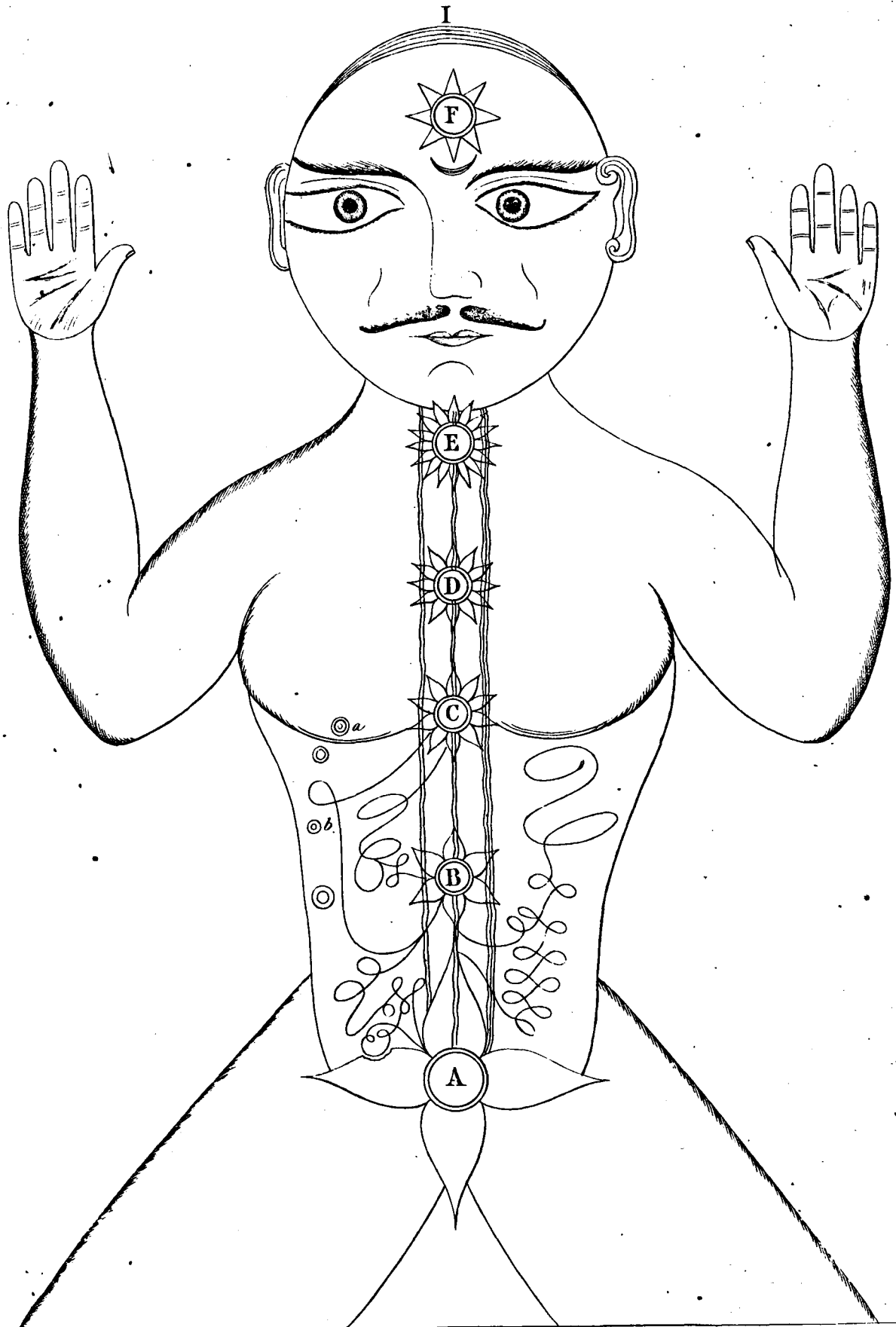
Before we leave the subject in this poor state, we propose to take notice of some particular trees, the descriptions of which are given in the Puránas. In conformity with the custom we have so often noticed, the Hindu botanists—if they at all deserve that name—divide all plants into two great classes, the *common* and the *uncommon*. In the former class, they could discover nothing sufficient to interest their minds; but of the latter class, of which there are only four specimens, they have drawn a most splendid picture. Thus they go on:—"There are four large trees, each with as many roots and branches, with a thousand smaller ones, all beautiful, and with flowers; these trees are the largest in the Dwípas. On the summit of Mandara is a beautiful Kadamba tree; its fruit is like a great water-pot, with flowers with open calices. Its fragrance is felt one thousand yojanas above, and all round. The Jambu tree, most beautiful, is on the south of the mountain of Meru, the fruits of which are Amrita Kalpani (or like nectar). On the Vípula mountains, toward the west, is the Plaksha tree; from this flag-like tree, or Ketu, the country is called Ketumala. On Suparswa, in the north, on its summit is a large tree, the Nyagrodha;* its large branches and their circumference extend many yojanas all round." In this description we find a number of most fantastic notions: to flowers is ascribed a fragrance that can be felt 1,000 yojanas all round; a tree said to be so enormously large as to occupy several yojanas; and to fruits is attributed the taste of the water of immortality. The artificial arrangement, also, as opposed to what is natural, of the four trees, each having four roots and as many great branches, cannot escape notice. We conclude with our own firm belief, that these trees as really exist as the mountains Mandara, Meru and others, on which they are said to stand.

It would, indeed, excite the surprise of our readers to hear that the Hindus, who would not even touch a dead body, much less dissect it, should possess any *anatomical* knowledge at all. But when we remember that the Hindu authors make their own imagination the inexhaustible mine of information on all subjects, we cease to wonder at the announcement of their having handled the science of the human body. From the Vedas and the Puránas, however, we receive nothing but some scattered notices of some of the functions of the animal frame, such as the processes of digestion, assimilation, respiration, &c., which are too short and uninteresting to call for any particular attention. It is the Tantras that furnish us with some extraordinary pieces of information concerning the human body. To these, therefore, we shall first direct our attention.

But before we enter upon the proposed task, it is necessary to observe, that of all the Hindu Shastras now extant, the Tantras lie in the greatest obscurity; this is owing partly to the secret and impure nature of the rites which they teach, and partly to the wide spread of the Puranic systems, which in this country have nearly eclipsed every other branch of the Hindu religion. The Pandits of our country are for the most part either ignorant of this department of Hinduism altogether, or they observe that secrecy which its doctrines require from

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Plate III.



from them. Hence we have been enabled to do nothing more than to collect the leading points of two great theories of the human frame from the two annexed Maps, with the assistance of a learned Pandit. These theories, as exemplified by the Maps, are as famous for their novelty as for their extravagance.

Before proceeding further, we shall give a brief account of these two most curious drawings of the interior of the human body: we say *interior*, for at first sight they do not appear so to be. We propose to do so on account of their scarcity in this country. All the Pandits to whom they were shown were equally startled at the sight; and after reading them a little, exclaimed, "Oh, you have exposed the most secret parts of our Shastras! we have never seen such things before; better keep them to yourself, and do not show them to the public." On being asked why they required such privacy, they answered, "Because these two maps, as we see by reading them, exhibit the theories on which all the *Bijmantras*, or the principal incantations, are founded;" and they pointed out some of the Mantras on the maps, requesting us at the same time to beware of pronouncing them, on account of our being by caste a Sudra. The history of the maps is as follows: the late Babu Gunga Gobinda Singha, a wealthy native, residing in a village near Múrsheadabad, spent the greater part of his fortune in making researches into the Hindu Shastras. Not satisfied with the Pandits of his own village, he came to reside in Nuddea, the famous seat of Sanskrit learning in Bengal; by the assistance of the Nuddea Adhyápakas, he was enabled to drink deep at the fountain of Sanskrit lore; but after a time he found their knowledge too shallow to serve all his purposes. Hence he invited several Pandits from the Upper Provinces, the original seat of Hinduism. It was by a set of these Pandits, known by the name of Daudus, that the originals of these two maps were drawn, according to the principles of the Tantras, expressly for the use of their employer. A few months ago these originals fell into the hands of a native gentleman of our quarter, also a very diligent explorer of the Hindu Shastras, who gave them to us for inspection; we caused them to be copied by a Brahman; and these copies we now present to our readers, rather as specimens of the wisdom of the Hindus on anatomical subjects, and of the most hidden parts of their Shastras, than for anything interesting in themselves.

Now it may be asked what do these two theories of the human body treat of? Do they treat of the bones, muscles, arteries, veins, nerves and ligaments? Do they describe the several organs of the human body, external and internal, such as the eye, the ear, the nose, the lungs, the stomach, the liver, the intestines, &c.? No! These are common-place things, and therefore they are left to the observation of the vulgar. The Tantric theory, on which the well-known *yoga*, called *Shat-chakra-bheda* is founded, supposes the existence of six main internal organs, called *Chakras* or *Padmas*, all having a general resemblance to that famous flower, the lotus. These are placed one above the other, and connected by three imaginary chains, the emblems of the Ganges, the Jumna and the Saraswati. Here we take only a cursory view, referring to Plate III. and the *note*, for a more minute detail of the theory. The first *Chakra* (A), called *Muládhára Chakra*, has four petals, and is placed in the pelvic cavity. The second (B), called *Linga Chakra*, is said to have six petals, and supposed to be in the middle of the intestines. The *Chakra* (C), placed under the navel, is called the *Nábi Chakra*, and has 10 petals. The fourth *Chakra* (D), seated at the heart, and containing 12 petals, is called the *Hrit Padma*. That placed in the thoracic cavity (E), containing 16 petals, is known by the name of *Kantha Chakra*. The sixth or last *Chakra* (F), is seated in the forehead, and called the *Atma Chakra*. The small circle marked (a), is the seat of the moon in the navel, and that marked (b), is the seat of the sun.*

Such

* We have been favoured by a friend with the following literal translation of all the writing on the original drawing, of which Plate III. is a copy. It gives a full explanation of this really curious sketch:—

1. After the perforation of the six wheels (the mantra is) *shwetang o mahashetang*; after that (it is) *kuluka*; after that the real work of *jap* (or repeating the name of some deity).

2. While contemplating form, taste, smell, touch, &c., the establishment of these by meditation is effected.

F. In the brow is the *atma chakra* (wheel of the soul); in that locality are (two petals designated by) two letters *ka* and *ksha*, of golden colour. There flow the three streams *Ganga*, *Jamuna* and *Saraswati*.

E. The *kantha chakra* (wheel of the throat) has 16 petals, and is like a white water lily. The (presiding deities) are *Mahadeva* (Shiva), *Bhagavati* and *Shakti*. The petals are designated by the 16 vowels having the *chandrabinda* attached to each, viz. *ang, áng, ing, úng, ring, ling, éng, aing, ong, aung, ang, angh*. Its corresponding *mantras* are *kurchchah, máyá*.

D. The *Hritpadma*, or water lily in the region of the heart, has 12 petals, and is of blue colour. The presiding deities are *Bhagaván* (*Vishnu*), *Lakshmi*, *Shakti*. In the hand of *Bhagaván* are the *shangkha*, the *chakra*, the *gadás* and the *padma* (the conch, the discus, the mace, the water lily). The corresponding *mantras* are *Kámo* and *Lakshmi*. The (petals are designated by) 12 letters, from *ka* to *tha* inclusive, viz., *ka, kha, ga, gha, gna, cha, chha, ja, jha, gna, ta, tha*.

C. The *nábi chakra*, or wheel of the navel, has 10 petals, and is of red colour. Its petals are designated by 10 letters, from *da* to *pha* inclusive, viz., *da, dha, ána, ta, tha, da, dha, na, pa, pha*. The presiding deity is *Bramha*, and the *mantra* is *chamiti bijang*. There is the position of the moon and others, as it is said.

Beside the navel is the moon, beside the moon the Lord of day.

Beside whom flows the air, and in front of the air is the place of the mind.

B. The *Linga chakra* has six petals designated by six letters, from *ba* to *la* inclusive, viz., *ba, bha, ma, ya, ra, la*. The presiding deity is *Kandarpa*, without bodily form. The corresponding *mantra*, *káma-bijang*. There are 108 *japs*.

A. The lowest *chakra* has four petals designated by the four letters from *wa* to *sa* inclusive, viz., *wa, sha, sha, sa*. Its face looks upward. The presiding deities are *Maha Vishnu* and *Ganesha*. In this place *Shakti* has a spiral form, and is resplendent as *Bramha*. It encircles two and a half times.

In the posterior region of *Meru*, on whose head are the moon and sun (in the region of the spine, on which is supported the head, containing the two eyes), are the left, the right, and middle *naris* (veins or arteries). On the left are the *Shiba*-arteries, resembling fire. On the right are the *Vishnu*-arteries, resembling sunshine.

Appendix G.

Such are the main outlines of the first of the two great theories of the human frame, according to the Hindu Shastras. With regard to the six Chakras or Padmas, it should be remarked, that they are even to this day believed really to exist within the body of every individual. What then are we to think of those who could believe such absurdities? We have already had the Vedas, and the Puránas, and now we have the Tantras before us. We find them all much alike; imagination is the foundation of them all, and truth has little share in any. It would be idle waste of time to point out the errors and absurdities contained in this theory; but such is the obstinacy with which the Hindus adhere to these erroneous notions, that even when we show them, by actual dissection, the non-existence of the imaginary Chakras in the human body, they will rather have recourse to excuses revolting to common sense, than acknowledge the evidence of their own eyes. They say, with a shamelessness unparalleled, that these Padmas exist as long as a man lives, but disappear the moment he dies. Those who will not believe their own senses, what can be said by us to convince them?

The second theory, which is a mixture both of anatomy and phrenology, is still more grand. Its main doctrine is, that the seats of all mental faculties, passions and feelings are within the great trunk of the body; and that each of the faculties and passions has its respective material organ by which its function is carried on; so that the brain, which is the real seat of all the mental faculties, is altogether put out of the question. Here, therefore, we have a sort of compound absurdity. In the first place all the mental functions are made the result of matter, for material organs are assigned to them; and in the second place, not one of these organs is placed in the head. This latter circumstance does strongly incline us to believe that the ancient anatomists of Hindustan possessed no brain at all. It is not our business to refute, in this place, the doctrine of Materialism; allowing it to be true, the absurdity of the theory is not in the least diminished.

But this is not all. In the middle of the lowest extremity of the trunk of the body is placed a tortoise (A), as will be seen by referring to Plate II. Above this, we see a small serpent (B), the representation of the great Ananta. Above this is a Chakra (C) of four petals, called the Adhára Chakra, the seat of Ganesha. Then in regular gradation, one rising above the other, we have the following wonderful objects: (D), the Adhishtán Chakra of six petals, the seat of Brahmá; (E), the navel, like the Roman figure XX; (F), the gastric fire; (G), the Padma, called Manipura, where Vishnu is said to reside; (H), the Mánasha Chakra, the seat of the mind; (I), the Anáhata Chakra, the place of Shiva; (J), the Bishunda Chakra, the seat of life; and (K), the Triganti, three small circles, the meaning of which we do not know. In the head, under the eyes, are the Agyankhya Chakra on the right, and Balaban Chakra on the left side; and in the forehead is placed the king of the birds, the Goose (L). Within the cranium is the Karpara Chakra, at the top of which is the Brahma-Randra, the passage through which the souls of virtuous men are said to ascend to heaven. All these unheard of and unseen objects, the tortoise, the serpent, the gastric fire, the Chakras, the goose, are believed *literally* to exist within the human body, of which we have received several testimonies from the mouths of the Brahmans. If this be not fanaticism, carried almost to insanity, we know not anything in the world more appropriately deserving the name.

As for the internal organs, by which the faculties of the mind are said to be manifested, we give here a translation of their names, referring to Plate II. for the corresponding numbers:—

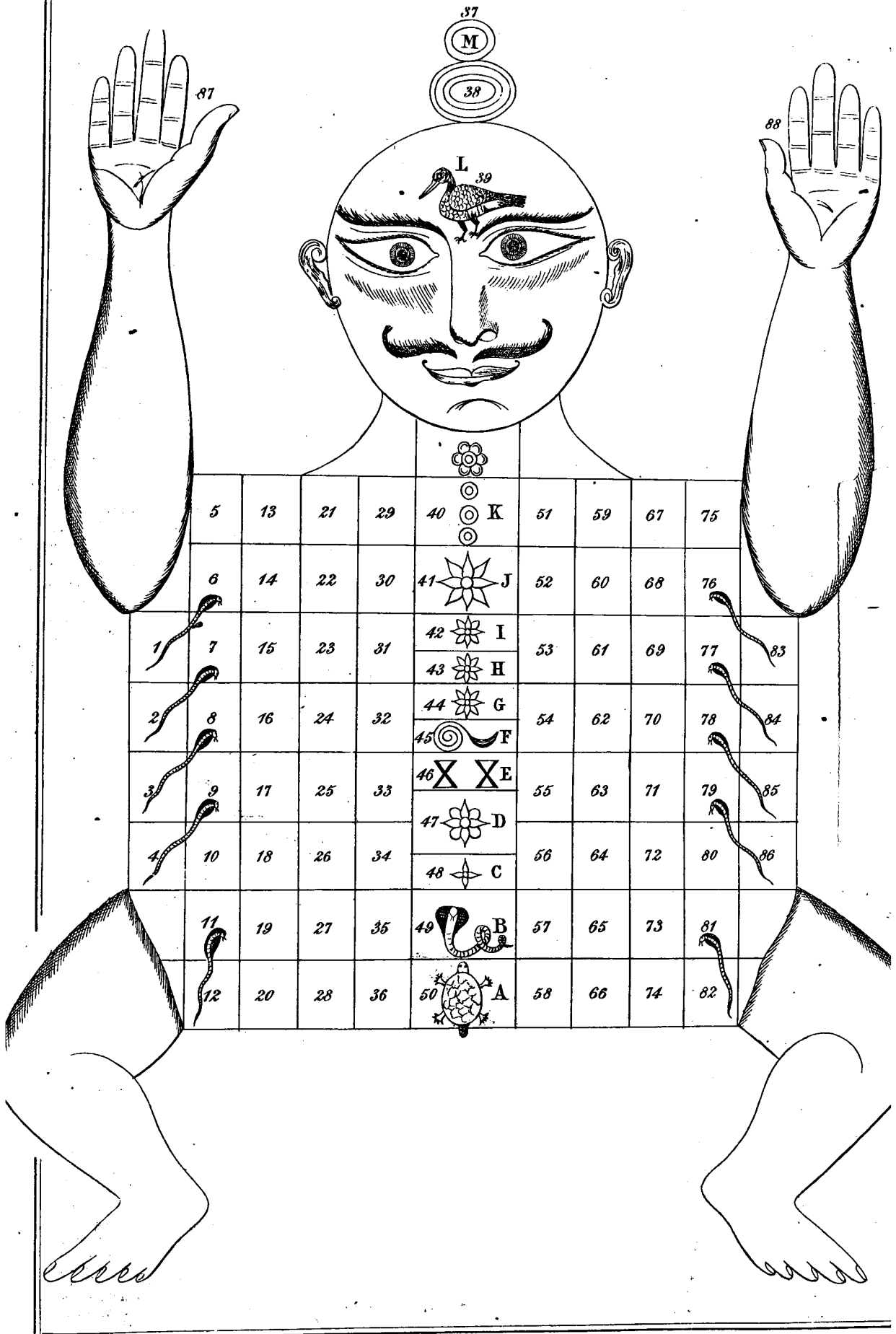
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| 1. Covetousness. | 19. The place of the mind. |
| 2. Envy. | 20. Fire. |
| 3. Wickedness. | 21. The state of profound sleep. |
| 4. Irreligion, or Impiety. | 22. Passion. |
| 5. The waking state. | 23. The vowel u. |
| 6. The faculty leading to seek the Supreme Being, or Spirituality. | 24. Vishnu. |
| 7. Compassion. | 25. False ostentation of wisdom. |
| 8. Good sense. | 26. Attention. |
| 9. The love of one's own religion. | 27. The place of intelligence. |
| 10. The mind. | 28. Water. |
| 11. Religious penance. | 29. Orjya. |
| 12. Anger. | 30. Ignorance, or darkness. |
| 13. The dreaming state. | 31. The letter m. |
| 14. Goodness. | 32. Shiva. |
| 15. The vowel a. | 33. False ostentation of bodily accomplishments. |
| 16. Bramha. | 34. Egotism. |
| 17. Pedantry. | 35. The place of life. |
| 18. Intelligence. | 36. The air. |

37. Bramha

In the middle are the Bramha-arteries, of excessive splendour. As regards the rules for performing the *six works* (which are effected by the recital of magical texts, viz., killing, infatuating, enthraling, expelling, exciting animosity and privation of faculties), and other similar performances,—by the left (the Shiba-arteries) may be effected, *killing, disease, the destruction of enemies, expelling, deprivation of faculties* and the *katha yoga* and other acts of austerity, by which victory over the senses is obtained; by the right (the Vishnu-arteries) *subjection to control*, and every species of work can be effected; by the middle (or Brahma-arteries) everything mentioned above can be effected; and by the middle one of the Bramha-arteries can be attained the perfection of intellect. The middle arteries are of a white colour; the left and right are red.

Plate II.

[To face page 472.]



Lith.

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|---------------------------------------|---|
| 37. Bramha randra. | 63. Obesity. |
| 38. Karpara Chakra. | 64. Misery. |
| 39. The goose. | 65. The enjoyment of imaginary objects. |
| 40. Triganti. | 66. The state of a mendicant. |
| 41. Bishunda Chakra. | 67. Sárúpya. |
| 42. Anáhata Chakra. | 68. Tatpada. |
| 43. Manashà Chakra. | 69. The belly. |
| 44. Mani pura. | 70. Old age. |
| 45. Gastric fire. | 71. Káranadeha. |
| 46. The navel. | 72. Birth. |
| 47. Adhishtán Chakra. | 73. The enjoyment of optional objects. |
| 48. Adhára Chakra. | 74. Brahmáchari. |
| 49. The endless serpent, Ananta. | 75. Sayujya. |
| 50. The tortoise. | 76. Devotedness. |
| 51. Sálókya. | 77. Useful knowledge. |
| 52. Sohāngpada. | 78. Wisdom. |
| 53. Múrdhni. | 79. Discrimination. |
| 54. State of childhood. | 80. Death. |
| 55. Leanness of body. | 81. Charitableness. |
| 56. Happiness. | 82. Pride. |
| 57. The enjoyment of visible objects. | 83. Ignorance. |
| 58. The family state. | 84. Want of knowledge. |
| 59. Sámípya. | 85. Self-conceitedness. |
| 60. Tangpada. | 86. The habit of reproaching. |
| 61. The heart. | 87. The fruits of virtue. |
| 62. The state of youthfulness. | 88. The fruits of vice. |

Appendix G

Having taken this brief view of the two main anatomical theories contained in the Tantras, we next turn our attention to some isolated notices on the same subject, found in the Vedas.

The Vedas maintain that in the heart of every person there is a corporeal being, of the size of the thumb, called *Linga Sharira*; this is the whole man in miniature, and at death goes out through an artery, called *Shusamna*. The Vedantists try to evade the absurdity of supposing the existence of this *little man* in the heart of every body, and, to escape detection from actual dissection, they assert that it does not remain in its place after death—a sophistry too common among the Hindus, who always attempt to explain one absurd supposition by another; yet they have every reason to say that the existence of the *Linga Sharira* is as true as the *Chakras*, the tortoise and the serpent.

Moreover, the Vedanta Sutras say, "A hundred and one arteries issue from the heart, one of which passes to the crown of the head." Nothing can be more flatly contradictory to truth and observation. Let the Vedantist but once enter the dissecting room of the medical college, and there he will find a practical refutation of his opinion. We see only two arteries, the great aorta and the pulmonary artery, issuing from the heart; by the former, and its ramifications, the blood is conveyed to the extremities of the body; by the latter, and its branches, it is carried over the lungs, that it may be aerated or purified in that organ. Besides, instead of one artery, several are known to enter the crown of the head.

The Vedanta Sutras furnish as with some further notices on two very important functions of the animal frame, the processes of assimilation and respiration. "When nourishment," say they, "is received into the corporeal frame; it undergoes a threefold distribution, according to its fineness or coarseness. Corn, and other terrene food, becomes flesh; but the coarser portion is ejected, and the finer nourishes the mental organs. Water is converted into blood; the coarser part is ejected as urine. Oil, and other combustible substances, deemed igneous, become marrow; the coarser part is deposited as bone, and the finer supplies the faculty of speech." (Brahmá Sutra, 2. 4 § 9.)

From this physiological extract, it sufficiently appears how much the sages of Hindustan rely merely on external appearances, and draw their inferences from these alone. It contains nothing more than such easy guesses as would occur to the most vulgar and untutored mind: solid food is turned into thick flesh, water into liquid blood, and oil into the greasy substance, marrow. Is not this natural enough to strike the fancy of the most ignorant and careless observer?

But natural as it is, there is not the least trace of truth in it. Whatever substances are taken into the stomach, they are all dissolved by the action of the gastric juice, and converted into one uniform pulpy mass, called chyme. Here, we may as well remark, that there is no such thing as fire in the stomach. What the Hindus erroneously take for fire, is in reality the gastric juice, which is secreted from various small glands placed between the coats of the stomach. Chyme next passes through the pylorus into the intestines, where, after undergoing some changes by the action of the bile and the pancreatic juice, it becomes capable of affording a fluid, somewhat resembling milk in appearance, called chyle, which is, in fact, the real blood. This fluid, after several processes, becomes red blood, which supplies nourishment to *all* the parts of the animal frame. Thus we see the error of the Vedantists, who suppose different kinds of substances to nourish different parts of the body. What they mean, when they declare that the finer particles of water and oil severally support the breath and the faculty of speech, it is impossible to say. It is, however, an affirmation which, notwithstanding the absurdity it implies, "is in exact harmony with

Appendix G. the mode of guessing at the operations of nature, admired as philosophy among the Hindus."

There is another point in the physiology of the Vedas that deserves some attention: it respects the process of respiration. The account is as follows:—"Respiration" is a vital act, and comprehends five such. 1st, Respiration, or an act operating upwards. 2d. Inspiration, one operating downwards. 3d. A vigorous action, which is a mean between the foregoing two. 4th. Expiration, or passage upwards. 5th. Digestion, or circulation of nutriment throughout the corporeal frame." Numerous are the errors contained in this account of the process of respiration, of which we shall mark only one or two. Respiration is confined only to the action of the lungs, and has no connexion whatever with any other functions of the internal organs. But the Hindu philosophers would make it a compound process, consisting of different operations, which have no connexion with one another. But the grossest of all the errors committed by them on the subject is the supposition by which the processes of digestion and the circulation of nutriment are reckoned as parts of the action of respiration. We need not, however, dwell any longer on this point. If the opinions of the Hindus are found to be erroneous on subjects which a mere child can understand, how can we expect them to be accurate in describing such a difficult process as respiration?

Here we bring our subject to a close. We have examined in order the Geography, Astronomy, Chemistry, Botany, Anatomy and Physiology of the Hindus, and we have found them abounding in errors of every description. We have not even met with any isolated point belonging to any of these sciences, as treated among the Hindus, which is altogether free from mistake. Now, we turn against the defenders of Hinduism, the Brahmans and others who so strenuously uphold that system, and ask them, do they know what they are doing? "What!" they reply; "we are doing nothing, but maintaining the Shastras of our forefathers, and defending our own faith." "And in so doing," we say, "you are fighting against truth, and heaping on your heads the responsibility of corrupting the minds of your children and your fellow-creatures, by leading them in the dark, and storing their minds with nothing but errors and falsehood."

Again we ask them, "Is this the boasted religion of their forefathers? Is this the best of all creeds in the world? Is this the faith, every part of which is said to be received by inspiration of Heaven?" It will not do now to say to us, "What do you know of the Hindu religion that you come to decide upon its merits?" Though we may not be able to understand your dark metaphysics, your intricate logic, and your obscure religious dogmas, yet we have discovered in your religion many things which can be brought down to the level of the understanding of a mere boy. Your Shastras interfere with scientific subjects, of which we possess the best knowledge, and in these we find them blunder in a most ridiculous manner. We take not your metaphysics, or logic, or religious doctrines, but your science only, to falsify your religion, and lay the axe to the root of its claim to divine origin.

We may now perceive the policy of the Hindu sages in having prohibited all men, except the Brahmans, the brothers of the same fraternity, from reading the Shastras. The door was kept close shut, lest LIGHT should enter in and discover what is within the closet. But the bar is broken, and we have got into the room. The golden days of the Brahmans have passed away. Hindus have now begun to think for themselves. The sun of knowledge has begun to shine over the night-brooding soil of Hindustan. Light has begun to enter into the minds of her children. Neither the Brahmans nor their Shastras are now held peculiarly sacred. Men have begun to ask for evidence. What is then to become of its defenders—of the Hindu religion itself? But we must stop here. All beyond is dark.

APPENDIX H.

(Referred to in the Evidence of the Rev. ALEXANDER DUFF, Quest. 6247, page 84.)

EXTRACTS from the MADRAS "CRESCENT," &c. &c. relative to the Value of Religious or Bible Instruction in Native Education.

From the MADRAS "CRESCENT," 13 December 1851.

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ONE of our members of Council is thought by the natives to be ill-disposed to the diffusion of European education among them, and so perhaps may be Sir Henry Pottinger, but his avowal has gone as far as that of Sir Henry Young, "the placing within the reach of the people the means of having their children taught the elements of knowledge and of morals."

He has not indeed encouraged the course of education pursued at the High School, neither have the Court of Directors; but those who have discouraged it the most are the natives themselves, all along, by declining to send their children in any respectable number; and latterly, by the few who are sent attempting to monopolize the instruction to the castles, and the extrusion of those who are without caste.

How

How far our Governor may be blameworthy for not having yet introduced the provincial schools, for that course of inferior instruction of which he has declared his approval, it is impossible for us to say: his hands may be tied up by orders from the Court of Directors, or he may not be cordially supported in the matter by his colleagues; one of whom, as we have remarked, is said to be adverse to the education of the masses; and another, probably, declines to interfere unless permission to read the Bible is made one of the regulations. To this permission we were opposed, when the Minute of Lord Tweeddale made it apparent that convertism was directly looked for as its contemplated and intended sequence, and while we thought it would have the effect of keeping away the scholars; but as the High School has not increased, but declined in number ever since the advent of Sir Henry Pottinger, whom no person will suspect of having missionary predilections; and as Mr. Anderson's schools, where the study of the Bible is compulsory, are unable to meet the eagerness of the natives for the attainment of western information, we no longer see any sufficient reason to oppose a measure which would conciliate the conscientious feelings of the honourable member last alluded to, and induce the many influential persons who have adopted the same opinion as himself to co-operate in the work which is certainly calculated to ameliorate the condition of the natives, but who, having shown such utter disregard to the education of the High School, whence the Bible has been sedulously excluded in compliance with their prejudices, have no longer any claim to consideration on the score of those prejudices, with regard to whatever system of instruction the Government may think it prudent to adopt, short of enforcing the study of the Scriptures with a view to their conversion.

From the MADRAS "ATHENÆUM," 15 December 1851.

If a cause which has been abandoned, and a belief which has been renounced within the last few days, by our cotemporary of the "Crescent," had never been taken up and avowed by him, a great deal of mischief and misconception might have been avoided. At the end of many years' energetic labour, he has given up the hope of defeating the efforts of his countrymen to truly enlighten the Hindus.

He has long been in the condition of a general without an army, a leader without any credentials from the party whom he claimed to represent; but how many, both in India and at home, were induced to believe that it was the "Hindus" and not the "Crescent" that held the missionaries in such intemperate abhorrence! We proclaimed, more than three years' since, the real character of the agitation against Bible teaching, that it had no basis in the national opinion, and now a frank admission of its hollowness is made to the world. The disgusted Hindoo is a myth, but his place is occupied by a disgusted European, who, sick of all creeds, and disliking all races of mankind, must needs take refuge in the "Eremit's cell," and become the Timon of the 19th century.

The "Crescent" may complain, with Kossuth, that he has been deserted by those whom he trusted, but we are unwilling that he should arrogate to himself the credit of conducting "the only paper," through whom the alleviation of their (*i. e.* the Hindus) trodden-down condition has found an advocacy in Madras.

If attempts to promote the material prosperity of the country, and to urge the Government to carry out plans of useful reform, have any thing to do with the labour in question, we think the honour may be divided at least with a couple of his cotemporaries.

From the MADRAS "SPECTATOR," 17 December 1851.

We are glad to see that the "Crescent," resting on the preference shown for missionary schools, has abandoned his opposition to the use of the Bible as a class-book, for those who are disposed to use it.

From the MADRAS "SPECTATOR," 24 December 1851.

THE progress of the Scottish Free Church Schools, as evinced by the statistics brought forward at their examination last week, is exceedingly satisfactory. It proves how untenable are the fears of those who dread converting influences on the natives of the country, and how safely the Bible may be brought into contact with the rising generation of the heathen, as a book of religious instruction.

While the Government High School, with all its official recommendations and prospects, numbers a handful of scholars scarcely increasing, the Free Church Seminaries boast of a roll which includes 2,300, and this prosperity is unaffected, at least permanently, by the missionary successes of the teachers. In former years we have had the pleasure of recording the encouraging experience of those agents with reference to male converts, and can now speak as favourably of their endeavour on behalf of female pupils.

Before June last, when several baptisms took place, the number of these was 160. After those events the withdrawals were so many that the attendance declined to 84, but the rise of scholars was so rapid that they now amount to 210. Indisputably, therefore, the missionary schools have grown in favour rather than diminished under the circumstances of conversion.

There are also other indications of the acceptance which they find among the heathen.

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We are told that natives come in to listen to the preaching in their own tongues, on the premises of the Free Church; that they show no repugnance to the instruction given, which is avowedly directed to their proselytism.

This is highly satisfactory. When scholars abound, notwithstanding that fact, it is clear that scriptural tuition creates no obstacle of moment, and that it may safely be introduced as a voluntary element into the Government school.

EXTRACT from REPORT to the AGRA GOVERNMENT, March 1844,
by H. C. TUCKER, Esq., C. S.

THE Bible is read (in the Juonpore Free School) at certain hours by such boys as are willing. Those who have scruples as to reading it sit down. It is *not* compulsory.

This appears to me the turning point of the system, which brings it within the scope of Government patronage. In directly missionary schools, when the perusal of the Bible is compulsory upon all the pupils, it may admit of a doubt how far Government ought to interfere. But when this is not the case, where it is entirely optional with the boys to read the Scriptures, and where a good secular education is given, I do not see why Government should not give some support to those who are working out its object, in the moral and intellectual improvement of the people. The *principle* is conceded by para. 7 of the letter of the Court of Directors, No. 3, dated February 23d, 1842, in which they say: "The Court considers the circumstances of Assam eminently favourable to the introduction of civilization and *religion*," and "do not think that in encouraging efforts for its accomplishment to the extent proposed ('a grant of land to the Moravian missionaries') the Government in any degree violates its engagement, actual or implied, to any class of its subjects. As far, therefore, as regards the consideration of the most effective means for extending civilization in Assam, the views of Mr. Robertson and Captain Jenkins have our entire concurrence." "We shall be prepared to sanction a grant of land of the description proposed, as an experimental trial." Still stronger precedents are supplied by the Cawnpore Free School, and Jye Nurain's school at Benares, which are supported mainly by Government, and yet carried on by clergymen on a strictly Christian basis. With reference to the latter admirable institution, the orders of Government, dated March 6th, 1819, were to the following effect: "The Governor-general in Council, approving the laudable objects of the institution, and 'anticipating the beneficial consequences which it is likely to produce, has resolved to afford public encouragement to the undertaking, by authorizing you to apply, on the behalf of Government, a monthly donation of Rs. 252. 12. towards the expenses of your school.'"

I would, therefore, respectfully beg to propose that 100 rupees per mensem, with any other assistance in books, apparatus, &c. &c. be granted by Government to the Juonpore Free School, on the following conditions:

- 1st.—That the study of the Bible, and direct Christian instruction, be limited to certain fixed hours.
- 2d.—That attendance upon such instruction be strictly voluntary, and dependent on the permission of the parent or guardian.
- 3d.—That Government have the power of inspection.

Hereafter, as the school improves in numbers, attainments and usefulness, the allowance may be increased.

The principle of AFFORDING CHRISTIAN INSTRUCTION DURING A FIXED PORTION OF EVERY DAY TO ALL WHO DO NOT OBJECT TO IT, involved in such a grant, is a deeply important one, and worthy of the most serious consideration. It appears to me just and equitable, and what a professedly Christian Government is bound to adopt. As bearing on the subject, I may mention, that Mr. Barron, M. P., states, that in the great model school at Frankfort-on-the-Maine, where both Protestants and Catholics are educated, the former are taught religion in the school at specified hours, and apart from the other children, who go to their own religious instructor three times a week.

Were the Bible admitted into all the Government Schools, but its perusal limited to the half hour previous to the general meeting of schools, and no boys admitted whose parents or guardians objected to their attendance, I do not think that either Hindoos or Mahomedans could reasonably object. Half an hour so spent every morning would give quite a different tone and character to our instructions, and obviate the reproach of irreligion to which they are now deservedly subject.

Such a Bible class should, perhaps, under present circumstances, be optional to the master, as well as to the scholars; as no good could be expected from Bible reading under a master whose heart was not in the work.

OPINION of J. KERR, Esq., Principal of the Government College, Húgly,
in his Account of Government Education, Bengal.

THE question of introducing the Bible as a class-book appears to me to turn upon another question, viz., whether such a measure would be acceptable, or at least not positively unacceptable, to the natives.

All that I have observed from personal intercourse with the students leads me to believe that the introduction of the Bible, in a quiet and unostentatious manner, would in the present day create very little alarm. The more intelligent students would view it with satisfaction, and welcome it as a new means of improvement.

But would not the parents be alarmed and dissatisfied? The parents, if left to themselves, would look on with a feeling of indifference. Few of them would be aware of the change, or feel any interest in it, unless pains were taken to excite their prejudices.

By introducing religious instruction, two objects would be gained, to which the Government might lend its support, without being blamed for an undue desire to propagate the Gospel. First, the students would be supplied with the means of forming a correct estimate of the Christian religion, which has exercised such an undeniable influence upon the progress of society. Secondly, the introduction of religious instruction in a suitable manner might be expected to improve the moral character of the students.

SIR EMERSON TENNENT, in his recent work on Christianity in Ceylon, in bearing testimony to the Tamul schools and boarding institutions of the American missionaries in Jaffna, clearly shows how little prejudice there is in the native mind against the study of the Bible.

"These," (Tamul schools, &c.) says he, "were begun in 1830, and it is evidence sufficient of the influence which had been already attained by them, and of the appreciation in which their labours were held by the people, that they found themselves in a position not only to enforce the payment of an annual fee from the pupils in their English schools, but to maintain, with a firm hand, but without any discouragement or diminution of their numbers, a discipline which is essentially and avowedly Christian. No profession of Christianity is required as a preliminary to admission; but once enrolled as a scholar, the little Hindu must show such an outward respect for the religion to whose charities he is so deeply indebted, as to lay aside for the moment the distinguishing symbols of his own idolatry. He is not permitted to enter with the mark of ashes on his forehead; and every pupil, whether heathen or converted, is obliged not only to attend public worship on the Sabbath, but to join in the daily reading of the Scriptures, and the study of the first principles of Christianity.

"Strange as it may seem, their parents entertain no apprehensions of this course, and they urge no objection to the rule. And it is a fact suggestive of curious speculation as to the genius and character of this anomalous people, that in a heathen school, recently established by Brahmans, in the vicinity of Jaffna, the Hindu community actually compelled those who conducted it to introduce the reading of the Bible as an indispensable portion of the ordinary course of instruction."

FROM A CORRESPONDENT AT MADRAS.

Madras, July 1852.

I AM anxious that you should be fully apprised of all that is going on here in the question of education. I will tell you briefly how the question now stands. It is proposed, as right in principle, that the Government should aid private institutions, giving religious instruction or not. It is submitted further to the Court, that the Government should make grants in aid to missionary schools giving a superior secular education, such as the Government would give.

Further, the Board of Governors of the Madras University are prepared to establish an optional Bible class: Mr. ——— has retired on this ground, and the Government has accepted his resignation from the Presidency of the Board. This settles the question, so far as this Presidency is concerned, for he is the representative of the old opinions; and the Board by whom he is out-voted is the only one which could be found to act with him, and there is no "saint" upon it, but one, of the East India community among them.

Further, it is not so clear that the Government is prepared to support and apply its funds to education, though superior, where the little that is useful is mixed up with very much that is otherwise; *e. g.* the Nowaub proposed to establish, at his own expense, a school, to give a superior, but purely Mahomedan education, and asked the aid of Government: it is declined.

From this you will see we are here in advance of your proposals, and I would earnestly advise that you do not bring us down to the level of Bombay or Calcutta views. Sir Henry Pottinger has originated and proposed every point but the Bible class, and he will sanction that; and surely he is not chargeable with religious enthusiasm. The real point about him, is, that he knows the native mind thoroughly; and knows well, therefore, that all the objections urged, and supposed to be against Bible instruction, are not native, but European prejudices and figments.

This progress with us is now in our records, which must be in England three or four months hence.

We stand chiefly in fear of prejudices reigning at the Board of Control, and it is to that quarter you should direct your attention, that we may not be thrown back by Anglo-Indians of a generation back; and ask the good folks to let us follow out, at Madras, our plans, though they may not be suited to the Calcutta baboos and the Parsee community.

I think you would do well to advert to Lord Hardinge's Order, of 10th October 1844, suppressed practically by the Council of Education in Calcutta; and do not overlook schools

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for the females; for which the Government make no provision, but private Christian schools do. For if the women of the country are left in Asiatic ignorance, do they think the country can advance in the social position? If the female mind is untouched, the country must remain semi-barbarous, as the rest of Asia; and can the woman of India be raised to her just, social position and elevation as woman, by science and Shakspeare, and the course of instruction followed in the Bengal Institutions? Assuredly not. What, then, is proposed to be done for them? Again, is caste and class-exclusiveness to be put down by scientific and literary attainments? They can only do so, as they tend to un-Hindooize, if I may use the term; and what is this but to strike at the religion of the people, and to leave them sceptics and heartless infidels? They must be this, or Hindoo caste remains in all its force; and whence can there be national and social progress if caste remain?

EXTRACT LETTER from a Gentleman high in the Madras Civil Service.

BUT now I come to another and the most important point. The present system of Government education shuts out the truths of the Bible, and practically proscribes the New Testament and the light of God's truth from ever penetrating a Government institution. By its instruction in Western learning, the present Government education uproots to the very core Hinduism and every faith from the human heart, and leaves the highly-educated man without one restraint of conscience, or a knowledge of true morality: it leaves him without a guide for his moral nature; and, in reality, he is as uninformed of, and as uninfluenced by, truth, as far as his moral duties and obligations are concerned, as the least educated and darkest amongst his countrymen. And what is this but to half educate a man, if his intellect alone is cultivated and his moral character uncultivated? What is the tendency of such an education? Blink at it as we will, its tendency is to make men, as the Duke of Wellington forcibly expressed it, "Clever devils."

But thus, whilst I entirely condemn a system which proscribes, as the only book not to be tolerated in a Government institution, the Bible, I do as fully and heartily condemn any coercion of the Hindu or Mahomedan conscience. My view is, that the Government should leave it perfectly optional with every scholar to read the Bible or not, as he chooses; but for a Christian Government to overthrow the faith of the Hindu and Mahomedan by Western science and literature, and then place its brand upon the Bible as a proscribed book, is, I think, at once a grievous error—a gross injustice to this people, as well as an opprobrium to Christianity.

Let the statements of Lord Tweeddale's minute on the subject be met one by one, and then overthrow it: it has been assailed through thick and thin; but that is a matter of course: no truth but must go through this, if it is to stand at all, and put down error and old prejudices, which, as you know, has upheld and patronized for years, polluting Hinduism with caste and all its debasing influences.

SIR HENRY POTTINGER'S Opinion respecting the value of the Bible in Native Education.

HIS Excellency the Governor, in January 1853, after distributing with great kindness the prizes to the deserving pupils of the Free Church Institution, in the various classes, spoke as follows:—

"Pupils and Boys,—From what I had formerly heard, I will not deny that I came here with somewhat high expectations; these, I am bound to add, have been more than exceeded. I am not only gratified, I am surprised, by what I have now heard. Such an education I was not prepared to meet with in any school of this land. I congratulate Mr. Anderson and his coadjutors on their success. I rejoice to learn from Mr. Anderson's communications about the branch schools, that the Bible and other good books are not only well but enthusiastically received in various parts of this Presidency. I rejoice that you have been taught the Bible; prize it above all other books: I trust you will continue to study it, for this is *the best book to show you the path of life*. I may not be present at another examination of this institution, but I hope that in future years the results of your labours will be as great as in years past. To yourself, Mr. Anderson, I must say I cannot go down stairs without expressing my high satisfaction with what I have seen and heard. Your pupils answered fairly every question put to them; there was no evasion of difficulties in any of the classes: in every department examined, they were perfect. I congratulate you, and all who have assisted you in this great work, on the results of your labours; I trust you will go on and prosper. Though in a short time I shall be far removed from you, yet I will always remember what I have heard this night, and will ever regard your efforts with deep interest. Be pleased to convey to the monitors and gentlemen who have assisted you my deep respect for them. I pray that God may bless you and your labours."

LORD WILLIAM BENTINCK'S Declaration in favour of Religious Education in India.

IN a letter addressed to me after his return from India, dated Frankfort, August 27, 1835, the ex-Governor-general of India thus expresses himself:—"I have always considered the Hindu College as one of the greatest engines of useful purpose that had been erected since our establishment in India; but that institution, in point of usefulness, can bear no comparison with yours, in which improved education of every kind is combined with religious instruction."

APPENDIX I.

(Referred to in the Evidence of Sir CHARLES EDWARD TREVELYAN,
Quest. 6625, page 152.)

EXTRACT from the REPORT of the GENERAL COMMITTEE of PUBLIC INSTRUCTION
of the PRESIDENCY of FORT WILLIAM in BENGAL, for the Year 1835.

Appendix I.

THIS year constitutes an epoch in the history of our Committee. In the early part of it, a well-defined principle of action was, for the first time, prescribed to us; and the remainder of it was occupied in bringing the system, with the superintendence of which we are entrusted, into gradual conformity with that principle. Our arrangements for this purpose are now nearly completed, and we propose to commence this Report by describing the Government system of Education as it is at present organized.

The General Committee consists at present of 17 members, one of whom (the Secretary to Government for this Department) is so *ex officio*; two are elected in rotation by the native managers of the Hindoo College, and the rest are appointed by Government indiscriminately from among the society of the capital: none of them are paid. The Secretary alone receives a salary of 500 rupees a month.

The General Committee seldom meets: its usual course of proceeding is for the Secretary to note points which require decision in a blank book, which is circulated among the members, and the majority decides.

The transaction of business is very much expedited by the appointment of Sub-committees chosen from among the members of the General Committee. There is a standing Sub-committee for the management of our finances, another for the selection of books and other instruments of instruction, another for the selection of schoolmasters, and one for each of the colleges at and in the immediate neighbourhood of Calcutta, besides others which are occasionally appointed for temporary purposes. The members of the Sub-committees are generally proposed by the President, and approved by the members of the General Committee. They usually transact their business by meeting in person, and they send up their recommendations to the General Committee, which adopts or rejects them as they think proper. The Sub-committees seldom consist of more than three members, who are selected with a particular reference to their own wishes and means of information. The President and Secretary are members of all the Sub-committees.

The following Seminaries were established previously to the year 1835:—

Calcutta - - - - -	{ Hindu (Anglo-Indian) College. Mahomedan College. Sanskrit College
Maulmain.	
Hoogly.	
Moorshedabad.	
Bhaugulpore.	
Benares - - - - -	{ English Seminary. Sanskrit College.
Saugor.	
Allahabad.	
Agra.	
Delhi - - - - -	{ English College. Oriental College.

The following were established in the year 1835:—

Medical College, Calcutta.
Pooree.
Gawahati.
Dacca.
Patna.
Ghazeepore.
Meerut.

And the following are now in the course of being established, and will be reported on at the beginning of next year:—

Rajshahi.
Jubbulpoor.
Hoshungabad.
Furruckabad.
Bareilly.
Ajmere.

Being in all 27 institutions; and it has been resolved to establish another at Sehere, if the neighbouring

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neighbouring Native States will consent to bear half the expense. The positions of the different seminaries will be seen by a reference to the accompanying map, executed by Sree Nath Ghose, a student of the Hindu College.

Each of these institutions is under the charge of a Local Committee, selected from among the European and Native gentlemen of the place, who take the greatest interest in the cause of education. In all the recently-formed Local Committees, the duties of secretary, which are very light, are performed gratuitously, and we hope that this arrangement may soon be made general. The officers of the seminaries are in every respect under the orders of the Local Committees, and the Local Committees are in every respect under the orders of the General Committee. Copies of circular instructions will be found in the Appendix, which will give some idea of the kind of control which is exercised by us over the whole system. It will also be seen that, with the double view of stimulating exertion and providing ourselves with a certain test of the progress of the pupils, we have desired that the two best essays and translations may be regularly forwarded to us after the annual examination; and we assign to the authors such pecuniary rewards as they may seem to deserve. A Sub-committee will probably be appointed from among our number, for the purpose of accurately examining these exercises.

In extending our operations we endeavour to keep two objects simultaneously in view. We try to widen the foundations of the system, at the same time that we consolidate and improve it. It would be our aim, did the funds at our command admit of it, to carry the former process on, until an elementary school for instruction in the vernacular language should be established in every village in the country, and the latter, until a college for Western learning should be endowed at the principal town of every Commissionership, or circle of two or three zillahs, and ultimately in every zillah.

When a school at any principal station has been established for a sufficient time, it will become our object to engraft a College upon it; for this purpose, when circumstances admit of our effecting it, a qualified person is appointed on a handsome salary, who holds the united office of "Principal and Professor." In the former capacity he is charged with the entire control of the institution, subject to the authority of the Local Committee, and in the latter he gives personal instruction to the more advanced pupils in some branch of knowledge. As the necessity arises, and means are found available, more professors are appointed. We consider it of importance that both masters and professors should reside in the immediate neighbourhood of the institution, and for this purpose we are always ready, when we have funds at command, to build houses for them, which they occupy rent-free.

The first lectureship which we shall always wish to see established, as the studies of the youths in our institutions become more advanced, is one on "English Composition and Literature." The object of this is not merely to enable the young men in the senior classes to acquire a good style of English composition, but also to give them a general acquaintance, before they leave college, with the extent and nature of the existing English literature. We expect by these means to increase their taste for reading, at the same time that we enable them to select proper subjects for study in after-life. In order to serve as a class-book for these lectures, we have induced the School Book Society, by offering to take half the impression, to undertake the publication of a Book of Selections from the English Poets, from Chaucer downwards, in the order of their dates, and we shall shortly commence the preparation of a corresponding volume in prose.

As another means of enabling the pupils to cultivate and indulge a taste for reading, we have resolved to annex a good library to each institution. A supply of entertaining and instructive juvenile books has been ordered by us from the United States of America, part of which has already arrived; and we have prepared with great care a list of standard works, which will form the staple of these libraries. Raja Bejai Govind Sing's donation of 20,000 rupees has been appropriated to this object; and a bookseller at this place has contracted to supply us with from 6 to 14 copies of each book included in the list, at about the London cost price. A copy of the list and of the circular which we have issued to the Local Committees, prescribing rules for the management of the libraries, will be found in the Appendix. We are in great hopes that the libraries will receive many accessions from donations of books by persons anxious to promote the spread of knowledge in this country.

Next in order to a Professorship of Literature, we conceive it to be desirable to proceed to establish at each of our institutions a Professorship of Mathematics and Natural Philosophy. Law would occupy the third place; but at present this branch of instruction is attended with many difficulties, arising from the number of conflicting systems of law which prevail in this country, and the various languages in which they are embodied. The labours of the Law Commission will, we hope, soon supply a condensed body of Anglo-Indian law in the English and vernacular languages, and it will then be proper to adopt measures to procure qualified legal instructors for each of our more important seminaries. We conceive that great advantages must result to the judicial administration from encouraging the best educated, who are also, we hope, the most moral and upright of the native youth, to seek employment in it.

We are anxious to give a liberal degree of encouragement to the study of surveying. Practical surveyors of respectable character and attainments are much required, both in the Judicial and Revenue Departments, particularly in the Lower Provinces. The experience of some of our members leads us to believe that every Zilla and City Judge's Court should possess one, if not two, such surveyors, capable of making a field survey, and of furnishing an intelligent and scientific exposition of any points dependent upon personal inquiry. In the Revenue Department, also, we are informed that there is not a greater desideratum

desideratum than a set of Surveyors of scientific acquirements, respectable character, and unconnected with the Native Amla, to conduct the very extensive field operations which are continually in progress, and to secure the interests of Government in resumed and purchased estates. As yet, surveying is taught only at two of our institutions, the Hindu and Mahomedan Colleges at Calcutta; but we are very desirous that the study should be commenced at some of the others. Until this takes place, it will be impossible to raise up an adequate supply of Surveyors, who will be content with moderate rates of remuneration. The exertions of Mr. Rowe, the Teacher at Calcutta, have been very successful, of which the Map which accompanies this Report is one proof.

The Sub-Committee for the selection of books is now employed in revising the class-books used in our different institutions. It is not intended to impose strict limits on the discretion of the Local Committees in this respect. Our object is to bring to their notice the best works on each branch of education, and to prevent the loss of time which often arises from the use of inferior books and methods at places far removed from the sources of information.

As yet no uniform system of elementary instruction has been prescribed to our schoolmasters. We thought that there was danger in insisting upon uniformity at so early a period in a matter which is only beginning to be understood in this country. Had we done so, inferior modes might have been enjoined by us, and many improvements, which have arisen out of the comparative freedom with which our schoolmasters have been left to pursue their own plans, would never have been suggested. We intend shortly, after full communication with the Local Committees and the professors and masters of the different seminaries, to draw up a plan for general guidance.

As we have often had reason to complain that prizes have been given with a degree of profusion which in a great measure counteracted their object, we issued a circular, of which a copy will be found in the Appendix, directing that only one prize be given in each department of study in each class. As the annual prizes consist for the most part of books, they offer an attractive mode of communicating a great deal of valuable information to the most intelligent portion of the rising generation, and it is therefore a great object to select for the purpose the most entertaining and instructive books procurable. We should be glad if the Local Committees would undertake this duty themselves, and the expense of the books might be defrayed out of the produce of an annual subscription to be opened for the purpose on the spot. We have neither the necessary leisure nor information to enable us from time to time to select appropriate prize books for all the 27 institutions under our charge; and this is also one of those fluctuating expenses which it is very desirable should be defrayed, to as great an extent as possible, from local resources.

We are deeply sensible of the importance of encouraging the cultivation of the vernacular languages. We do not conceive that the order of the 7th of March precludes us from doing this, and we have constantly acted on this construction. In the discussions which preceded that order, the claims of the vernacular languages were broadly and prominently admitted by all parties, and the question submitted for the decision of Government only concerned the relative advantage of teaching English on the one side, and the learned Eastern languages on the other. We therefore conceive that the phrases "European literature and science," "English education alone," and "imparting to the native population a knowledge of English literature and science, through the medium of the English language," are intended merely to secure the preference to European learning, taught through the medium of the English language, over Oriental learning, taught through the medium of the Sanskrit and Arabic languages, as regards the instruction of those natives who receive a learned education at our seminaries. These expressions have, as we understand them, no reference to the question through what ulterior medium such instruction as the mass of the people is capable of receiving is to be conveyed. If English had been rejected, and the learned Eastern tongues adopted, the people must equally have received their knowledge through the vernacular dialects. It was, therefore, quite unnecessary for the Government, in deciding the question between the rival languages, to take any notice of the vernacular tongues; and, consequently, we have thought that nothing could reasonably be inferred from its omission to take such notice.

We conceive the formation of a vernacular literature to be the ultimate object to which all our efforts must be directed. At present, the extensive cultivation of some foreign language, which is always very improving to the mind, is rendered indispensable by the almost total abstinence of a vernacular literature, and the consequent impossibility of obtaining a tolerable education from that source only. The study of English, to which many circumstances induce the Natives to give the preference, and with it the knowledge of the learning of the West, is therefore daily spreading. This, as it appears to us, is the first stage in the process by which India is to be enlightened. The Natives must learn before they can teach. The best educated among them must be placed in possession of our knowledge before they can transfer it into their own language. We trust that the number of such translations will now multiply every year. As the superiority of European learning becomes more generally appreciated, the demand for them will no doubt increase, and we shall be able to encourage any good books which may be brought out in the native languages by adopting them extensively in our seminaries.

A teacher of the vernacular language of the province is already attached to several of our institutions, and we look to this plan soon becoming general. We have also endeavoured to secure the means of judging for ourselves of the degree of attention which is paid to this important branch of instruction, by requiring that the best translations from English into

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the vernacular language, and *vice versâ*, should be sent to us after each annual examination, and if they seem to deserve it, a pecuniary prize is awarded by us to the authors of them.

The improvement of the vernacular literature, however, is most intimately connected with the measure of establishing a system of really national education, which shall in time embrace every village in the country. Should the series of reports on which Mr. Adam is now engaged lead to such a plan being even partially acted upon, the demand for improved school-books in the vernacular languages will then be such as to call for our utmost exertions to supply them. We have already received propositions from Delhi, Agra and Saugor, for establishing village schools; but we considered the agitation of the subject at present premature. Before we can successfully adopt any plan for this purpose, much larger means must be placed at our disposal, and a much larger number of qualified schoolmasters and translators must be raised up. The first of these desiderata does not depend upon us; but the last is every day approaching nearer to attainment. Our existing institutions form the nucleus of a much more general system of education, and they will ere long become capable of being extended to any degree that may be desired, by the formation of district schools in connexion with them.

The superior education imparted at the Government seminaries ought to be made available to the fullest practicable extent for the improvement of the Revenue and Judicial administration, and it is obvious that the patronage of Government would re-act upon the seminaries, and stimulate the students to increased exertions. What is at present most required is, the establishment of some regular channel through which the most distinguished students could obtain admission into the public service, without having to go through the ordeal of a long attendance at the Courts of Justice and the Revenue Offices, which may oblige them to court the favour of the ministerial officers, and often to become dependent on them. The plan adopted at the Mahomedan College at Calcutta, and more lately at the Agra College, appears to us well calculated to answer the purpose, and we hope it will be generally had recourse to. It is to circulate among the neighbouring functionaries, after each annual examination, a list of the students whom the Committee can recommend for appointments, with the necessary explanations on the character and qualifications of each, in order that those who have the disposal of the public patronage may have an opportunity of providing for deserving students.

Some information will be expected from us regarding the manner in which the abolition of stipends has worked, the simplest way of furnishing which will be to show the increase and decrease of pupils at each institution at which stipends are allowed since the new rule took effect. The following statements, therefore, include all, both stipendiary and non-stipendiary.

The most complete return on this subject has been received from Delhi. The following is the average monthly attendance of the pupils in each department of study at that place, for eight months before and after the order of the 7th March 1835 :—

From September 1834 to April 1835 :

English	-	-	-	-	-	-	-	-	-	198
Arabic	-	-	-	-	-	-	-	-	-	45
Persian	-	-	-	-	-	-	-	-	-	132
Sanskrit	-	-	-	-	-	-	-	-	-	66

From May to December 1835 :

English	-	-	-	-	-	-	-	-	-	197
Arabic	-	-	-	-	-	-	-	-	-	47
Persian	-	-	-	-	-	-	-	-	-	111
Sanskrit	-	-	-	-	-	-	-	-	-	60

In the Agra College, the students in the different departments stood as follows, at the two last annual examinations :—

On the 31st December 1834 :

English	-	-	-	-	-	-	-	-	-	36
Arabic	-	-	-	-	-	-	-	-	-	26
Persian	-	-	-	-	-	-	-	-	-	205
Sanskrit	-	-	-	-	-	-	-	-	-	113

On the 31st December 1835 :

English	-	-	-	-	-	-	-	-	-	75
Arabic	-	-	-	-	-	-	-	-	-	25
Persian	-	-	-	-	-	-	-	-	-	192
Sanskrit	-	-	-	-	-	-	-	-	-	113

In the Sanskrit College at Benares, there were 281 students at the end of 1834, and 282 at the end of 1835.

At the Benares Seminary, in which English is principally studied, the students have increased from 89 to 136.

At the Sanskrit College at Calcutta, they have fallen off from 181 to 135.

At the Mahomedan College, the number of stipendiary students in the Oriental Department has diminished, by the lapse of stipends, from 85 to 62; but the number of those who do not receive stipends, of whom from 60 to 70 are generally in attendance, remains much the same as before. Although stipends have been prospectively abolished, the students of this college still possess some advantages which the others do not, such

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as free quarters and a certificate on leaving college, which enables many of them to obtain employment in the Judicial Establishment. In the English department of the college, the students have increased from 31 to 134.

At the Hindu College, where only 10 stipends are given, the number of pupils has increased from 346 to 407.

Stipends are also allowed at the Medical College and the Bhaugulpore School; but as it is done in these instances with a view to particular objects, we do not consider it necessary to do more than advert to the fact.

Stipends are not allowed at any of our other institutions; while at the Hindu College, with the exception of the 10 stipends above mentioned, an exactly opposite practice is followed, money being there demanded from the students for their education, instead of their being paid to accept of it. We conceive this to be the correct principle; and we shall keep the general establishment of it in view. As a preliminary step, we hope, with the assistance of the Local Committees, to be able soon to require that every boy must pay for the books used by him. We are satisfied that after these changes shall have been effected, the advantages of our seminaries will be more highly appreciated, more regular attendance will be secured, and the means at our disposal for improving and extending our operations will be greatly augmented. Justice also seems to require that each individual who avails himself of the benefits afforded by the public seminaries for the education of his children should contribute as much as he is able to their support; and that what cannot be supplied from this source should alone be paid out of the general revenue.

Persons of all ages, religious opinions and castes, are admitted as pupils in all our institutions, except the Hindu, Mahomedan and Sanskrit Colleges at Calcutta, and the Sanskrit College at Benares. No inconvenience of any kind has been found to result from this rule; while the contrary one has encouraged the prejudices which it was meant to conciliate.

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APPENDIX K.

(Referred to in the Evidence of Sir CHARLES EDWARD TREVELYAN,
Quest. 6794, p. 187.)

EXTRACT from a Work on the Education of the People of INDIA, by CHARLES
E. TREVELYAN, Esquire, of the Bengal Civil Service. London, 1838.

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THE PEOPLE OF INDIA.

CHAP. VII.

The Political Tendency of the different Systems of Education in use in India.

THERE can be no dispute as to what our duty as the rulers of India requires us to do. But it has been said, and may be said again, that whatever our duty may be, it is not our policy to enlighten the natives of India; that the sooner they grow to man's estate, the sooner they will be able to do without us; and that by giving them knowledge, we are giving them power, of which they will make the first use against ourselves.

If our interest and our duty were really opposed to each other, every good man, every honest Englishman, would know which to prefer. Our national experience has given us too deep a sense of the true ends of Government, to allow us to think of carrying on the administration of India except for the benefit of the people of India. A nation which made so great a sacrifice to redeem a few hundred thousand negroes from slavery, would shudder at the idea of keeping a hundred millions of Indians in the bondage of ignorance, with all its frightful consequences, by means of a political system supported by the revenue taken from the Indians themselves. Whether we govern India ten or a thousand years, we will do our duty by it: we will look, not to the probable duration of our trust, but to the satisfactory discharge of it, so long as it shall please God to continue it to us. Happily, however, we are not on this occasion called upon to make any effort of disinterested magnanimity. Interest and duty are never really separated in the affairs of nations, any more than they are in those of individuals; and in this case they are indissolubly united, as a very slight examination will suffice to show.

The Arabian or Mahomedan system is based on the exercise of power and the indulgence of passion. Pride, ambition, the love of rule, and of sensual enjoyment, are called in to the aid of religion. The earth is the inheritance of the Faithful: all besides are infidel usurpers, with whom no measures are to be kept, except what policy may require. Universal dominion belongs to the Mahomedans by Divine right. Their religion obliges them to establish their predominance by the sword; and those who refuse to conform are to be kept in a state of slavish subjection. The Hindu system, although less fierce and aggressive than the Mahomedan, is still more exclusive: all who are not Hindus are impure outcasts, fit only for the most degraded employments; and, of course, utterly disqualified for the duties of government, which are reserved for the military, under the

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guidance

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guidance of the priestly caste. Such is the political tendency of the Arabic and Sanskrit systems of learning. Happily for us, these principles exist in their full force only in books written in difficult languages, and in the minds of a few learned men; and they are very faintly reflected in the feelings and opinions of the body of the people. But what will be thought of that plan of national education which would revive them and make them popular; would be perpetually reminding the Mahommedans that we are infidel usurpers of some of the fairest realms of the Faithful, and the Hindus, that we are unclean beasts, with whom it is a sin and a shame to have any friendly intercourse. Our bitterest enemies could not desire more than that we should propagate systems of learning which excite the strongest feelings of human nature against ourselves.

The spirit of English literature, on the other hand, cannot but be favourable to the English connection. Familiarly acquainted with us by means of our literature, the Indian youth almost cease to regard us as foreigners. They speak of our great men with the same enthusiasm as we do. Educated in the same way, interested in the same objects, engaged in the same pursuits with ourselves, they become more English than Hindus, just as the Roman provincials became more Romans than Gauls or Italians. What is it that makes us what we are, except living and conversing with English people, and imbibing English thoughts and habits of mind? They do so too: they daily converse with the best and wisest Englishmen through the medium of their works; and form, perhaps, a higher idea of our nation than if their intercourse with it were of a more personal kind. Admitted behind the scenes, they become acquainted with the principles which guide our proceedings; they see how sincerely we study the benefit of India in the measures of our administration; and from violent opponents, or sullen conformists, they are converted into zealous and intelligent co-operators with us. They learn to make a proper use of the freedom of discussion which exists under our government, by observing how we use it ourselves; and they cease to think of violent remedies, because they are convinced that there is no indisposition on our part to satisfy every real want of the country. Dishonest and bad rulers alone derive any advantage from the ignorance of their subjects. As long as we study the benefit of India in our measures, the confidence and affection of the people will increase in proportion to their knowledge of us.

But this is not all. There is a principle in human nature which impels all mankind to aim at improving their condition; every individual has his plan of happiness; every community has its ideas of securing the national honour and prosperity. This powerful and universal principle, in some shape or other, is in a state of constant activity; and if it be not enlisted on our side, it must be arrayed against us. As long as the natives are left to brood over their former independence, their sole specific for improving their condition is, the immediate and total expulsion of the English. A native patriot of the old school has no notion of anything beyond this; his attention has never been called to any other mode of restoring the dignity and prosperity of his country. It is only by the infusion of European ideas, that a new direction can be given to the national views. The young men, brought up at our seminaries, turn with contempt from the barbarous despotisms under which their ancestors groaned, to the prospect of improving their national institutions on the English model. Instead of regarding us with dislike, they court our society, and look upon us as their natural protectors and benefactors: the summit of their ambition is, to resemble us; and, under our auspices, they hope to elevate the character of their countrymen, and to prepare them by gradual steps for the enjoyment of a well-regulated and therefore a secure and a happy independence. So far from having the idea of driving the English into the sea uppermost in their minds, they have no notion of any improvement but such as rivets their connection with the English, and makes them dependent on English protection and instruction. In the re-establishment of the old native governments they see only the destruction of their most cherished hopes, and a state of great personal insecurity for themselves.

The existing connection between two such distant countries as England and India, cannot, in the nature of things, be permanent; no effort of policy can prevent the natives from ultimately regaining their independence. But there are two ways of arriving at this point. One of these is, through the medium of revolution; the other, through that of reform. In one, the forward movement is sudden and violent; in the other, it is gradual and peaceable. One must end in a complete alienation of mind and separation of interests between ourselves and the natives; the other in a permanent alliance, founded on mutual benefit and good-will.

The only means at our disposal for preventing the one and securing the other class of results is, to set the natives on a process of European improvement, to which they are already sufficiently inclined. They will then cease to desire and aim at independence on the old Indian footing. A sudden change will then be impossible; and a long continuance of our present connection with India will even be assured to us. A Mahratta or Mahommedan despotism might be re-established in a month; but a century would scarcely suffice to prepare the people for self-government on the European model. The political education of a nation must be a work of time; and while it is in progress, we shall be as safe as it will be possible for us to be. The natives will not rise against us, because we shall stoop to raise them; there will be no re-action, because there will be no pressure; the national activity will be fully and harmlessly employed in acquiring and diffusing European knowledge, and in naturalising European institutions. The educated classes, knowing that the elevation of their country on these principles can only be worked out under our protection, will naturally cling to us. They even now do so. There is no class of our subjects to whom we are so thoroughly necessary as those whose opinions have been cast in the English mould; they are spoiled for a purely native regime; they have everything to fear from the premature establishment of a native government; their education would mark them out for persecution; the

the feelings of independence, the literary and scientific pursuits, the plans of improvement in which they indulged under our government, must be exchanged for the servility and prostration of mind which characterise an Asiatic court. This class is at present a small minority, but it is continually receiving accessions from the youth who are brought up at the different English seminaries. It will in time become the majority; and it will then be necessary to modify the political institutions to suit the increased intelligence of the people, and their capacity for self-government.

The change will thus be peaceably and gradually effected; there will be no struggle, no mutual exasperation; the natives will have independence, after first learning how to make a good use of it; we shall exchange profitable subjects for still more profitable allies. The present administrative connection benefits families, but a strict commercial union between the first manufacturing and the first producing country in the world, would be a solid foundation of strength and prosperity to our whole nation. If this course be adopted, there will, properly speaking, be no separation. A precarious and temporary relation will almost imperceptibly pass into another far more durable and beneficial. Trained by us to happiness and independence, and endowed with our learning and our political institutions, India will remain the proudest monument of British benevolence; and we shall long continue to reap, in the affectionate attachment of the people, and in a great commercial intercourse with their splendid country,* the fruit of that liberal and enlightened policy which suggested to us this line of conduct.

In following this course we should be trying no new experiment. The Romans at once civilised the nations of Europe, and attached them to their rule by Romanising them; or, in other words, by educating them in the Roman literature and arts, and teaching them to emulate their conquerors instead of opposing them. Acquisitions made by superiority in war, were consolidated by superiority in the arts of peace; and the remembrance of the original violence was lost in that of the benefits which resulted from it. The provincials of Italy, Spain, Africa and Gaul, having no ambition except to imitate the Romans, and to share their privileges with them, remained to the last faithful subjects of the empire; and the union was at last dissolved, not by internal revolt, but by the shock of external violence, which involved conquerors and conquered in one common overthrow. The Indians will, I hope, soon stand in the same position towards us in which we once stood towards the Romans. Tacitus informs us, that it was the policy of Julius Agricola to instruct the sons of the leading men among the Britons in the literature and science of Rome, and to give them a taste for the refinements of Roman civilization. † We all know how well this plan answered. From being obstinate enemies, the Britons soon became attached and confiding friends; and they made more strenuous efforts to retain the Romans, than their ancestors had done to resist their invasion. It will be a shame to us if, with our greatly superior advantages, we also do not make our premature departure be dreaded as a calamity. It must not be said in after ages, that "the groans of the Britons" were elicited by the breaking up of the Roman empire; and the groans of the Indians by the continued existence of the British.

We may also take a lesson from the Mahomedans, whose conquests have been so extensive and so permanent. From the Indian Archipelago to Portugal, Arabic was established as the language of religion, of literature and of law; the vernacular tongues were saturated with it; and the youth of the conquered countries soon began to vie with their first instructors in every branch of Mahomedan learning. A polite education was understood to mean a Mahomedan education; and the most cultivated and active minds were everywhere engaged on the side of the Mahomedan system. The Emperor Akbar followed up this policy in India. Arabicised Persian was adopted as the language of his dynasty; and the direction thereby given to the national sympathies and ideas greatly contributed to produce that feeling of veneration for the family which has long survived the loss of its power. This feeling, which in Europe would be called loyalty, is common to those who have been brought up in the old learning, but is very rarely found in connection with an English education. The policy of our predecessors, although seldom worthy of imitation, was both very sound and very successful in this respect. If we adopt the same policy, it will be more beneficial to the natives in proportion as English contains a greater fund of true knowledge than Arabic and Persian; and it will be more beneficial to us in proportion as the natives will study English more zealously and extensively than they did Arabic and Persian, and will be more completely changed by it in feeling and opinion.

These views were not worked out by reflection, but were forced on me by actual observation and experience. I passed some years in parts of India, where, owing to the comparative novelty of our rule and to the absence of any attempt to alter the current of native feeling,

* The present trade with India can give no idea of what it is capable of becoming; the productive powers of the country are immense; the population of British India alone, without including the native States, is more than three times that of all the rest of the British Empire. By governing well, and promoting to the utmost of our power the growth of wealth, intelligence, and enterprise in its vast population, we shall be able to make India a source of wealth and strength to our nation in time to come, with which nothing in our past history furnishes any parallel.

† The words of Tacitus are, "Jam vero principum filios liberalibus artibus erudire, et ingenia Britannorum studiis Gallorum anteferre, ut qui modo linguam Romanam abnuebant, eloquentiam concupiscerent. Inde etiam habitus nostri honor et frequens toga. Paulatimque discessum ad delinimenta vitiorum, porticus et balnea et conviviatorum elegantiam; idque apud imperitos humanitas vocabatur cum pars servitutis esset."

Appendix K.

feeling, the national habits of thinking remained unchanged. There, high and low, rich and poor, had only one idea of improving their political condition. The upper classes lived upon the prospect of regaining their former pre-eminence; and the lower, upon that of having the avenues to wealth and distinction re-opened to them by the re-establishment of a native government. Even sensible and comparatively well affected natives had no notion that there was any remedy for the existing depressed state of their nation except the sudden and absolute expulsion of the English. After that, I resided for some years in Bengal, and there I found quite another set of ideas prevalent among the educated natives. Instead of thinking of cutting the throats of the English, they were aspiring to sit with them on the grand jury or on the bench of magistrates. Instead of speculating on Punjab or Nepalese politics, they were discussing the advantages of printing and free discussion, in oratorical English speeches, at debating societies which they had established among themselves. The most sanguine dimly looked forward in the distant future to the establishment of a national representative assembly as the consummation of their hopes—all of them being fully sensible that these plans of improvement could only be worked out with the aid and protection of the British Government by the gradual improvement of their countrymen in knowledge and morality; and that the re-establishment of a Mahomedan or any other native regime would at once render all such views impracticable and ridiculous. No doubt, both these schemes of national improvement suppose the termination of the English rule; but while that event is the beginning of one, it is only the conclusion of the other. In one, the sudden and violent overthrow of our government is a necessary preliminary; in the other, a long continuance of our administration, and the gradual withdrawal of it as the people become fit to govern themselves, are equally indispensable.

Our native army is justly regarded as the pillar of our Indian empire; and no plan of benefiting either the natives or ourselves can be worth anything which does not rest on the supposition that this pillar will remain unbroken. It is therefore of importance to inquire how this essential element of power is likely to be affected by the course of policy which has been described. The Indian army is made up of two entirely distinct parts; the English officers, and the native officers and men. The former will, under any circumstances, stand firm to their national interests; the latter will be animated by the feelings of the class of society from which they are drawn, except so far as those feelings may be modified by professional interests and habits. The native officers rise from the ranks; and the ranks are recruited from the labouring class, which is the last that will be affected by any system of national education. Not one in five hundred of the boys who are instructed in the Zillah seminaries will enlist in the army. If the sepoys are educated anywhere, it must be in the village schools; and the organisation of those schools will be the concluding measure of the series. The instruction given to the labouring class can never be more than merely elementary. They have not leisure for more. But, such as it is, they will be indebted for it to us; and as it will form part of a system established and superintended by ourselves, we shall take care that it is of a kind calculated to inspire feelings of attachment to the British connection. After this the young men who enlist in the army will become imbued with the military spirit, and moulded by the habits of military obedience. I leave to others to judge whether this training is calculated to make better and more attached, or worse and more disaffected, soldiers than the state of entire neglect, as regards their moral and intellectual improvement, in which the whole class are at present left. I never heard that the education given in the national schools unfitted the common people of England for the ranks of the army; although the inducements to honourable and faithful service, which are open to them after they enter the army, are much inferior to those which are held out to our sepoys.

Religious instruction forms no part of the object of the Government seminaries. It would be impossible for the State to interfere at all with native education on any other condition; and this is now so well understood, that religious jealousy offers no obstruction to our success. The general favour with which English education is regarded, and the multitudes who flock to our schools, prove this to be the case. The Brahmins, it is true, ruled supreme over the old system. It was moulded for the express purpose of enabling them to hold the minds of men in thralldom; and ages had fixed the stamp of solidity upon it. Upon this ground they were unassailable. But popular education, through the medium of the English language, is an entirely new element, with which they are incapable of dealing. It did not enter into the calculation of the founders of their system; and they have no machinery to oppose to it. Although they have been priest-ridden for ages, the people of India are, for all purposes of improvement, a new, and more than a new, people. Their appetite for knowledge has been whetted by their long-compelled fast; and aware of the superiority of the new learning, they devour it more greedily than they ever would have done Sanskrit lore, even if that lore had not been withheld from them: they bring to the task, vacant minds and excited curiosity, absence of prejudice, and an inextinguishable thirst for information. They cannot return under the dominion of the Brahmins. The spell has been for ever broken. Hinduism is not a religion which will bear examination. It is so entirely destitute of any thing like evidence, and is identified with so many gross immoralities and physical absurdities, that it gives way at once before the light of European science. Mahomedanism is made of tougher materials; yet, even a Mahomedan youth who has received an English education is a very different person from one who has been taught according to the perfect manner of the law of his fathers. As this change advances, India will become quite another country: nothing more will be heard of excitable religious feelings: priestcraft will no longer be able to work by ignorance: knowledge and power will

will pass from a dominant caste to the people themselves; the whole nation will co-operate with us in reforming institutions, the possibility of altering which could never have been contemplated if events had taken any other course; and many causes will concur to introduce a more wholesome state of morals, which, of all the changes that can take place, is the one in which the public welfare is most concerned.

There has been a time at which each of the other branches of the public service has particularly commanded attention. The commercial, the political, the judicial, the revenue departments, have in turn been the subject of special consideration; and decisive steps have been taken to put them on a satisfactory footing. My object will be sufficiently attained if I succeed in producing a conviction that the time has arrived for taking up the question of public instruction in the same spirit, and with the same determination to employ whatever means may be requisite for accomplishing the object in view. The absence of any sensible proof that increased taxation is attended with any proportionate benefit to India, has long been extremely disheartening both to the natives and to the European public officers serving in that country.* The entire abolition of the transit duties, and the establishment of an adequate system of public instruction, would furnish this proof, and would excite the warmest gratitude of everybody who from any cause feels interested in the welfare of India. The interest of a single million sterling,† in addition to what is already expended, would be sufficient to answer every present purpose as far as education is concerned. Even on the narrowest view of national interest, a million could not be better invested. It would ensure the moral and intellectual emancipation of the people of India, and would render them at once attached to our rule and worthy of our alliance.

Appendix K.

APPENDIX L.

Referred to in the Evidence of Sir CHARLES EDWARD TREVELYAN,
Quest. 6794, p. 187.

EXTRACT from the Sixteenth Annual Report of the CALCUTTA BIBLE ASSOCIATION.

Appendix L.

THE Scriptures obtained from the Depository during the past year have been in the English, Bengali, Hindustani, Hindi, Orissa, Italian, French, Portuguese, and Hebrew languages, but by far the greater proportions have been in English and Bengali. The increased demand of the natives for the Scriptures in English has doubtless been in a great measure caused by the advancement of education in that language—the pupils of the various colleges and schools can take home a copy of the Bible or Testament in English, without exciting those fears on the part of their relatives which the same books in the native languages would be likely to excite. The English schools and colleges may be instrumental in preparing the mind of the natives for the appreciation of truth, and so far may prepare for the reception of the Gospel; the Committee therefore conceive it to be their duty to embrace the opportunities now afforded for supplying the New Testament in English to those institutions in which that book is customarily read, and of furnishing the same to the pupils of other schools wherein the New Testament is not admitted, who manifest a desire to search the Scripture for themselves.

* A large proportion of the land in the Bengal and Agra Presidencies is held tax-free; but although nothing can be more unreasonable than that persons who benefit by the protection of the Government should contribute nothing to its support, and throw the whole burden on the rest, it is impossible at present to induce the natives to view the subject in this light. Their invariable answer is, that while it is certain that some will be worse off, they see no reason to suppose that they will themselves be better off if the exempted lands are brought under contribution.

† The Parliamentary assignment of ten thousand pounds a year still remains to be accounted for to the Committee of Public Instruction, from July 1813 to May 1821, with compound interest up to the date of payment.

APPENDIX M.

Appendix M. PAPERS given in by Sir C. TREVELYAN, relating to the TESTIMONIAL to the late Mr. DONNELLY, from the Young Men selected by him from the DACCA COLLEGE for Employment in the Abkarree Department.

THE following copy of a letter from Brojo Soonder Mitter, the Dacca Abkarree Superintendent, to Mrs. Donnelly, widow of the late Abkarree Commissioner, is worthy of being placed on record, in justice to the Hindoos, and as an encouragement to persons in authority who may be disposed to be of service to them. Mr. Donnelly was remarkable for his patronage of the young men educated at our seminaries, whom he almost exclusively employed under him in the management of the business of his Commissionership; and this letter affords interesting proof of the honourable and grateful feeling which this conduct has produced on the part of those benefited by him.

My dear Madam,

Dacca, 23 February 1853.

I HAVE much pleasure to inform you that, to commemorate the name of our late lamented patron and your beloved husband, Mr. A. F. Donnelly, Abkarree Commissioner, Dacca Division, we, his native subordinates, have entrusted to Dr. Mouat, Secretary to the Council of Education of the Bengal Presidency, a sum of 500 Company's Rupees, for the purpose of awarding, by the interest that would accrue thereon, an annual prize, to be called "The Donnelly Prize," to the best student of the College at Dacca, the scene of his actions.

I beg also to add, that we, the Native subordinates, intend to erect a tablet to your late lamented husband's memory, at a conspicuous part of the above college.

Extracts from the Reports of the Council of Education for 1849-50 and 1850-51, as also from the speech delivered by the Honourable the late Mr. J. E. D. Bethune, President of the Council of Education, at the Dacca College, on the 30th December 1849, on the occasion of awarding scholarships and prizes to the meritorious students, are herewith transmitted for your ladyship's information.

I remain, Madam,

Your most obedient servant,

(signed) BROJO SOONDER MITTER,
Dacca Abkarree Superintendent.

EXTRACT from a SPEECH delivered by the Honourable the late Mr. J. E. D. BETHUNE President of the Council of Education, at the DACCA COLLEGE, on the 30th of December 1849, on the occasion of awarding Scholarships and Prizes to the meritorious Students of that College.

THE other element of success, of which I have spoken as being pre-eminently found in this college, is the great encouragement given to merit by the manner in which effect has been given, far more completely, as it seems to me, in this district than in any other, to Lord Hardinge's promise in favour of the educated natives. An impulse has been given in the right direction by one who has been a great benefactor to this college, whose premature death we had to lament last year, and shall have to record in our forthcoming Report. I need hardly add that I refer to the late Mr. Donnelly, whose generous exertions in favour of the educated young men of Bengal ought never to be forgotten by them, or thought on without feelings of the deepest gratitude. He openly avowed and acted on the principle of coming to this college for every situation in his power to bestow or to influence the disposal of; and the success of his experiment, if it may be so called, was so remarkable, that I must detain you while I read a few passages from his correspondence with the Council of Education. I have often been met, when endeavouring to exert my influence in favour of our young students in Calcutta, by the remark that what is wanted is not one who is conversant with Milton and Shakespeare, but one who understands business. Such men do not seem to comprehend how rapidly the same intellect, which is able to master the difficulties of a foreign

foreign literature, can become familiar with the easy details and routine of that which they term business; they undervalue the higher tone of feeling and greater grasp of comprehension which is possessed by those whose minds have been refined and opened by a liberal education. Now it is precisely to this question that Mr. Donnelly's experience bears ample and valuable testimony.

Mr. Donnelly says, in a letter to the Secretary to the Council of Education, 31st July 1846:—

“ I had the honour to forward a statement, showing the number of candidates said to have received an English education in India, who up to that date had held appointments in this office. In the year preceding the date of the letter, the yearly emoluments of the offices of this Commissionership, filled up by young men born and educated in this country, was 31,620 rupees. I have great pleasure in stating that I have reason to be satisfied with the conduct of the students generally; they have done their work well, and I am glad I have made the experiment of employing them. It must be borne in mind that I have not, from my position here at a distance from Calcutta, been enabled in every case to train up the best young men in my office. The students of the Hindoo and Hooghly Colleges prefer a far smaller amount of salary in Calcutta, and do not appear inclined to commence on a low salary in the hope of future promotion.”

This remark corresponds with what I have sometimes myself observed. You young men are eager to begin at the top instead of the bottom, and do not show sufficient alacrity and readiness to prove yourselves worthy of employment in higher situations, by faithful and zealous service in lower ones. This must in fairness be stated as one obstacle to your receiving appointments; it is a great mistake on your part, and you will do well to profit by this notice of it. Mr. Donnelly continues:—

“ I returned last year from circuit, after an absence of two months. My return was not expected, for a letter, which I had sent from Pubna to announce it, did not reach this station till after my return. I came to office at 12 o'clock, and immediately requested the Principal to come over and judge for himself how the young men had acted during my absence. I forward a copy of Dr. Wise's letter:—

“ Dr. Wise says:—‘ It must have been very satisfactory to you, on your unexpected return from your circuit after an absence of more than two months, to find that the work of your office had been proceeding with as much despatch and efficiency as when you are present, and it was highly gratifying to me to find young men, only a few months ago students of the Dacca College, carrying on the duties of a complicated office with the correctness and punctuality of an English banking establishment. I was equally gratified and surprised at so remarkable an example of the advantage the natives of this country derive from the system of training pursued in the Government colleges, when assisted by such an excellent system of forming business habits as is followed in your office.’ The annual saving of 6,240 rupees has been solely caused by the employment and training of educated young men in my office, for, had I not always two or more officers qualified to take charge of a district, I should be forced to employ two Superintendents instead of one in each district, to guard against the chance of injury to the public service, by the indisposition of the officer in charge, and the appointment of an inexperienced person, who might cause great loss while he was learning his duty. At present I can from my office despatch at a few hours' notice a man fully qualified to carry on the business of any district subordinate to me. The Council will not, I hope, suppose that I am an advocate for restricting the amount of pay; I think, on the contrary, that each man ought to be paid in proportion to his work, and I take every opportunity of recommending an increase, when I can do so with propriety; but I also think that, if the employment of young men educated in the country enable a public officer to decrease expenditure till they shall have fairly earned an increase by good service, he has an additional reason for employing them. A saving in establishments would be prejudicial instead of useful, had their efficiency been impaired. My Report to the Board and the Government will show that, tested in this manner, the new system has not anything to fear.”

You see that Mr. Donnelly very properly did not look on the pecuniary saving which he effected as his primary object; at the same time he very reasonably refers to it as an additional recommendation of his system. Now I make this public protestation, that it is not my fault if Mr. Donnelly's noble example is not followed every where with equal zeal. I lose no opportunity, of which I can avail myself, of holding it up for imitation.

In the conclusion, Mr. Bethune announced the special prizes offered for the ensuing year, among which he said that he felt particular pleasure in announcing that the native officers employed in the Abkarree Department had requested permission to offer a prize of 100 rupees, to be called “The Donnelly Prize,” in token of their gratitude for that lamented gentleman's services to the cause of education.

Appendix M.

EXTRACT from the REPORT of the COUNCIL of EDUCATION of 1849-50.

“ At the last distribution of prizes and scholarships in the Dacca College, I offered, on the part of the officers of the Abkarree Department, a prize of 100 rupees, under the name of ‘ The Donnelly Prize,’ to be awarded, at the close of the present session, to the first student in any of the subjects of the senior scholarship examinations which the Principal might determine upon. With a view to this object, I now have the honour to send, through the Principal of the College, the sum of rupees (300) three hundred, being the amount of the subscriptions made to do honour to the memory of the lamented Mr. A. F. Donnelly, realized up to this date.

“ But since there is still hope that an equal amount may be collected within the next academical year, my brother officers have requested me to suggest, for the consideration and orders of the Council, that the value of the promised prize for the present year may be reduced to 50 rupees, converted to a silver medal, to be called ‘ The Donnelly Medal,’ with a view to the application of the balance to the purchase of a Government promissory note, in case the expected contributions shall have been realized before another year passes away. A permanent annual prize of the value of not less than 25 rupees may then, it is expected, be founded, to perpetuate the name of one who was so devoted a friend in the cause of native education. Should these hopes be frustrated, the balance of rupees (250) two hundred and fifty, may, after the expiry of the year in question, be subjected to annual deductions, not exceeding 50 rupees, for the value of a silver medal, till the whole is expended.

“ I am further requested to suggest that ‘ The Donnelly Prize’ or medal may be awarded to the best native student in history or Bengali (of the senior or junior scholarship examinations, according as the value of the prize may be 50 or 25 rupees), the award being withheld should the candidate fail to obtain 80 or at least 75 per cent. of the number of marks attached to the subject of examination.”

A MUNIFICENT present of 300 rupees from the native Abkarree officers in the Dacca Division. The terms on which this handsome donation was made are recorded in the letter from Baboo Issur Chunder Mitter, noted in the margin,* and were considered so creditable to the parties concerned as to have been brought to the special notice of the Government. The Honourable the Deputy Governor of Bengal directed the Council to inform Baboo Issur Chunder Mitter and the native officers of the Abkarree Department, that his Honor had perused with interest the account of the liberality and public spirit manifested by them on the occasion. The prize will be awarded in accordance with the wishes of the donors.

EXTRACT from the REPORT of the COUNCIL of EDUCATION of 1850-51.

“ THE DONNELLY MEDAL.”

In the last annual Report of this College, it was stated that “ the officers employed in the Abkarree Department of Dacca subscribed 300 rupees, which they hope to increase to 500, that the interest may give a perpetual prize of 25 rupees, to be entitled ‘ The Donnelly Prize.’ ” This hope, the Principal is now happy to state, the officers of the Abkarree Department of Dacca have been able to realise. A Donnelly prize of 50 rupees having been promised to the College for the last distribution by these officers, the Honourable Mr. Bethune, as soon as he was informed that they were endeavouring to raise a fund for a perpetual prize, presented this 50 rupees from his own purse.

(True Extracts.)

(signed) BROJO SOONDER MITTER.

APPENDIX N.

PAPER delivered in by WILLIAM WILBERFORCE BIRD, Esq.

GENERAL REPORT ON PUBLIC INSTRUCTION in the LOWER PROVINCES of
the BENGAL PRESIDENCY for 1843-44.

Appendix N.

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GENERAL REPORT, &c. &c.

THE control of the educational institutions in the North-Western Provinces having, in pursuance of the Resolution of the Government of India, dated 29th April 1843, been transferred to the Agra Government, it became necessary to assign for the support of those institutions a fixed annual payment out of the General Education Funds, which, together with the separate funds belonging to the Agra, Delhie and Benares Colleges, and all local resources, should be at the exclusive disposal of the Lieutenant-governor; and also to effect a separation between the accounts of the Education Department in the two Divisions of the Presidency of Fort William. With this view, the allotment proposed by the late General Committee in 1840, on the occasion of applying for further assistance from the Government of India, was assumed as the basis of a calculation, by which the annual sum of Rs. 1,23,991. 10. is now set apart out of the general funds in favour of the North-Western Provinces, in addition to the separate and local funds specially available for the purposes for which they were originally assigned. The resources of the department in the Lower Provinces are now as follows:—

	Rs.	a.	p.	Rs.	a.	p.
Interest of General Fund - - - -	24,155	1	-			
Parliamentary Grant - - - -	1,06,666	10	8			
New Grant - - - -	1,49,740	12	-			
	2,80,552	7	8			
Deduct in favour of N. W. P. - - -	1,23,991	10	-			
				1,56,560	13	8
Separate Grants - - - -				88,885	5	-
Interest of Local Funds - - - -				49,107	9	-
Schooling (estimated) - - - -				38,000	-	-
Miscellaneous Receipts (ditto) - - -				10,000	-	-
TOTAL - - -	Rs.			3,42,553	11	8

exclusive of the expenses of the Medical College, which are not provided for by any assignment of the Education Funds, but form an item of the general expenditure of the State.

An application for assistance towards establishing a school at Mymunsih was submitted by a Committee of the Public Officers at that station, who had associated themselves for the purpose. It was stated that donations to the amount of 1,818 rupees had been promised, and a monthly sum of 179 rupees for the first year, and 78 rupees for subsequent years, had been subscribed, but the Government was unable to appropriate any funds in support of the undertaking. A similar application was made by the native inhabitants of Rugonathpore in Manbhoom for the establishment of a vernacular school at that place; and on the 20th July the Judge of Rajshahie forwarded a petition from some native youths at Pubna, praying that the Government would establish a school in that district; but the state of the Education Funds precluded compliance with either of these requests. The magistrate of Nuddea reported that 3,600 rupees had been collected towards the establishment of an English school at Kishnagur, and requested that as that sum was insufficient for the purpose, a special grant might be made from the Education Fund. The magistrate stated that there was already an English school at the station, conducted by a clergyman in the employ of the Church Mission Society, containing 60 or 70 pupils, which would suffer by the establishment of another; and that a majority of the subscribers had consented to a transfer of the funds to the missionary, should Government decline to interfere: under these circumstances the request was not complied with.

The want of a definite set of rules, prescribing the terms on which leave of absence would be granted to masters, and regulating their acting and travelling allowances, having been much felt, a draft of the same was laid before the Council of Education; and the rules, as approved by them, and passed by the Government on the 28th February 1844, will be found in the Appendix.

Some modification has been made in the manner of conducting Scholarship Examinations at the colleges and schools in the interior, and the award of Scholarships is now entrusted to the several local Committees, subject to the approval of Government.

On the 4th September 1843, the Council of Education were called upon to report the success which had attended the adoption of the plan recommended by the late General Committee, and sanctioned by Government on the 2d February 1842; for the preparation of vernacular class-books. In reply, the Council entered into a detailed account of their proceedings since that date, the most important of which are adverted to in their Report for 1842-43. The duty of providing for the preparation of a series of vernacular class-books has now devolved upon the Government, and measures have been taken in communication with the Government of Agra to promote this most important object. Translations into Oordoo and Hindec will, in future, be prepared under the superintendence of the Agra Government, and into Bengali, Oorya and Burmese under that of Bengal.

The Oordoo translation of Marshman's History of India, by Mr. J. Muir, alluded to at page 28 of the General Report for 1843-44, has been approved, and is now introduced as a class-book into the institutions in those districts of which that language is the vernacular.

Mr.

Mr. Marshman, on being called upon to state what progress had been made in the preparation of the English and Bengalee works which he had agreed to provide, expressed much regret that other engagements, apparently of more urgent necessity, had interfered with the accomplishment of the charge entrusted to him by the late General Committee; he had, however, been gradually collecting the materials, and would now allow as little time as possible to elapse before their completion. The translation of the History of Bengal into Bengalee is nearly finished, and the other works will be furnished in the following order—1st, the History of India; 2d, the History of England; 3d, the Wonders of Art and Nature in India. Dr. Yates has completed the Bengalee Reader which he undertook to prepare, and the book has been introduced into several of the schools under the Government. On the 11th March a circular was issued to the different institutions, authorizing the admission of boys for instruction in the vernacular language alone.

The Principals of the several Colleges were directed to inspect and report upon some of the Zillah schools, according to the following distribution:

Mr. Seddon, Principal of the Nizamut College—Patna, Bhagulpore and Bauleah.

Mr. Ireland, Principal of the Dacca College—Burrissaul, Commillah and Chittagong.

Mr. Sutherland, Principal of the Hooghly College—Midnapore.

Mr. Kerr, Principal of the Hindoo College—Jessore.

The result of the inspection of each of the above-mentioned schools will be found in the Special Reports. The other institutions, by reason of their great distance, could not be conveniently inspected.

The Council of Education, on the 30th April 1844, was composed as follows:

MEMBERS:

President, the Honourable C. H. CAMERON.

The Honourable F. MILLETT.

F. J. HALLIDAY, Esq.

J. EDWARDES LYALL, Esq.

C. C. EGERTON, Esq.

BABOO RUSSOMOY DUTT.

RAJAH RADHAKANT DEB.

F. J. MOUAT, Esq., M. D., Sec.

The Report of their proceedings during the year is subjoined at length:—

The Honourable W. W. BIRD, Governor of Bengal.

Honourable Sir,

Our last Report contained a narrative of our proceedings for 1842-43.

2. Our present Report will comprise the matters which have occupied our attention from the 1st May 1843 to the 30th April 1844; and consist of general introductory remarks, the Special Reports of the Hindu, Sanscrit, Medical and Hooghly Colleges, with that of the Calcutta Madrussa, and such documents, in an Appendix, as may be necessary to illustrate the state and condition of the institutions referred to during the past year.

3. The changes in the constitution of the Council, with the removal of the office to the Medical College, and alterations in the system of business referred to in paras. 4, 5, 6, 7, 8, 9, 10 and 11 of our last Report, have all been duly carried into effect.

4. During the past year we have to regret the loss, by death, of Mr. J. C. C. Sutherland, whose long and valuable services in the Education Department, combined with his profound acquirements as an Oriental scholar and intimate acquaintance with the manners, habits and prejudices of the native community, rendered him an able and efficient member of our body.

The departure for Europe of Major J. W. J. Ouseley, likewise an eminent and talented Oriental scholar, has deprived us of his services as Secretary to the Calcutta Madrussa, and Examiner of our Oriental Scholarship papers, in both of which capacities his assistance has always been of great value to us. Our Secretary has been directed to officiate in the former capacity, pending the appointment by Government of a permanent Secretary.

Mr. J. E. Lyall, Advocate-general, has been added to our body, and from his ability and advice we hope to derive much valuable aid in the discharge of our duties.

5. With reference to paras. 41, 42, 43, 44 and 45 of our last Report, respecting the advantages of affording legal instruction to the more advanced pupils of our institutions, we have the sincere gratification of reporting that such instruction has not only been given, but has been attended with the best and most satisfactory results, as we shall presently proceed to show.

Mr. J. Edwardes Lyall, Advocate-general, having offered his services to Government to deliver Lectures upon Jurisprudence in the various forms in which it is administered* in the Courts

* Extract from a Letter addressed to his Honor the Deputy Governor, by Mr. Lyall, dated 4th August 1843:

"I believe it has been for some time past the anxious wish of the Government and the Council of Education that a professional chair should be established at the Hindoo College, for the purpose of instituting a regular course of lectures on the law in the various forms on which it is administered in this country.

"I understood, however, that some obstacles had arisen to the immediate adoption of any particular plan, and I resolved, after some consideration, to volunteer such services as it might be in my power to render in furtherance of this object. I have been induced to make this offer from the interest I take in the promotion

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Courts of this country, commenced his course on the 12th of October 1843, by a general introductory discourse, which was attended by his Honor the Deputy Governor of Bengal, the Council of Education, Sir Henry Seton, and a large number of gentlemen of the Civil and other services. The course was continued subsequently once a week, and attended by the pupils of the senior classes of the Hindu and Hooghly Colleges, as well as by some of the students of the College of Fort William.

The Deputy Governor having entrusted to the judgment and intimate knowledge of the subject possessed by the Advocate-general the entire arrangement of a plan of instruction, practical in its nature, and suited to the attainments of the pupils as well as the circumstances of the country to which their knowledge is hereafter to be applied, that gentleman forwarded to us, on the 27th of March 1844, the following Report upon his first course of lectures, which we are anxious to present without curtailment, as a document of much interest upon a subject of considerable importance:—

“On the 12th of October 1843 these lectures were commenced, and they have been continued in a regular course until February last.

“The students of the Hindu and Hooghly Colleges assembled at the College of Fort William every Saturday at 11 A. M., and the lectures generally occupied from one to two hours in the delivery.

“Although the object was from the first to render them as practical as possible, it was absolutely necessary, before entering on a detailed consideration of any particular branch of the subject, to begin with some outline of the Law of Nature and Nations, of the general history of Jurisprudence, and of the different systems prevailing in British India.

“After a few mornings had been devoted to this introductory view, the subsequent lectures were mainly concerned with the English law of personal property, and more especially with that part of it relating to Commerce and Navigation. A knowledge of this branch was well calculated to attract the attention of the native students, as it is not only most interesting in itself, but exercises a powerful influence over the pursuits of the native community in Calcutta.

“A connected view of the Mercantile Law, which is derived from so many sources, and by which property is so variously affected, naturally embraced rather a wide field of investigation, including the leading principles of the Law of Partnership, of Principal and Agent of Shipping and Insurance, as well as the law relating to negotiable instruments and other contracts, which the custom and convenience of merchants has rendered familiar to the tribunals of most civilized nations.

“In England it is deemed the best plan to commence a legal education with the study of the law of real property; but in India it appeared to me that this order should be inverted, at all events with regard to the *English* law of real property, which is peculiarly local in its character, and based on reasons which can only be deduced from a close research into the early history of the country. The commercial law is, on the contrary, for the most part, founded on reasons of utility, which are more readily perceived and appreciated by the mind; and it may also be said that, so far from being of merely local influence, its principles are generally recognized among all nations.

“The punctual attendance of the students at the lectures, their manifest attention, and the interest they appeared to take in them, has afforded me the greatest satisfaction, and led me to believe that, notwithstanding the novelty and difficulty of the subject, and the want of a proper supply of books, they would be found, at the termination of the course, to have made as much progress as could have been anticipated under the circumstances.

“On the 20th and 21st of February last, an examination took place, and the result has fully answered these expectations. The papers were, at my request, submitted by the Council of Education to Sir Henry Seton, who kindly favoured them with his opinion of the knowledge and ability displayed by the students who had undergone examination.

“The three following students of each College were selected as having acquitted themselves with the greatest credit:—

HINDU COLLEGE.

• Isserchunder Mitter; Anundkissen Bose; Jageschunder Ghose.

HOOGHLY COLLEGE.

Nowrntton Mullick; Hurrymohua Chatterjee; Gooroo Churn Doss.

“The most distinguished was Isserchunder Mitter, to whom the Council of Education propose to award a gold medal. Several other students appear to me deserving of great praise, and the examination generally has fully satisfied me with the success of this experiment;

of a sound and systematic education among the natives of this country, and from my earnest desire, during my residence in India, to devote to the public service all the time and attention I can bestow, consistently with my official and professional duties. It has been a great gratification to me to find this offer has been welcomed by yourself and by others in the spirit in which I intended to make it, and hoped it might be considered. It only remains for me to express my readiness to enter upon a course of lectures with all convenient expedition, and to request that I may be made acquainted with any views the Government may entertain in connexion with this subject, as I cannot but feel anxious on every account to see the proposed objects carried out in the most efficient manner.”

ment; and I feel persuaded that the students of the Hindu and Hooghly Colleges only require due encouragement, to attain hereafter to a very considerable proficiency in these studies.

"It was the express wish of the Government that the students of Fort William College should also attend the lectures, and, considering the necessity of some acquaintance with law to those members of the Civil service whose principal duties are of a legal and judicial character, I could not hesitate to further an object of such paramount importance by any means in my power. As, however, the attendance was at my request made *optional*, and as the students of Fort William have only a limited time allowed them for those studies which are *obligatory*, few, if any, could reasonably have been expected to attend. A very strong sense of its importance could alone induce them to undertake so difficult a pursuit, in addition to their other labours. Messrs. Cust and Saunders have, however, attended regularly, as well as Messrs. Mactier and Strachey, during the time they were in Calcutta. With reference, however, to the wishes of the Government, so strongly expressed on this point, I submit that a knowledge of law being admitted to be of such consequence to a large portion of the Civil servants, it is for the Government to consider whether more decided measures should not be entertained, with a view to the continuance here of those legal studies which are so properly commenced at Hayleybury College.

"Many other persons have expressed a desire at different times to be present at the lectures, but it has been thought prudent to confine them entirely to the students, in order that their benefit might be alone regarded, both as to the selection of the matter, and the best method of treating it; I have not, therefore, allowed myself to be diverted from the original purpose of the lectures by any desire to make them popular to other persons, or by any object of an incompatible description.

"What the students chiefly require, is a good Law Library for reference, and adequate text books for their private use; and, from the well-known liberality of many leading members of the native community, I should hope these are wants which will not long continue to be felt. I mention the *native* community, because it is on their account alone that these lectures have been instituted; and, judging from the conversation I have had with several of them, there is no reason to doubt their cordial assistance and co-operation in this undertaking. They seem aware of the great value and importance of such pursuits to the rising generation, and to feel that they are deserving of encouragement, not merely as an intellectual exercise and accomplishment, but as opening a new and profitable field for their energies and abilities. It cannot, indeed, be objected to legal studies, that they have no other tendency than to puff up those who follow them with ridiculous aspirations, or exaggerated notions of their own superiority; in my opinion, such an objection never can be with justice alleged against any well-directed system of education, which, although it may have nothing for its object beyond the improvement of the mind, is nevertheless of inestimable value. The acquisition of knowledge, for its own sake, is a positive good of the most unequivocal description. That kind of self-respect, which has been called the main-spring of all virtue, it may engender; but it must be a strangely-perverted system, indeed, which should produce only vain philosophers, discontented politicians, and conceited men of letters. But even if this objection were tenable in some cases, it is wholly inapplicable here. Jurisprudence is a study which calls forth the highest powers of the mind, the judgment and the moral sense, as well as the memory and inventive faculties; it is, moreover, of great practical utility. There is no reason why it should not be pursued as a profession by the native community with the same advantage as the science of medicine, which has proved in every respect so great a blessing to this country. They are variously employed, as Deputy Collectors, Moonsiffs, Sudder Ameens, Pundits and Vakeels, in the Native Courts, and could not fail to execute their functions more efficiently, if they had some acquaintance with the principles of law. They might also fairly expect to participate in the practice of the Supreme Court itself, which is quite as frequently employed in adjudicating on their rights and properties, as on those of any other class of Her Majesty's subjects."

At the request of Mr. Lyall, the Honourable Sir H. Seaton, one of the Judges of the Supreme Court, kindly undertook to examine the answers of the candidates as mentioned above, and reported to us, that "the result of the examination, particularly with reference to the novelty of the subject, and the necessarily limited means possessed by the students of acquiring information respecting it, was highly creditable to them, and that the examination of *Isserchunder Mitter*, of the Hindu College, appeared to be of the greatest merit."

In consequence of the above, a gold medal has been awarded to *Isserchunder Mitter*, and a certificate of creditable proficiency to *Nowrutton Mullick*, of the College of *Mahomed Mohsin*, at Hooghly.

The lectures are now delivered at the Hindu College, and we have already brought to your notice our opinion respecting the attendance of the students of the College of Fort William, which we respectfully deemed likely to be attended with great advantage to those gentlemen, as nothing is more absolutely necessary for the proper and efficient administration of justice to the natives of this country than an extended knowledge of the general principles of jurisprudence, with their special applications to the regulations, and the Acts of the Supreme Government of India, as well as the Hindu and Mohamudan laws.

The law examination questions, and the answers of *Isserchunder Mitter*, to whom the Gold Medal was awarded, will be found in Appendix (A.)

6. In August 1843, our Secretary was directed to draw up a special report respecting the system of conducting and reporting upon examinations which had obtained up to that time, as

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as the diminished number of the Council rendered it inconvenient for the members of that body to devote the amount of time required, for the due and efficient discharge of one of the most important duties connected with education.

The following extract from the report referred to will exhibit the changes proposed, which were approved by Government, and carried into effect.

" During the early years of the existence of the late General Committee of Public Instruction, the duty of conducting the public examinations of the schools and colleges under the immediate control and superintendence of that body, devolved upon the Secretary, and the results were detailed in special reports furnished by that officer. This continued in force until July 1836, when Mr. J. C. C. Sutherland, the Secretary for the time being, proposed a change in the system, from the increasing and heavy amount of his duties preventing his performing that of Examiner with the degree of efficiency required. He submitted two propositions to the Committee, that a paid examiner should be appointed, or that the duty should be distributed among the members composing the Committee. The latter plan was adopted and approved by Messrs. T. B. Macaulay, Trevelyan, Young, Cameron, Shakspear, Sir Ed. Ryan, Sir Benjamin Malkin, and Captain R. J. H. Birch.

" The only modification since introduced has been in the preparation of written questions for scholarship examinations, which are transmitted to every college to be opened and answered on a fixed day; in order to prevent the possibility of intercommunication or collusion.

" The Council now beg to propose that the examinations for Junior Scholarships shall be conducted, and the papers entirely examined and reported on by Messrs. Sutherland and Kerr, Principals of the College of Mahomed Mohsin and the Hindu College; and that, while the students at the Hindu and Sanscrit Colleges, as well as the Calcutta Madrussa, are answering the questions, a member of the Council shall assist with his presence, the duty devolving upon the members in rotation; and that the same duty shall be performed at the Hooghly College by the Secretary to the Council.

" With respect to the Senior Scholarship students, the Council determined that the papers should be examined and classified by Messrs. Sutherland and Kerr, and the results reported to the Council, and that they should, in addition, select the most advanced and proficient candidates for further examination before the Council, specially convened for that purpose. That, with a view to determine the amount of ready information possessed by each of the superior and selected pupils, a fixed number of *vivâ voce* questions should be asked upon the subjects of the written examinations, and replied to by each pupil separately; the results being duly registered, for the purpose of enabling the Council to determine to whom the Scholarships should be awarded.

" The general examination of the classes in the English departments, and the special examinations of holders of Scholarships to test that they have made the reasonable progress required to entitle them to retain the same, are to be conducted by the appointed Examiners, and the results reported to the Council."

Scholarships.

7. In other respects the examination for Scholarships was conducted upon the plan mentioned in para. 74 of the Report for 1840-41 and 1841-42, with the exception of the questions being printed, with every precaution to prevent their publicity, instead of being lithographed in the Secretary's office, as obtained upon the occasion referred to.

The questions will be found in Appendix (B.), and were drawn up by the following gentlemen, some of them not connected with the Council, who kindly undertook the task at their request.

SENIOR SCHOLARSHIPS.

Literature	-	-	-	-	The Honourable C. H. Cameron
History	-	-	-	-	The Honourable Sir H. Seton.
Mathematics	-	-	-	-	Rev. J. M'Queen.
Natural Philosophy	-	-	-	-	Dr. Mouat.

JUNIOR SCHOLARSHIPS.

Grammar	-	-	-	-	The Honourable F. Millett.
History	-	-	-	-	Dr. Mouat.
Geography	-	-	-	-	Ditto.
Oriental Translations	-	-	-	-	J. C. C. Sutherland.

ORIENTAL DEPARTMENTS.

Major J. W. J. Ouseley; Captain G. T. Marshall; J. C. C. Sutherland, Esq.

Special Scholarship Examination.

8. The special examination of selected candidates was held in the Hindu College on Friday the 22d of December, by the Honourable President, the Honourable F. Millett, and Dr. Mouat, and of this as well as the general results of the other scholarship ordeals, the details will be found in the special report of each college. We will only observe here, that there was a very satisfactory agreement between the results of the *vivâ voce* and of the written examinations.

9. With

9. With respect to the preparation of vernacular class-books, no steps have been taken by us since the publication of our last annual Report, as the matter has been removed from our control and superintendence, by your Honor, and transferred to the Government of Bengal. Vernacular Class-books.

10. We have received private information from the Right honourable Sir Edward Ryan, that the apparatus referred to in para. 30 of our last Report will be selected by himself, in communication with Sir John Herschell and Professor Babbage, and transmitted for the use of our colleges with the least possible delay. Apparatus.

11. The building adjoining the Hindu College, designed for a Normal School, is nearly completed, but we regret that we have not yet been able to furnish the scheme referred to in para. 23 of our last report, quoted in the margin * for readier reference. Normal School.

Our Secretary is now engaged in drawing up a plan upon the subject; but much inconvenience has been experienced from the absence of the published European works of reference mentioned in para. 77 of the same Report; viz.

Reports of the Select Committee of the House of Commons on the state of Education in England and Wales; from 1834 to 1838 :

Cousin's Report to the French Government on Education in Prussia.

Ditto ditto in Holland.

Hudson's Account of Dutch and German Schools.

Quarterly Journal of Education.

12. With the Principals of the College of Mahomed Mohsin and the Hindu College we have every reason to be satisfied, and have much pleasure in recording our high sense of the valuable services of Messrs. Sutherland and Kerr, whose ability and zeal in the discharge of their responsible duties and eminent acquirements, have been of continued service to the institutions under their control and management. Conduct of Principals, &c.

From the Hindu College management, the Council of the Medical College and the Secretary to the Mudrissa, we continue to receive every assistance in the discharge of our duties; and during our periodical, as well as unexpected visitations, the state of those Institutions, with the exception of the English department of the Calcutta Madrussa, has been found to be generally satisfactory, and reflecting much credit upon the officers immediately in charge. All details respecting each of them will be found in their special reports.

13. The books referred to in para. 78 of our last Report, have been forwarded to His Royal Highness the Prince Governor of Azerbeejan, through the Government of India. For their selection we were indebted to the kindness of our late colleague Mr. J. C. C. Sutherland, Major J. W. J. Ouseley, and Captain G. T. Marshall. Prince Governor of Azerbeejan.

14. In para. 79 of our last Report, it was mentioned that certain Arabic works printed at Cairo, were shortly expected for the use of the Oriental Colleges under our control. These reached us in July last, and consisted of the following works: Books from Egypt.

Pathology, by Mahomed Herawee. Treatise on Descriptive Geometry, by Mahomed Bagumi. Geography, by Leich Ruffeah Bedmoe. Biography of Celebrated Philosophers. Physio, Abrégé de l'Histoire Ancienne, Physical Geography, Traité d'Agriculture, Tables des Logarithmes, Géométrie de Legendre, Legigne de Darmarsais, Hygiene, Algebra.

The late Mr. Sutherland undertook to examine and report upon them for our information and guidance; but his death having prevented the execution of this design, the task has been kindly undertaken by Dr. Aloys Sprenger, an Arabic scholar of some repute in Europe, who has recently arrived in this country in the medical service of the Honourable East India Company.

15. Mr. Boutros, Principal of the Delhie College, having compiled from the works of Bentham and Dumont, an elementary treatise on the Principles of Legislation, forwarded it to us, for introduction as a class-book into our colleges, should it be approved of. It was accordingly carefully examined by the Honourable Mr. Cameron, who recommended it for the purpose, and copies have been supplied for the use of the senior classes in the Hindu and Hooghly Colleges, and English Department of the Madrussa. Boutros' Principles of Legislation.

16. In January last the Government directed us to take into our consideration, and report our opinion as to whether any objections existed to such a modification of the present system, as would allow senior scholars in the Government Institutions to hold their Scholarships simultaneously with other employment, subject to the prescribed annual examination. Employment of Scholarship Students.

The following extract from the Government letter exhibits the reasons assigned for, as well as the cause of the reference :

" It is not clear that any precise orders on this subject have ever been passed either by the

" We are not at present, however, in possession of sufficiently detailed and specific information as to the exact method in which it would be most advisable to organize and conduct a Normal School of the nature and for the objects required; but as the subject is one of great interest and importance, it shall receive our earliest and best attention, when furnished with the necessary documents from Europe regarding the systems of primary instruction adopted in Prussia and Switzerland, with the modification of them that has been more recently introduced and followed in England. By means of these, we hope to be able to suggest a plan especially adapted to the peculiar state and wants of education in this country."

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the Government or the late General Committee of Public Instruction; and though the acceptance of employment has been commonly held to vacate a scholarship, yet the expediency of this practice in regard to senior scholarships appears to his Honor deserving of careful deliberation, and whatever be the result arrived at, it may be at all events advisable to lay down a definite rule for the future."

"By the rules in force Senior Scholarships are tenable for six years, subject to an annual examination, for the purpose of testing whether the incumbents have or have not made during the preceding year a reasonable progress in their studies. What the requisite degree of comparative proficiency may be, has never been, and perhaps could not easily be defined, and is properly left to the discretion of the examiners; but it may be a subject of reasonable question how far it is advantageous to the scholar or to the public, that he should be obliged to acquire that proficiency by a constant attendance at the school or college, rather than by a partial attendance, or even by prosecuting his studies whenever it may be most convenient for him to do so.

"So long as a senior scholar is enabled to prove at the annual examination that his studies have not been neglected, and that he has made during the year sufficient progress to enable him to retain his scholarship, it would appear to be of at least equal advantage, that the rest of his time should be devoted to active employment without, rather than to inaction within, the walls of the college; and if he fails to evince the necessary progress, the argument would still more forcibly apply, for the rules prescribe no intermediate test; and as they contain nothing to prevent a scholar from spending a whole year after the examination in doing nothing, why, it might be asked, should they be held to prevent him from spending the same interval in useful and profitable pursuits? The result at the ensuing examination would probably not be less favourable in the latter case.

"It frequently happens, as the Council must be aware, that the junior masters of the Government schools are obliged, by sickness or other causes, to be temporarily absent on leave from their duties. Their places could on these occasions be most readily and fitly supplied from among the most successful students of the colleges, who would, while so employed, be acquiring experience most useful to them and to the public in the profession of teaching, to which they are, in many cases, eventually to belong. But no scholar will give up a stipend which he knows he can, with ordinary exertion, retain for a certain number of years, for a salary of slightly greater amount, which in all probability he will not be able to retain for as many months. It is, therefore, necessary to look to an inferior class of students for filling up temporary vacancies, as well as those permanent teacherships, of which the salaries are not higher than the stipends of senior scholars.

"A case of this description has very recently occurred, and has given rise to the present reference."

We reported, that as Scholarships were instituted for the express purpose of enabling students to devote themselves entirely to literary pursuits, and thereby attaining a higher standard of acquirement than they could or would otherwise do, it was feared that the application of scholars to other subjects would tend in a great measure to defeat the object for which their Scholarships were bestowed. At the same time we were of opinion, that the rule might be relaxed without injury, in the case of Scholarship holders performing the duties of junior masters in the institutions to which they belonged; the more especially as these would always be only acting appointments, and for a limited period. In all other respects, it was deemed desirable to adhere strictly to the regulations now in force.

Hooghly College
Visitation.

17. In August our Secretary was directed specially to visit and report upon the state of the College of Mahomed Mohsin at Hooghly, and its branch institution. An abstract of the Visitor's remarks will be found in the Special Report of the college to which they refer. In consequence of the state in which the Oriental Department was found, it was deemed advisable to introduce a plan for greater regularity and duration of attendance, as well as a graduated system of study. Upon the recommendation of the head Moulavees, the following scheme was adopted experimentally by the Council, and the Principal of the college has been directed to forward a Special Report of the results of its introduction, when it shall have been in force a sufficient length of time to enable him to judge of its effects.

1st Grade, Soonnee Law.

Hidayah, Touzeeh, Tulmeeh, Moosullum and Dair.

Specification of
Books for the classes
in regular gradation.*1st Grade, Shia Law.*

Mafateeh Shurhi Loom Sharaya, Zubdatool-Usool Maalunooloosool.

Books.

1st Grade, common to both Soonnee and Shia Head Moulavees.

Sudea, Shumsbazgah, Shurah Chughuminee, Mootnubbee, Qazee Moobaruck, Mootoul, Hindoollah, Tareekh Tymooree, Mybizee Qoothee, Zahidya.

2nd Grade, Books common to two Moulavees.

Ashbah, Soolum, Mookhtasaremanee Qootbee Narool Anwar, Sharh Viqaya Tuhreer, Ooqlidis, Kholasatoolhisab, Tymooree Traez.

Books

Books to be taught by the two Mouluees of the 3d Grade.

Qalauqool Shurhi, Tulzeeb, Shurhi, Waqaya Nooroolanwar, Nafatoolyaman, Nimut Khan Ali, Zoobooree, Qusayied, Oarfier.

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Books to be taught by the four Mouluees of the 4th Grade.

Ajaeb ul oojab, Mirzan, Munteg, Shurah Moolla, Hidayetul noho, Hafiq Toosool Akbary, Nufhutool yaman, Bidaya, Clami Abassee, Hydayet ul Suruf, Akhowan ul Suffa Allamee, Asool Joomool, Tutimma Shurh Imal, Anwar Soheilee.

Books to be taught by the three Assistant Teachers.

Muzan, Moonshaub, Tusrief, Kholosutool-towareekh, Dastoorool, Sikunder Namah, Yewsufzelukha, Ghulistan, Boastan, Akhlay Mohsinee, Roushun Ali Nami Hag Pundnamah. The Alphabet.

18. In April last a second visitation took place, partly in consequence of a riot which had occurred in the Oriental Department, when the Council directed the following address to be read to the students in Hindoostanee, for the purpose of expelling those who were mentioned, and deterring others from banding together to interrupt the harmony and discipline of the institution. Dr. Mouat reported that he assembled the Mouluees and scholars, and thus addressed them :—

Second visitation
in April.

“ The Council of Education have heard with much regret and unqualified disapprobation, that a disgraceful riot has occurred in the Oriental Department of this college, produced by direct and wilful disobedience of their orders, on the part of certain evil-disposed and unworthy students. It appears from the ample evidence which has been afforded to the Council, that several students attempted to pass out of the college gates before the proper time for doing so had arrived, and on being prevented by the Durwan, they afterwards united with others in considerable numbers, and assaulted the man in a cowardly, unmanly, and highly insubordinate manner, being neither checked by the active remonstrances of Mouluee Akber Sha, nor the passive presence of the other Mouluees, for whose position no proper respect or deference was exhibited.

“ The Council cannot deprecate in too strong terms such improper proceedings, and, to show their firm determination to check and crush all insubordination and disobedience of their orders, have authorized me publicly to expel those who have been convicted of taking part in this transaction; viz.

Ghoolam Mahboob,
Faizelut Hossen,
Athar Ali,
Syud Abdoollah,
Sheik Abdoollah,

Syud Aman Ullah,
Mahomed Hossein Kermani,
Ahmedhi,
Hyder Alec,

as utterly unworthy to remain longer within the walls of this college, which they would disgrace by their presence. A similar punishment will be hereafter inflicted upon any others who may be convicted of being implicated in this, or any similar riotous and unscholar-like proceeding. To Mouluee Akber Sha I am directed by the Council to return their best thanks, and to express their high approbation of his proper and spirited interposition in favour of the Durwan, who was illegally assaulted in the faithful discharge of the duties entrusted to him. With respect to Meer Mohomed and the remaining Mouluees; the Council regret that they cannot approve of their conduct upon the occasion, in having passively witnessed so discreditable a proceeding, without exerting at once their authority in repressing it, and assisting Mouluee Akber Sha. The duty of the teachers in every institution, is not only to instruct the classes entrusted to their care, but to exercise a moral control over the pupils, and assist the heads of the establishment in maintaining strict order and discipline. The Council trust they will never again have to complain of any hesitation or want of proper spirit, in the due and efficient discharge of *all* their duties on the part of the Mouluees in this Madrussa.

“ In conclusion, I am ordered by the Council distinctly to declare, that they will never hesitate to punish every dereliction from duty, and support the authority of the Mouluees and Principal in maintaining good order and discipline, and that they will use every means in their power to procure the punishment of all who are found to encourage the students of this Madrussa in resisting their authority and control.”

19. The Scholarship rules heretofore in operation, and contained in pp. 206 to 211 of the Report of the late General Committee of Public Instruction for 1839-40, having been found in many respects unsuited to the present state of our institutions, and generally too indefinite, we have drawn up, in communication with Mr. Beadon, Under Secretary to the Government of Bengal, and Messrs. Sutherland, Ireland and Kerr, a complete and new code of regulations upon the subject, applicable to the Mofussil institutions, as well as to those under our immediate control, which is at present under consideration, and will be submitted at an early period for your Honor's approval. Our best attention has been directed to the framing of such rules as shall provide against many of the difficulties inseparable from every system of examination, as well as raise gradually the standard of knowledge acquired by the pupils in our colleges.

New Scholarship
Regulations.

In connexion with this subject, we directed the Principals of our colleges to introduce into their senior classes the systematic writing of themes and essays as a distinct branch of

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study for all pupils who are candidates for senior scholarships, upon the following plan; viz. that a fixed period for writing and presenting essays be adopted, so as to interfere as little as possible with the other studies of the students, that the subjects selected be such as will tend to exercise the mind of the students in reasoning generally, as well as enable them to acquire a pure style of composition, and that a few of the best essays be occasionally forwarded to the Council for their perusal, and to enable them to judge of the degree of attention bestowed upon the subject, as well as the progress of the pupils. The themes are intended to be prepared at their own houses by the students, with free reference to all accessible authorities, so that when called upon to compose an essay in the Scholarship examination, they may be prepared to do so, with a knowledge of the best mode of treating any subject generally, with order, method and perspicuity.

Vernacular Studies.

20. Our attention has been specially directed during the past year to the state of vernacular studies in our schools, particularly as respects the causes of the decline of the Patshala. These were found to arise from the daily decreasing demand for vernacular information in Calcutta and its vicinity, the raising of the fees for studying in the Patshala, and the withholding of admissions to the Hindoo College at a more advanced age than our rules permit of, to the most proficient pupils of the Bengalee school. With a view to obviate some of these difficulties, and at the same time give the greatest possible amount of encouragement to vernacular studies consistent with the present general system of education pursued in our institutions, we called for reports from the Hindoo College management, and the Principal of the College of Mahomed Mohsin.

The primary objects contemplated in the establishment of the Patshala were to "provide a system of national education, and to instruct Hindoo youths in literature, and in the sciences of India and of Europe, through the medium of the Bengalee language." To carry out these objects, the school was placed under the control and direction of the Hindoo College management. When the school began to decline, with a view to raise its importance in the estimation of the native community, an application was addressed by the management to the Council of Education to relax the 37th rule (quoted in the margin * for reader reference), but the Council would not sanction the proposal, as it was never contemplated that the Patshala should form a stepping-stone to the college, with exclusive privileges contrary to general rules; besides which, the very different designs of the two institutions rendered such a proceeding incompatible with the professed objects of either.

The management reiterated their proposal, on the grounds that the system of vernacular tuition pursued in the Patshala required at least five years to make tolerable progress; *that no native of Calcutta would consent to give his children Vernacular to the detriment of English education*; that under the operation of the 37th rule, a boy educated in the Patshala, allowing time to make reasonable progress, was not admissible to any of the Government English schools; that the middle and lower classes of native society were hardly sensible of the importance of a superior system of vernacular education at a higher rate than that charged in the indigenous village schools, and that consequently, unless specific inducements were held out, they would not send their children to the Patshala. The inducement proposed, was the modification of the rule above quoted, substituting ten years for eight, and the bestowal of five free admissions to the Hindoo College as prizes to the most successful students. Unless this were done, it was reported that the institution would cease to exist.

Our opinions upon the matter remained unchanged; but, to encourage the acquisition of a good vernacular education, we called for information as to the actual amount of vernacular knowledge now generally possessed by candidates for admission to the English departments of the Hindoo and Hooghly Colleges, for the purpose of elevating, if necessary, the standard of Bengalee acquirement, at the limitations of age at which applicants are now admitted, in conformity with our regulations. Our late colleague, Mr. J. C. C. Sutherland, together with Baboo Prosoono Coomar Tagore, reported as follows:—

"In pursuance of the resolutions of the managing Committee, we attended at the college to investigate the attainments of the younger élèves of the institution in their vernacular tongue.

"We examined six boys of the lower school, all of whom, except one, had been recently admitted, and with the exception of that one, their ages are those of seven or eight years. The age of the other boy alluded to is eight years, and he belonged to the 1st division of the 4th class.

"We also examined three pupils of the Patshala, the age of each of whom is eight years; some of them had been two years attached to the institution.

"The attainments of the examined boys of the Hindoo College in Bengalee were very indifferent. The younger read with much difficulty passages from *Æsop's Fables* in Bengalee, composed in an easy style. The lad aged 12 years was also an indifferent Bengalee scholar. On the other hand, the examined boys of the Patshala read with fluency and explained with accuracy, and appeared to be well grounded in grammar as far as they had read.

"It thus appears that the Bengalee instructions received by children in the houses of their fathers is very limited and indifferent.

"We are of opinion also, that the system of Bengalee instruction in the Hindoo College is imperfect. The teachers complain of want of class-books, a complaint which ought to have been before made and remedied.

"We

* No boy, whose age exceeds eight years, shall be admitted, unless he can read correctly, and with a good pronunciation, the Second Number of the English Reader of the School-book Society.

" We recommend that, in the junior department, the time devoted to writing and reading Bengalee be increased.

" With the exception of a Bengalee Dictionary, we believe class-books can be procured, and it only wants the encouragement of the Council of Education to supply the want of a dictionary. We understand that such a work has been compiled by Gopal-loll Mittre, and that competent native judges have approved of it.

" We also recommend that the Bengalee teachers whose classes are ill taught, after warning, be removed. The diligent teacher may be encouraged by increase of salary.

" We recommend that no candidate, whose age is that of eight years or more, be admitted in the college unless he can fluently read the Nithi Kotha or Æsop's Fables, and write from a copy."

This report was not adopted by us, because the standard already fixed by the rules of the Hindoo College is higher than that recommended. We, however, increased the time allowed for studying Bengalee, directed the necessary text-books to be supplied, and a more strict surveillance to be exercised over the Pundits, in order that any found guilty of inattention or neglect of duty should be at once dismissed. In addition to this, to compel our pupils not only to keep up their Bengalee studies, but to advance to a higher stage than they have yet attained, we have in our new rules determined that every candidate for a Senior Scholarship shall write an essay in Bengalee, upon some subject which will oblige him to convey European information through a vernacular medium. These measures will, we trust, prove adequate to arrest the growing neglect in this city of vernacular studies.

In the college of Mohamed Mohsin, the state of the Bengalee classes was found to be perfectly satisfactory, and no change of standard required.

21. In the English department of the Calcutta Madrussa we have, under the orders of Government, effected several important changes, the details of which will be found in the special report of that institution. Calcutta Madrussa.

The dismissal of Mr. G. W. Bagley, the late Second Master, for inefficiency and gross neglect of duty, together with the other means adopted for stimulating the Mohamedan pupils to the acquisition of a sound English education, will, it is hoped, meet with a greater degree of success than we have heretofore succeeded in obtaining. We have not yet been able to overcome the prejudices of the higher classes of Mussulmans to European knowledge, the causes of their opposition to which are too well known to need repetition here. One of the chief drawbacks to their entering our English class, is the rule which precludes their admission after the age of eight years, unless they possess a certain amount of information, which none of them acquire at that early period. The children of the higher classes of Moslems seldom leave the parental roof before the age of 10 years, and their parents are unwilling to allow them, in public institutions, to associate in the same classes with those of inferior rank. These circumstances have been represented to us by Hafiz Ahmed Kubeer, and their accuracy is coincided in by the other Moulavees of the Madrussa. We shall, therefore, direct our best attention to the subject upon the appointment of a permanent successor to Major Ouseley.

22. A new code of regulations for leave of absence, and travelling and acting allowances to Principals and others employed in the education service, have been forwarded by Government to us, and adopted in the institutions under our charge. Rules for leave, &c.

23. During the past year, Messrs. R. N. Cust and Seton Karr, of the Bengal Civil Service, presented certain sums of money to be bestowed as prizes to the students of the Sanscrit and Hindoo Colleges, in the manner detailed in the special reports of those institutions. Our best thanks were returned to those gentlemen for their liberal encouragement of education, and we were directed in addition to communicate to them the satisfaction with which your Honor witnessed, on the part of two of the most distinguished students in the College of Fort William, a disposition to advance the cause of native education, which reflected the highest credit on themselves, and afforded the most gratifying evidence that their minds were already imbued with a just sense of the obligation imposed upon them, of promoting to the utmost of their power the happiness and welfare of the people. Messrs. R. N. Cust and Seton Karr.

Having thus concluded our general introductory remarks, we proceed to lay before your Honor the Special Reports of the various institutions under our management, arranged as on previous occasions, and exhibiting an abstract of the proceedings of the year.

24. HINDOO COLLEGE.—28th YEAR.

Managing Committee on the 30th April 1844.

The Honourable C. H. Cameron	-	-	-	President.
Maharaja Mahatab Chunder, Bahadoor	-	-	-	Member and Hereditary Governor.
Baboo Prosonno Coomar Tagore	-	-	-	Ditto - - ditto.
The Honourable F. Millett	-	-	-	Member.
F. J. Mouat, Esq.	-	-	-	Ditto.
Baboo Radhamadub Banerjee	-	-	-	Ditto.
Rajah Radhakant Behadoor	-	-	-	Ditto.
Baboo Ram Comul Sen	-	-	-	Ditto.
" Sree Kissen Singh	-	-	-	Ditto.
" Dwarkanath Tagore	-	-	-	Ditto.
" Russomoy Dutt	-	-	-	Ditto and Secretary.

(20. App.)

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Establishment

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Establishment on the 30th April 1844.

Mr. J. Kerr, M.A.	-	-	-	-	-	Principal.
Mr. V. L. Rees	-	-	-	-	-	Professor of Mathematics.
Mr. J. Rowe	-	-	-	-	-	Professor of Surveying.

SENIOR DEPARTMENT.

Mr. G. Lewis (Mr. Halford acting)	-	-	-	-	-	Head Master.
Mr. R. H. Halford (Mr. Brennan acting)	-	-	-	-	-	2d ditto.
Mr. R. Hand, jun.	-	-	-	-	-	3d ditto.
Baboo Ram Chunder Mitter	-	-	-	-	-	4th ditto.
Pitumber Bhattacharjea	-	-	-	-	-	1st Pundit.
Ramnarayan ditto	-	-	-	-	-	2d ditto.

JUNIOR DEPARTMENT.

Mr. R. Jones	-	-	-	-	-	Head Master.
Mr. T. Sturgeon	-	-	-	-	-	2d ditto.
Baboo Iswer Chunder Saha	-	-	-	-	-	3d ditto.
" Ram Tonoo Lahory	-	-	-	-	-	4th ditto.
" Horo Chunder Dutt	-	-	-	-	-	5th ditto.
" Gopee Kissen Mitter	-	-	-	-	-	6th ditto.
" Bissonath Sing	-	-	-	-	-	7th ditto.
" Coylas Chunder Bose	-	-	-	-	-	8th ditto.
Mr. A. Guise	-	-	-	-	-	9th ditto.
Brij Joy Gopal Set	-	-	-	-	-	10th ditto.
" Sreenath Bose	-	-	-	-	-	11th ditto.
" Horo Sunker Doss	-	-	-	-	-	12th ditto.
Juggomohun Bhattacharjea	-	-	-	-	-	1st Pundit.
Callydoss Bhattacharjea	-	-	-	-	-	2d ditto.
Gouri Churn ditto	-	-	-	-	-	3d ditto.
Luckhinarayen ditto	-	-	-	-	-	4th ditto.
Bacharam Goopto	-	-	-	-	-	5th ditto.

Establishment of the Patshala on the 30th April 1844.

Baboo Khetromohun Dutt	-	-	-	-	-	Superintendent.
Rommanath Surmono	-	-	-	-	-	1st Teacher.
Horonath Nyarutton	-	-	-	-	-	2d ditto.
Nemy Churn Dey	-	-	-	-	-	3d ditto.
Bissonath Goopto	-	-	-	-	-	4th ditto.
Soojokanth Surmono	-	-	-	-	-	5th ditto.
Treporaro Goopto	-	-	-	-	-	6th ditto.
Benymadub Dass	-	-	-	-	-	7th ditto.

Establishment of the School Society's School, on the 30th April 1844.

Baboo Radamadub Dey	-	-	-	-	-	Head Master.
" Greesh Chunder Dey	-	-	-	-	-	2d ditto.
" Saroda Persad Biswas	-	-	-	-	-	3d ditto.
" Tarac Chundro Ghose	-	-	-	-	-	4th ditto.
" Benylall Mittro	-	-	-	-	-	5th ditto.
" Mudhusudon Mullic	-	-	-	-	-	6th ditto.
" Sreenath Ghose	-	-	-	-	-	7th ditto.
" Brejolall Mittro	-	-	-	-	-	8th ditto.
" Khetro Chunder Sirdar	-	-	-	-	-	9th ditto.
" Radhicapersad Goopto	-	-	-	-	-	10th ditto.
" Sreenath Dutt	-	-	-	-	-	11th ditto.
" Muttellall Mittro	-	-	-	-	-	12th ditto.
" Oma Churn Banerjea	-	-	-	-	-	13th ditto.
" Khetro Chundro Dhara	-	-	-	-	-	14th ditto.
" Gopal Chundro Ghose	-	-	-	-	-	Supernumerary Master.
" Gopal Chunder Ghose	-	-	-	-	-	Librarian.

25. Since the publication of the last Annual Report, the following changes have taken place in the instructive establishment of the College; viz.

Captain D. L. Richardson, the Principal, resigned on the 19th April 1843, and has proceeded to Europe.

Mr. J. Kerr, M.A., the late Head Master of the Senior Department, was promoted to the situation of the Principal on the same date.

Mr.

Mr. G. Lewis, late Head Master of the Allahabad School, was appointed Head Master of the Senior Department on the 1st September last.

Mr. E. Lodge, the Professor of Political Economy, having been appointed Principal of the Agra College, his place in this institution remains vacant, and with the last-mentioned exception, the instructive establishment is complete and efficient.

26. The construction of the two new buildings, or lecture rooms, is in a state of forwardness.

	<i>Co.'s Rs.</i>
The estimate of the cost sanctioned by Government amounts to	19,597 15 10
Funds on hand, and advance to the Civil Architect, amount to -	18,700 14 10
Unprovided for - - - <i>Co.'s Rs.</i>	897 1 -
Exclusive of the additional estimates for erecting two covered passages for easier communication between the old and the new buildings - <i>Co.'s Rs.</i> 491 - 8	
And for digging the foundation deeper, in consequence of the very bad ground on the eastern range of the buildings - - - - - 65 - -	
	556 - 8
TOTAL unprovided for - - - <i>Co.'s Rs.</i>	1,453 1 8

27. The report of the Principal as to the regularity, cleanliness and general conduct of the students of the Senior Department, is as follows:—

“The boys in general behave well. In the book kept for the purpose of recording serious instances of misconduct, only 10 names have been entered during the year; and of these, the greater part are entered for faults arising more from thoughtlessness than deliberate insubordination, or wilful neglect of duty. Some of the cases occurred during the absence of the Head Master. It rarely happens, as far as I have observed, that the students, when in the class-room, under the eye of their teacher, are otherwise than most obedient and attentive.”

28. In the Junior Department the Head Master reports, “The boys are in general clean, and neatly attired. The general conduct of the students during the past year has been very good.”

It may be observed, that no decrease has taken place in the annual amount of collection for tuition; on the contrary, the present year has a slight advantage over the past; the amount realized being in 1842-43, *Rs.* 27,354. 13. 9.; and in 1843-44, *Rs.* 28,872. 8. 6.

In all the classes the interrogative system is followed. In no other way, the Principal thinks, can the attention of the students, more particularly of the younger classes, be effectually kept alive day after day, or so much knowledge be acquired in an equally short time. It is not, however, followed without deviation, so as to exclude every other method. As the students advance to the higher classes, they become more capable of deriving benefit from instruction conveyed in the form of lectures; and this method is in fact adopted to a considerable extent in the first class, in the subjects of law, political economy, general literature and mental philosophy. The Principal is at present engaged in delivering a course of lectures on the last of these subjects, treating it under the following heads:—

1. Origin of our ideas.
2. Of Memory.
3. Imagination.
4. Reason.
5. Association of ideas.
6. The distinction between the affections and the intellectual faculties.

Up to this time he has gone over the first three heads, each requiring for its full exposition three or four lectures, exclusive of revision by question and answer, which occupies several hours more.

29. On the last-mentioned subject the Principal remarks, “During the absence of Principal Richardson, on leave for four months, and the subsequent vacancy, for about the same period in the office of Head Master, Messrs. Halford and Giblin, in particular, exerted themselves strenuously to support the efficiency of the institution. I feel it to be due to Mr. Halford to take this opportunity of stating, that his abilities, long service, and enthusiastic attachment to his profession, point him out as peculiarly deserving of promotion when a suitable vacancy shall occur.”

30. There is every reason to believe that the institution continues to be held in the highest estimation by the native community.

31. The conduct of the Scholarship holders is reported by the Principal to have been perfectly satisfactory.

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32. The Scholarship and Annual General Examinations of the Senior Department took place under the immediate superintendence of the under-mentioned gentlemen:—

For Senior Scholarships.

Literature, superintended by	- - -	The Honourable C. H. Cameron.
History - - - - ditto	- - -	J. O. C. Sutherland, Esq.
Geometry - - - - }	ditto - - -	C. C. Egerton, Esq.
Algebra - - - - }		
Trigonometry - - - }		
Natural Philosophy, ditto	- - -	J. Kerr, Esq.
Essay - - - - - ditto	- - -	The Honourable C. H. Cameron.

For Junior Scholarships.

Grammar, superintended by	- - -	C. C. Egerton, Esq.
History - - ditto	- - -	F. J. Halliday, Esq.
Geography - ditto	- - -	Baboo Russomoy Dutt.
Arithmetic - ditto	- - -	G. Lewis, Esq.
Translation - ditto	- - -	J. C. C. Sutherland, Esq.

33. The Junior Department was examined by Messrs. J. Kerr and G. Lewis, the Principal and Head Master of this institution.

The Scholarship Examination Papers were examined by Mr. J. Kerr, Principal of this institution, and Mr. J. Sutherland, Principal of the Hooghly College, and they reported as follows:—

“ In this college there were 61 candidates for Senior Scholarships, including the gainers of those awarded last year. Two have left the college, and the rest are entitled, on the principle then recognised, to a renewal of their tenure, having attained considerably above a third of the highest aggregate number assigned to the set of papers; so that, according to that rule, none are forfeited. Chundichurn Singh and Chundronath Moitree, as will be seen by reference to the numbers attained by them, have acquitted themselves least creditably of the holders of Senior Scholarships: this is owing, probably, to their not having regularly attended; one has been absent 67 days of the past year, when the college was open to study, or exclusive of all holidays, an absence for which he pleads sickness; Chundronath Moitree, 73 days, on leave obtained from the managing committee.

“ Although no Senior Scholarships are forfeited unless the Council should otherwise decide, two have been vacated during the year; one of 30 rupees a month, by Gobindchunder Dutt, who has left college, and one by Nobinchunder Ghose, ditto ditto, of 12 rupees a month.

“ These, we would propose, subject to the decision of the Council, to award thus: To Juggodishnath Roy, that of 30 rupees; to Issurchunder Mitre, that of 12 rupees. The superiority of Juggodishnath Roy is so marked, and under the circumstances so very creditable, that we feel bound to bring it prominently before the Council.

“ This youth is the holder of a Junior Scholarship, and yet he has attained a number that places him next to, and very nearly on a par with Pearychurn Sirkar, who is first among the candidates for Senior Scholarships, and has held one for two years.

“ Of the holders of the last year's Junior Scholarships, Bissumbhur Banerjea has not made the reasonable progress required, and therefore that assigned to him is forfeited. One Scholarship is vacant, and another will be vacated by Juggodishnath Roy's advancement to a Senior Scholarship, should the Council concur in our award; so that three will have to be filled up of the value of eight rupees each; these we propose to award to—1. Harogobind Sen; 2. Kedarnath Sen; 3. Callyprosunno Dutt, who have attained numbers considerably above the standard required.”

* The Hon. C. H. Cameron.
F. Millett, Esquire.
F. J. Mouat, Esquire.

† 1. Juggodishnath Roy.
2. Issurchunder Mitro.

3. Kissubchunder Ghose.
4. Nobinchunder Paulit.
5. Nilmadub Mookerjea.
6. Shibchunder Dutt.
7. Shamachurn Bose.
8. Coylaschunder Mookerjea.

After a special examination on the 22d December 1843, by the Members of the Council of Education, named in the margin,* of eight pupils named in the margin,† who attained the highest number in the Scholarship Examination, the Council of Education has awarded the appropriation of the vacant Scholarships as follows:

SENIOR SCHOLARSHIPS.

1. Rajnarayen Bose, holder of Senior Scholarship of 30 rupees for two years, promoted to the one vacated by Pearychurn Sirkar, of rupees - - - - -	40
2. Dinnobundoo Day, ditto, ditto, ditto, by Madubchunder Rooder, rupees - - - - -	40
3. Juggodishnath Roy, holder of a Junior Scholarship, promoted to Senior Scholarship, vacated by Gobinchunder Dutt, rupees -	30
4. Issurchunder Mitro, vice Rajnarayen Bose, promoted, rupees -	30
5. Chundronath Moitree, holder of Senior Scholarship of 18 rupees, for two years, promoted, vice Dinnobundhoo Dey, rupees - - - - -	30

Carried forward - - - 140

	Brought forward	-	-	-	140
6.	Kessubchunder Ghose (Gopeemohun Deb's), vice Chundronath Moitree, promoted, rupees	-	-	-	18
7.	Nobinchundro Paulit (Joykissen Sing's), vacated by Nobinchundro Ghose, rupees	-	-	-	12
					Rs. 200

JUNIOR SCHOLARSHIPS.

1.	Horogobindo Sean, vice Juggodishnath Roy, promoted, rupees	-	-	-	8
2.	Kiddernath Sen, vacated by Rajendernath Mittro, rupees	-	-	-	8
3.	Callyprosunno Dutt, vice Bissumbhur Banerjea, failed to make reasonable progress, rupees	-	-	-	8
					24
					Co.'s Rs. 224

so that all the Scholarships allotted to the institution continue to be filled.

34. Certificates under the printed rules are to be given to the four Senior Scholarship holders, viz.—1. Pearychund Sircar; 2. Madhubchunder Rooder; 3. Govinchunder Dutt; 4. Nobinchunder Ghose, who have left the college.

35. On the examination of the Junior Department the Examiners report: first class Reading and Explanation, very good; Grammar, generally correct; Geography, rather retrograding; Arithmetic, good; and "on the whole in a highly efficient state, creditable alike to the industry and intelligence of its immediate teacher, Mr. Hand, and to the able superintendence of the Head Master, Mr. Jones."

Second class, first division, very creditable, and "great equality of attainment; a result which reflects great credit on the system pursued by its teacher, Baboo Ramchunder Mittre."

Second class, second division, also very creditable, and "has been systematically well taught." Third division, a marked difference as regards progress between this and the second division, and pronunciation defective.

Third class, first division, satisfactory. The exertions of its teacher, Issurchunder Saha, are spoken of favourably.

Second and third divisions, not systematically examined.

Fourth class, first, second, third, and the fourth divisions good, and in good training.

36. In vernacular, the students of the Junior Department were examined by Premchand Turkobagish and Ramgobindo Seeromony, Pundits of the Sanscrit College; and they report that the third and fourth classes have given more satisfaction than either the first or the second; that no Bengalee class-book is used in either of the two last, and the boys are made to learn only by means of translations from the English works they read, a system which the Examiners recommend to be avoided, and the reading of suitable class-books introduced. This has been remedied, and the first and second classes will receive, like the other classes, combined instruction in vernacular, by means of translations and reading of class-books.

37. The library has, during the year, been increased by the addition of several valuable works, among which are Whewell's History of the Inductive Sciences, and Sharon Turner's Sacred History of the World; the latter presented to the library by the Honourable the Deputy Governor of Bengal.

38. With reference to the 39th para. of the letter from the General Committee of Public Instruction, No. 1,035, dated 30th October 1840, to Government, noted in the margin,* 22 students, named in the margin,† offered themselves as candidates to be examined for the prize; but they have not been examined this year in consequence of the candidates having expressed their wish not to be examined until after the Scholarship examination had been concluded, when there was neither time to arrange the manner, or select the matter, required for such an ordeal.

* 39th. We propose to award to the most deserving student who has made the greatest advancement in general knowledge, during the year, from the use of the library books, a gold medal to each college, and a silver medal to each preparatory school at the annual examination.

First Class.

† 1. Samachurn Bose.	8. Coylas Chunder Mokerjee.
2. Kessubchundro Ghose.	9. Nobocoomar Singh.
3. Rajnarain Bose.	10. Shibchundro Dutt.
4. Isserchundro Doss.	11. Kessenchundro Ghose.
5. Issurchunder Mittre.	12. Chundronath Moitree.
6. Gopallall Roy.	13. Juggodishnath Roy.
7. Greshchunder Ghose.	14. Omeshchundro Bose.

Second Class.

15. Sreekissen Dutt.	19. Greshchunder Bose.
16. Nundolall Day.	20. Gungadhur Cormocar.
17. Hurrydass Dutt.	21. Dwarkanath Day.
18. Obhoychurn Bose.	22. Boikantnath Sen.

39. Mr. Seton Karr, of the Civil Service, has forwarded a donation of 50 rupees, to be bestowed in a prize or prizes to one or more meritorious students of this institution, at the discretion of the Council of Education. The Council has resolved to let the appropriation stand over until next year.

40. The finance of the institution continues in a healthy condition, the collection of schooling enabling the Committee to meet the disbursements without drawing on Government to the full extent of the assignments allotted to the college.

Appendix N.

PAUTSHALA.

41. The number of students on the roll in the month of September was 174, and on this day (30th December 1843), 185; average attendance from 1st October 1842 to 30th September 1843, 156. The establishment has been proportionably reduced.

42. The students were examined by the two Pundits of the Sanscrit College named above, and they remark that all the classes have acquitted themselves very satisfactorily, which indicates that the teachers have diligently performed their duties during the past year.

SCHOOL SOCIETY'S SCHOOL.

43. There were on the roll of the school in the month of September 1843, 459 students; pay 153, and free, 306; and on this date (30th December 1843), pay 182, free 283; total, 65. Average attendance from 1st October 1842 to 30th September 1843, 397.

44. This school was examined in General Literature, &c. by Mr. Halford and Mr. Giblin, second and third Masters, senior department of the Hindoo College; and in Mathematics by Mr. Rees, Professor of Mathematics, ditto.

45. Mr. Halford examined the 1st, 2d, 3d, 11th and 12th classes, and reports, "My examination of the 1st, 2d and 3d classes consisted of oral reading (for which I selected a passage from Irving's Sketch Book, and another from Thomson's Seasons), a set of dictated questions on the meaning and grammatical constructions of two other pieces, the one from Brougham's Miscellanies, and the other from Cowper's Poems, and a set of questions on history and geography.

"The result was quite satisfactory to me as respected the general intelligence of the pupils; but the oral reading of most of them was very defective, and their handwriting more slovenly than I expected to find it. A remarkable exception, however, to these defects requires particular comment. The papers given in by Sreenath Bose, a little boy of the 2d class, were models of neatness and correctness (especially when his standing is considered), both in regard to handwriting and mode of expression, while his manner of reading was excellent, though inanimate.

46. "In examining the two junior classes which fell to my share, I found their reading and spelling, apart from idiomatic faults of pronunciation, very fair, and was struck with the remarkable equality of the greater portion of boys in each of these classes."

47. Mr. Giblin examined the 4th, 5th, 6th, 7th, 8th, 9th, 10th, 13th and 14th classes, and reports, "I examined the boys in reading, with explanations in geography, English grammar and parsing, spelling, &c. as the enclosed papers show; and in general the replies were very satisfactory to myself, and creditable to both teachers and boys: much pains have evidently been taken with them. Their pronunciation in reading is somewhat deficient."

48. Mr. Rees examined the 1st, 2d and 3d classes in Mathematics, and reports, "I have much pleasure in reporting generally of the state of advancement in mathematics.

"Knowing Baboos Radhamadub Dey and Saradapersad Biswas to be superior scholars in mathematics, I proposed much more difficult questions than I should otherwise have done; but I was agreeably surprised when, on examining the papers, I found all the questions nearly and correctly answered not only by the first class, but by many of the second.

"I regret my inability to give expression in the language it deserves of the merits of the two above-named teachers."

49. With reference to the 94th para. of the Report for 1842-43, submitted to Government by the Council of Education (*vide* page 48 of the last Annual Report) on the subject of erecting a building for the school-house on the ground belonging to the Hindoo College, the Government has agreed to advance 3,000 rupees for the purpose, to be repaid by monthly instalments of 50 Company's rupees, provided private subscription to a similar amount could be raised. The private subscriptions up to this period amount to 1,720 Company's rupees, and the managers have no hope of obtaining much more, if any, so that it will be necessary to apply to Government for an increase of advance to the amount of 4,000 or 4,500 rupees, repayable as conditioned, in which the managers anticipate no difficulty, out of the surplus schooling charges.

Law Lectures.

50. The senior students of the college have, during the past year, had the advantage of attending a course of lectures on law, delivered by the Advocate-general once a week, between the months of October 1843 and February 1844.

51. An examination of the students of this institution who attended these lectures took place on the 19th and 20th February last. The answers to the questions were examined by Sir H. Seton, who adjudged the prize of a gold medal to Issur Chunder Mittro.

Prize for proficiency in Adam Smith's Moral Sentiments.

52. The prizes for proficiency in Adam Smith's Moral Sentiments, given by the President of the Council of Education, were contended for at this institution on the 11th March.

53. The answers to the questions were all written in the presence of the President without reference to books or other assistance.

54. The

54. The answers were examined by the President, and he awarded the gold medal to Annundkissen Bose, and the silver medal to Rajnarain Bose, whose papers will be found in Appendix (C.) Appendix N.

55. SANSKRIT COLLEGE.—23d YEAR.

Conducted by the COUNCIL of EDUCATION.

Establishment on the 30th April 1844.

Russomoy Dutt	- - - - -	Secretary.
Ramchandar Bidyabageesh	- - - - -	Assistant ditto.
Haranath Tarkabhusen	- - - - -	} Professor 1st Grammar Class.
(Gangadhar Tarkabageesh Acting)	- - - - -	
Gangadhar Tarkabageesh	- - - - -	} Ditto, 2d ditto.
(Pranrishna Bidyasagar Acting)	- - - - -	
Ramgovind Gosye	- - - - -	Ditto 3d ditto.
Joy Gopal Tarkalankar	- - - - -	Ditto Sahitya ditto.
Premchandar Tarkabageesh	- - - - -	Ditto Alankar ditto.
Yogadhan Misra	- - - - -	Ditto Jyotish ditto.
Joynarayan Tarkapanchanan	- - - - -	Ditto Nyaya ditto.
Bharetchandar Seromoni	- - - - -	Ditto Smrite ditto.

English Department.

Russiclall Sen	- - - - -	Head Master.
Syamacharn Sircar	- - - - -	Second ditto.

Office Establishment.

Ramdhone Gangooly	- - - - -	English Writer.
Madhu Rao	- - - - -	Librarian.
Narain Josee	- - - - -	Devnagree Writer.
Ranraton Chatterjee	- - - - -	Bengalli ditto.

56. The instructive establishment of the institution is complete and efficient, with the single exception of the class of Ancient Literature and History of the Hindoos, which was established last year on the abolition of the Vedant Class; but it not having succeeded so well as was expected, on the death of its Professor, Kumlakant, on the 8th October last, no successor to him has been yet appointed.

The number of students on the roll this year amounts to more than the last: at present (31st December) there are in the Grammar classes—

1st	- - - - -	23
2d	- - - - -	25
3d	- - - - -	33
		81
Sahitya Class	- - - - -	24
Alankar Class	- - - - -	10
Nyaya Class	- - - - -	9
Smriti Class	- - - - -	19
		TOTAL - - - 140

Total on the roll on 30th September	- - - - -	134
Average attendance between 1st October 1842 to 30th September 1843	- - - - -	89

In the English Department there are 75 students on the roll at present (31st December), and on the 30th September last there were 69. The average attendance during the period above-mentioned has been 55.

57. The three grammar classes were examined by the Assistant Secretary, Ramchunder Bidyabageesh, and the result is reported to be satisfactory. The Scholarship Examinations were conducted by Captain G. T. Marshall and the Assistant Secretary, and they report as follows:

“Of the candidates for Senior Scholarships, the first 14 in the tabular list submitted, are qualified; among these again, the acquirements of the first five on the list are of a distinguished character.

“Of the candidates for Junior Scholarships, the first 15 on the list have, in our opinion, established their claims.

“With reference to the general performances of the students examined by us on this occasion, we beg to state our opinion, that their acquirements are very satisfactory, and reflect credit on themselves and their teachers, and there is every reason to hope that this institution, if favoured with a share of attention and encouragement, will, by the joint

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operation of its two departments, Sanscrit and English, turn out men eminently fitted to become connecting links between the European and the Hindoo, and worthy channels of conveying a correct knowledge of the sciences, the literature, and the philosophy of the one to the other."

The Scholarships have been all taken up this year, with the exception of two of the Senior and one Junior Scholarship. One of the Junior Scholarships has been gained by an out-student. A list of the names of the Scholarship-holders is annexed.

58. The English Department was examined by Mr. George Lewis, the Head Master of the Hindoo College.

The 1st class was examined in History, Grammar and Geography, and the Examiner reports, "I think both master and pupils deserve credit for having effected so much as has been done in so short a space of time."

Of the 2d class the Examiner reports, "The students are grown-up young men, and have only recently commenced the study of English. They attempted to explain in English what they read to me, and succeeded but indifferently. Their parsing was also unsatisfactory; nevertheless, I am fully aware, that more could not have been effected by the master in the time, and under the circumstances referred to."

The circumstance alluded to by the Examiner is the difficulty of the class-books, both in this and the first class, which has been remedied.

Of the third class, the Examiner remarks, "I observed with pleasure, that these were nearly all younger than the pupils of the senior classes."

"They read more correctly, with reference to accent and pronunciation, than those youths, but they were unable to give answers in English to the questions I put to them."

The studies of the fourth, fifth and sixth classes being merely elementary, the Examiner says, "They explained in the Bengalli with facility what they read before me. These lads also pronounced what they read with considerable correctness."

And in conclusion, the Examiner remarks, "On the whole, I am of opinion, that as much has been achieved by both the teachers and pupils of the English Department of the Sanscrit College, considering the very brief period of its existence, as could reasonably have been expected."

59. Mr. Cust, of the Civil Service, having been present at the examination of the students of this institution, was much pleased with their performances, and generously placed 102 rupees in the hands of the Council of Education, to be distributed among the pupils according to the under-mentioned scheme, viz. :—

	<i>Rs.</i>
English first class - No. 1	16
" " No. 2	12
Second class, No. 1	14
" " No. 2	10
	52
Best Sanscrit Essay -	30
Best Bengalli Essay	20
	50
	<u>Rs. 102</u>

Captain Marshall kindly offered to undertake the special examinations on the Sanscrit and Bengalli Essays, and it was Mr. Cust's wish, that the prizes for English should be awarded according to the result of the examination by Mr. Lewis.

Captain Marshall examined seven candidates on the 29th December 1843, in Sanscrit Essay, and 10 candidates, on the 2d January 1844, in Bengalli Essay; and awarded the Sanscrit prize to Neelmadhub, and the Bengalli prize to Srishchundur.

The English prizes are awarded in accordance with the result of Mr. Lewis' examination :—

	<i>Rs.</i>
First Class - No. 1 to Dwarakanath	16
" " No. 2 to Joygopal	12
Second Class, No. 1 to Srishchundur	14
" " No. 2 to Priyanath	10

60. On the 3d January 1844, Mr. J. C. Sutherland, Secretary to the Law Examination Committee, Sanscrit Department, held an examination of candidates for law diplomas, under Regulation XI. of 1826. Two students (Biswanath and Ramchunder) and two ex-students (Sumboonath and Kalidas) underwent the examination. They were tried by a scheme of 10 questions: the answers of Biswanath were adjudged to have entitled him to a diploma. There were 16 students on the Roll, of the Smriti Class, on the 31st December 1843; but the reading of Biswanath and Ramchunder only entitled them to challenge examinations for diplomas. In conclusion, the Examiner remarks, "It is expected, that next year the candidates will be more numerous."

61. List

61. LIST of the SCHOLARSHIPS awarded to the Students of the Government Sanscrit College, 1844.

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	Rs.	Rs.
1. Dinobundhu - - - - - (promoted)	20	
2. Srishchunder - - - - - "	20	
		40
3. Hurischunder - - - - - "	15	
4. Chundramohun - - - - - "	15	
5. Bholanath - - - - - (retains)	15	
6. Priyanath - - - - - (promoted)	15	
7. Mudhusudun - - - - - "	15	
8. Joygopal - - - - - "	15	
9. Kedurnath - - - - - "	15	
10. Kalicumar - - - - - "	15	
		120
11. Tarasunker - - - - - (retains)	8	
12. Judunath - - - - - "	8	
13. Brojomohun - - - - - "	8	
14. Kaliprusunna - - - - - "	8	
15. Janukeynath - - - - - "	8	
16. Hurinath - - - - - "	8	
17. Syamachurn - - - - - "	8	
18. Khetrolall - - - - - "	8	
19. Madhubchunder - - - - - "	8	
20. Jadubchunder - - - - - "	8	
21. Madhusudun - - - - - "	8	
22. Rambrama - - - - - "	8	
23. Ramgopal - - - - - "	8	
24. Ramcrishna - - - - - "	8	
25. Hullodhur (out student) - - - - - "	8	
		120
		Co.'s Rs. 280

62. The Honourable Mr. Bird was present at the distribution of prizes at the Hindoo and Sanscrit Colleges, and delivered the following speech:—

“ Although there is nothing particularly calling for remark in the operations of the past year, yet I do not like to break up this assembly without expressing, generally, my satisfaction at the result of these operations, and my warm and sincere acknowledgments to the gentlemen under whose superintendence they have been conducted. I am quite sure that much good has been done, as much as under existing rules and regulations was practicable; and I am satisfied that, under the able direction of the President, Mr. Cameron, whose services in the cause of education, as well as government, I am happy to announce, has been secured for another lustrum, everything will be done to render the Hindoo College what it should be—an institution for promoting, in the utmost possible degree, the mental enlightenment and the moral regeneration of the native youth of Bengal.

“ In one particular connected with the operations of the past year, I am, I confess, a little disappointed—I mean in regard to vernacular education. In the *Patsala*, which was established expressly for this purpose, the scholars, as appears from the Report, have fallen off from 252 to 158, without any reason assigned. But this is not all; the expectation entertained that the Sub-Committee would, before this time, have succeeded in compiling vernacular class-books, has been disappointed; I have, however, taken steps which I hope will accelerate this desirable object. You are all, of course, aware that the Supreme Government have transferred the superintendence of native education to the subordinate Governments of Bengal and Agra; and I have consequently made arrangements with the Lieutenant-governor for the preparation, under his superintendence, of vernacular class-books in Hindee and Oordoo, for the Provinces under his government, leaving only class-books in Bengallee to be compiled here. By these means, the object in view will, I hope, be speedily accomplished.

“ I must now advert, on the other hand, to two circumstances which I think can only be viewed with gratification. The one mentioned in the report, namely, the lively interest taken in these institutions by two young gentlemen of the College of Fort William, Mr. Seton Karr and Mr. Cust. There is something peculiarly pleasing in the disposition thus evinced by the European students to promote the welfare of India, in the appropriation of a portion of the rewards earned by them for distinguished proficiency, to the encouragement of similar distinction amongst their native fellow-students: it may be said of this, as has been said of *mercy*, ‘ It is like the gentle rain from heaven falling on the place beneath.’ The other circumstance, which is not alluded to in the report, is the offer of the Advocate-general, Mr. Lyall, to deliver lectures on law for the benefit of the Hindoo College. I am able to state on his authority, that the students are apparently profiting greatly by the lectures, and that their eagerness and application affords the learned Advocate the highest satisfaction. Such disinterested efforts to benefit our native fellow-subjects are highly creditable to the parties concerned, and are worthy of all commendation.

“ I will now, gentlemen, detain you no longer. I will only add, that the deep interest I feel in the welfare of India will always incline me, wherever I may be, to hear with pleasure

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sure of your proceedings, calculated as they are to disseminate truth and eradicate error, and to direct the mind of the rising generation to those pursuits which can hardly fail, in process of time, to raise the character and promote the happiness of the population at large."

63. CALCUTTA MADRISSA.—20th YEAR.

DETAILED ESTABLISHMENT of the Calcutta Madrissa on the 30th April 1844.

Arabic Department.

Dr. F. J. Mouat, M. D.	-	-	-	Officiating Secretary.
Hafiz Ahumud Kubeer	-	-	-	Native Assistant Secretary.
Molovy Mohommed Wujeeh	-	-	-	Principal.
Molovy Busheeroodeen	-	-	-	2d Preceptor.
Molovy Noorool Huq	-	-	-	3d Preceptor.
Molovy Mohommed Ibrahīm	-	-	-	4th Preceptor.
Molovy Khadem Hossei	-	-	-	1st Preceptor.
Molovy Mohumud Muzhur	-	-	-	2d Preceptor.
Molovy Ahmud Hossen	-	-	-	3d Preceptor.
Molovy Hubeeboon Nubbee	-	-	-	4th Preceptor.
Molovy Abdoor Ruhem	-	-	-	Professor of Regulations.
Loke Nath Roy	-	-	-	Writer.
Molovy Ajeeb Ahmud	-	-	-	Librarian.
Hafiz Ahmud Kubeer,	-	-	-	Khuteeb.
Mohomed Qudir	-	-	-	Mouzzin.
Molovy Mohomed Saweed	-	-	-	Pensioner
Hajee Mohomed Mahmood	-	-	-	Ditto.

English Department.

Mr. A. Y. Martin	-	-	-	Head Master.
Mr. F. C. Vaughan	-	-	-	2d Master.
Mr. J. E. Clinger	-	-	-	3d Master.
Mooktaram, Pundit	-	-	-	Bengalee Master.
Juggut Chunder Roy	-	-	-	Librarian.

64. The course of study for the past year in the Arabic Department of the Madrissa, has been the same as usual. Lectures have been daily delivered from 8 A. M. to 2 P. M. on the following subjects, viz., Law, Rhetoric, Logic, Mathematics, Algebra, Natural History, General Literature, Grammar, Arithmetic, and the Regulations of Government.

The Principal Molovy, Mohomed Wajeeh, gave lectures on Logic and on the higher Law Books; the Logic Class attached to the Professor consists of 32 students, and the Law Class of 16. The 2d Professor, Molovy Busheeroodeen, lectured daily in Rhetoric to 22 students, on the Initiatory Law Books to 10 students, and on General Literature to 14. The 3d Professor, Molovy Noorool Huq, lectured on Philosophy to 25 students, and on the Elementary Law Books to 13. The 4th Professor, Molovy Mohomed Ibrahim, gave lectures on Asool, or Principles of Law, to 41 students. Molovy Khadeem Hossen, 1st Assistant Professor, instructed 15 students in Geometry and in the Law of Inheritance. Molovy Mohummed Muzhur, 3d Assistant Professor, instructed 43 students in Arithmetic and Algebra. Molovy Hukeem Ahmed Hossen taught 30 students in General Literature, and 14 of the junior students in Logic. Molovy Hubeeboon Nubbee taught Arabic Grammar to 18 students, and the Law of Inheritance to seven more. Molovy Abdoor Ruheem lectured on the Regulations of Government to 20 students, and on General Literature to eight of the more advanced students in that department. The Assistant Secretary, Hafiz Ahmed Kubeer, occasionally gave lectures on General Literature, Law, &c.

65. The number of students attached to the Arabic Department of the Madrissa is 165: of this number 81 competed for Senior, and 20 for Junior Scholarships, at the late examination. Eleven succeeded in obtaining Junior Scholarships on that occasion.

Fourteen students having completed the period of study, obtained certificates, and have left the college.

The English Department consists of three divisions, containing 102 boys. The senior division, containing 17 boys, is instructed by Mr. Martin, the Head Master; the 2d, containing 27 boys, by Mr. Vaughan, the 2d Master; the 3d, containing 59 boys, by Mr. Clinger, the 3d Master.

In consequence of the reports of the Head Master and Dr. Mouat respecting the state of the 2d division, the Council of Education considered it necessary to dispense with the services of the 2d Master from the 30th September. His place has been supplied by Mr. Vaughan, late Head Master of the Chittagong School, and there is every reason to expect a speedy improvement in this division.

66. The examination for Scholarships in the English Department was held in September, and the following are extracts from the Examiner's report:—

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"In this institution there are only three candidates, as per margin, for Senior Scholarships, not one of whom comes up to the required standard. Abdool Luteef and Wuheedoon Nubbee retain their Junior Scholarships."

Abdool Luteef.
Wuheedoon Nubbee.
Nuzur Alee.

"In the Mudrissa there are only two candidates for Junior Scholarships, neither of whom comes up to the required standard."

Rousheen Alee.
Mohomud Mahmood.

67. The general examination of all the students attached to the Mudrissa took place in July last. Examination of the Arabic Department was conducted by Hafiz Ahmud Kubeer, Mooltee Wares Alee, Molovy Mohomud Wujeeh, Molovy Busheerordeen, Molovy Noorool Huq, Molovy Ajeeb, Molovy Wares Alee, Moolvee Hubeeboon Nubbee, Molovy Ghooiam Abed and the Secretary; that of the English Department by Dr. Mouat, assisted by Mr. Kerr.

68. The following is the report forwarded by Dr. Mouat upon the subject:—

"I have the honour to report that, pursuant to instructions from the Council of Education, I conducted the examination of the English Department of the Madrissa on Saturday the 22d, and Tuesday the 25th days of July, the examination in both instances extending over the greater part of the day. On the latter occasion I requested the assistance of Mr. J. Kerr, Principal of the Hindoo College, which was kindly afforded, as I did not consider my acquaintance with mathematics sufficiently extended to enable me to elicit the actual amount of information on those subjects possessed by the pupils of the first class."

The following is an abstract of Mr. Kerr's report to me:—

"The first class consists of the six students, whose names are given in the margin. * Only five, however, were examined, one of them, Roushan Alee, being absent.

Students.

* Abdool Luteef.
Waheedoon Nubbee.
Nuzur Alee.
Mohammed Hossen.
Mahamood.
Roushan Alee.

Subjects of Instruction.

History.
Geometry (3 Books of Euclid.)
Algebra (Simple and Quadratic Equations.)
Arithmetic.
Natural Philosophy.
Geography.
Grammar.

"The first two in the list, who are holders of Scholarships, are quite ahead of the rest of the class. Abdool Luteef in particular passed a most creditable examination. He demonstrated with great readiness

two propositions of the Third Book of Euclid, and two deductions from Euclid of moderate difficulty, besides answering correctly several questions in simple equations of algebra, and in fractions and proportion of arithmetic. In these same subjects, geometry, algebra and arithmetic, Waheedoon Nubbee, though inferior to Abdool Luteef in quickness, and also, as far as I could judge, in real proficiency, is very much in advance of the other three. Indeed these three know very little of arithmetic, and scarcely anything of geometry and algebra.

"In history, geography and grammar, there is not the same irregularity among the students. In the first of these branches, Nuzzur Alee is at least equal to any of the others, and even Mohamed Hossen and Mahamood, though decidedly the most backward of the class, gave very intelligent answers in this branch, as well as in geography and grammar.

"In natural philosophy only a few questions were proposed on the general properties of matter, the mechanical powers, vision and the construction of the eye. The answers were for the most part correct.

"As the pupils of the above class are about to contend for Scholarships, none of them are eligible or recommended for prizes. Of the pupils of the second class, 12 in number, as per margin,*—of whom two were absent, Waris Alee and Iman Khan—I regret that I am unable to give so favourable a report as I could wish. Part of the deficiency exhibited by the pupils was doubtless due to the prolonged illness and absence of the Head Master, Mr. Martin.

* Mouzzum Hosen.
Abdool Wahed.
Futtee Khan.
Deen Mohamed.
Waris Alee.
Ameen Ooddeen.
Mohomed Jan.
Man Khan.
Abdool Hameed 1st.
Abdool Hameed 2d.
Edoo.
Asalut Khan.

Subjects of Instruction.

History of England.
Euclid, 16 Propositions.
Arithmetic, Prop. and Practice.
Geography—Grammar.
Dictation.
Lessons on Objects.

"In the History of England none passed a particularly good examination, their knowledge being confused and defective, and their pronunciation generally bad. In Euclid, in which they had only learnt as far as the 16th Proposition of the First Book, Mohamed Jan was very perfect, Abdool Hamed second, and Mouzzum Hosen pretty good, the remainder being all more or less deficient. In arithmetic, *Abdool Hamed* first and second, and Edoo, were very fair—the rest indifferent. In geography, none were above mediocrity; in grammar, *Ameen Ooddeen* and *Abdool Hamed* first were the only good ones; in dictation, *Mouzzum Hosen* was the best, *Mahomed Jan*, *Abdool Hamed* first, *Edoo* and *Asalut Khan* good, and the rest bad.

"The Lessons on Objects were of too trifling a nature and extent to demand the record of any judgment. With respect to attendance, *Mohomed Jan* and *Ameen Ooddeen* had each obtained 12 tickets, or one for every month in the year, and I beg therefore to recommend them for prizes. *Deen Mohamed* had obtained 11 tickets, and is therefore deserving of being mentioned with praise; *Asalut Khan* had nine tickets. The attendance of the remainder of the class was most unsatisfactory. In Euclid, I consider *Mohomed Jan* entitled to a prize, and in dictation *Mouzzum Hosen*; the proficiency in other branches I do not deem sufficient to entitle any pupil to any distinction. *Abdool Wahed*, a pupil aged 17, who has been in the institution since 1838 without making any progress, and is reported to be dull,

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idle and inattentive, I consider unworthy of being retained, there being little chance, from failure after so long a trial of his turning out well.

"With the second division, composed of the third and fourth classes, and consisting of 27 boys, I was not at all satisfied; their pronunciation was defective, their information limited, even in the books which they had read, and their general progress by no means creditable to the master by whom they were taught. I cannot attribute this deficiency to the lads themselves, some of whom appeared to be naturally sharp, intelligent, and quite capable of retaining instruction had they been properly and efficiently taught. I can only therefore suppose it to be due to the carelessness and inefficient method pursued by their teacher.

- Bhoday Alee.
- Dhunun.
- Imdad Khan.
- Nessar Ahmud.
- Dooman Khan
- Abdool Quasem.
- Velayet Hosen.
- Nowab Jan.
- Noor Alee.
- Mehur Alee.
- Kurram Alee.
- Abdoolah.

Subjects of Instruction.

History of Bengal.
Lennie's Grammar.
Geography, Europe, Asia and Africa.
Lessons on Things.
Arithmetic—Rule of Three.
Dictation and Writing.

"Of the third class, as mentioned in the margin,* in the History of England, *Nasserahmud* alone passed a fair examination; in grammar, none were above mediocrity; in geography, *Nowab Jan* only was tolerably proficient; in arithmetic, none were deserving of favourable mention, nor did any excel in dictation and writing. The lessons on objects they were better acquainted with, but their progress was not sufficient to deserve any testimonial. The attendance of the class was irregular, only one lad, *Abdool Qusem*, possessing 12 tickets; to him, therefore, I recommend the attendance prize to be given. *Nassir Ahmed* and *Nowab Jan* alone deserve favourable mention, but I do not consider them entitled to a prize.

to be given. *Nassir Ahmed* and *Nowab Jan* alone deserve favourable mention, but I do not consider them entitled to a prize.

- 1. Goolam Wahed.
- 2. Abdoolleh.
- 3. Zumeerooddeen.
- 4. Sheer Alee.
- 5. Sunaoolah.
- 6. Sultan Alee.
- 7. Ghoolam Usajud.
- 8. Kyash Khan.
- 9. Abdool Hulleem.
- 10. Mohamed Saber.
- 11. Peer Mohamed.
- 12. Nasseerooddeen.
- 13. Nooroollah.
- 14. Dabenooddeen.
- 15. Munur Khan.

Subjects of Instruction.

Reader, No. 3, 44 pages.
Lennie's Grammar.
Clift's Geography, Asia and Europe.
Spelling, No. 2, Four Syllables.
Arithmetic.
Single and Compound Rules.
Dictation and Writing.

"The fourth was somewhat better than its predecessor; it consisted of 15 boys, as noted in the margin,* of whom the last-named died of cholera during the past year.

"In reading, none were deserving of mention; in grammar, the progress of the class was only middling; in spelling, none were very perfect; in arithmetic, *Gholam Wahed* was very good, and deserving of a prize. *Suna Oollah* was very fair, and the rest good, with three exceptions, *Sheer Alee*, *Abdool Hallem* and *Nusser Ooddeen*. In dictation and writing, the result was only middling. *Abdool Kill* alone obtained 12 tickets of attendance, and is entitled to a prize for the same; three lads in the class, viz. *Sheer Alee*, *Abdool Hallem* and *Mooroolah*, appeared so deficient in industry and capacity, as to be unworthy of being retained in the college or class.

- Abdool Basef.
- Nooroollah.
- Fuzloor Ruhim.
- Ryhanooddeen.
- Wares Alee.
- Nujeerloo Alah.
- Jameer Khan.
- Faiz Alee.
- Ommore.
- Dost Mohamed.
- Abdool Ghoffoor.

Subjects of Instruction.

Geography, Asia and Europe.
Mapping.
Grammar.
Reader, No. 1, page 21.
Arithmetic.
Compound Addition.
Dictation.

"With the Junior Department I was well satisfied, the boys, with very few exceptions, being quick, intelligent and evidently well taught. The fifth and sixth classes, consisting of 11 boys, as noted in the margin,* were generally well acquainted with most of the subjects taught, but their studies were of too elementary a nature to need any particular detail. *Fuzloor Ruhim*, *Jamsheer Khan* and *Faizallee* are deserving of prizes, but none merit any such distinction for regularity of attendance; two only, *Dost Mohamed* and *Abdool Ghoffoor*, possessing 10 tickets.

"The last class, consisting of 47 boys, whose ages varied from 5 to 10, is a very promising collection of lads, almost all of whom I consider likely to turn out well. Their studies were so perfectly elementary as to admit of no special report, nor am I able to point to the best two or three as deserving of prizes. This, I think, from the result of the examination, had better be determined on the report of the master, as to whom he considers best entitled to it from general good conduct and promise, their amount of information, as far as they have been taught, being so nearly equal, as to make it difficult for me to decide."

69. The Bengalee classes consisted of 24 students; the Pundit instructs them from half-past 6 until half-past 10 A.M. daily. The general proficiency of this department is considered satisfactory by Captain Marshall, who examined it.

Major J. W. J. Ouseley having embarked for Europe on furlough, Dr. Fred. J. Mouat was authorized by Government to officiate as Secretary, pending the appointment of a permanent incumbent to the office.

By the demise of Sreenauth Roy, the Bengalee Master, on the 15th June 1843, the office became vacant, and was filled up on the 26th of the same month by the appointment of Mooktaram, a Pundit in the Junior Department of the Hindoo College.

Abdool Wuhud, the Mouzzin of the Madrissa, having absented himself without leave for three months from his duties, was dismissed by order of the Council of Education, and *Mahomed Quader*, a pupil in the Arabic Department, appointed to succeed him from the 1st of May.

70. His Honor the Deputy Governor of Bengal presided at the annual distribution of prizes and diplomas to the students of the Madrissa, and, in consequence of the unsatisfactory state of the English Department, directed a communication to be made by the Secretary to the Government of Bengal to the Council upon the subject, of which the following extract will exhibit the tenor and purport:—

"The

"The Oriental Department is in all respects very satisfactory, and highly creditable to Major Onseley, the Superintendent, to whom his Honor requests that the Council of Education will have the goodness to express in suitable terms the acknowledgments of Government for his zealous and successful exertions in the cause of Mahomedan education.

"The English Department is not so satisfactory. There are only five students in the college who attend both the Oriental and English Departments. There is only one pay student, and the majority of the boys appear to be the sons of petty shop-keepers, who scarcely allow them to remain long enough at the college to acquire any thing beyond a very elementary and imperfect knowledge of English. The remainder are the sons of moonsiffs, pleaders, moulvees and writers in public offices.

"Not one of the pupils, his Honor understands, is likely to turn out a superior English scholar, so that the object originally in view, namely, to afford a sound English education to the Mahomedan community, is in danger of being lost sight of, and the sum of 8,000 rupees per annum, which is laid out for the accomplishment of this object, is most unprofitably expended.

"His Honor directs me to draw the attention of the Council of Education to the Rule passed by the late Committee of Public Instruction on the 5th of October 1838, which prescribes that pupils whose object is merely to obtain a smattering of English, and whose views in life do not extend to the attainment of a sound English education, shall not be allowed to attend gratuitously at the English school, unless they belong to the Arabic Department of the Madrisa, and he hopes that this rule in future will be undeviatingly adhered to.

"His Honor would also wish the Council of Education to consider whether, in conjunction with a more rigid enforcement of the rule above cited, English instruction in the Madrisa might not be placed on a less expensive, as well as on a more efficient footing; at present the expenditure is very large, no proportionate good is effected by it, and his Honor is rather inclined to apprehend that the system, as hitherto carried on, is making but little progress in reconciling the higher orders of the Mahomedan people to the advantages of an English education."

"1. Dr. Mouat was directed by the Council of Education to examine into the subject, and report the result to the Council for the information of Government, which was accordingly done on the 8th of April, the whole of the English Department of the Madrisa having been specially assembled and examined for the purpose.

The following is an abstract of the report referred to, which was adopted by the Council of Education, forwarded to Government for information and orders, approved of, and directed to be carried into effect without delay:—

"I found that in the Senior and Junior Departments there were five students exempt from payment from studying in both the Arabic and English Departments, and amongst them the only pay scholar in the institution. Thirty-nine were willing to pay, according to their circumstances, from 1 to 3 rupees each; and the remainder, 56 in number, were both unable to pay and unfit to remain in the institution, as their object was evidently only to acquire a sufficient knowledge of English to enable them to accept menial employment in European families; I therefore directed their names to be struck off the rolls.

"I have no doubt that this measure will be attended with much ultimate good to the school, although it has reduced the number by more than one-half already.

"I enclose, for the information of the Council, copies of the muster-rolls of the pupils, together with lists of those who are willing to pay, and the sums they can afford for the purpose. I fear that if a fixed scale of payment be adopted, the numbers in the school will be still more considerably reduced, and that a sliding scale of from 1 to 3 rupees each, according to the means of the parents or guardians, is the best adapted for this institution.

"In consequence of the present decrease in the number of pupils, I beg leave to propose that the school be divided into two divisions, and that the first consist of the 18 most advanced lads, and the second of the remaining 26, to be arranged in two classes each, according to their relative proficiency.

"This will enable the Council to dispense, for the present, with the services of one master, and thus materially reduce the expenditure of the department. As Mr. Martin, the Head Master, has, however, proceeded to sea on sick certificate for 12 months, it remains for the Council to decide in what manner the reduction can be best effected."

Mr. Martin, Head Master of the English Department, having again become unable to discharge his duties from illness, was granted leave of absence for 12 months on sick certificate, and Mr. Vaughan directed to take charge of his classes. No new master has been appointed, in consequence of the decrease in the number of scholars above mentioned.

The triennial repair of the buildings having become due, has been ordered by Government to be effected by the Civil Architect under the direction of the Military Board.

72. MEDICAL COLLEGE.—9th YEAR.

College Council on the 30th April 1844.

H. H. Goodeve, M. D.	- - - -	Professor of Anatomy and Midwifery.
E. W. W. Raleigh	- - - -	Ditto - Surgery.
J. Jackson, M. B.	- - - -	Ditto - Medicine.
W. Griffith, F. L. S.	- - - -	Officiating ditto Botany.
Fred. J. Mouat, M. D.,	Member, Secretary and	
Treasurer	- - - -	Ditto, Chemistry and Materia Medica.
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Of the rejected, there are four, and of these *Kally Kisto Nundy*, *Uzair Khan* and *Dwar-hanath Chatterjee* failed upon nearly all subjects; but when it is considered that they began their education at the college only four years ago, there is no reason to despair of their passing a very good examination next year. The disappointment they have experienced upon the present occasion will be a stimulus to greater exertion, and the advantage they will receive from a five years' education, instead of four, will very probably have the happiest effect upon their future career. The fourth rejected was *Kaly Churn Lahory*, who got on pretty well upon most subjects, but broke down in surgery: he has scarcely been four years at the college, and may reasonably be expected to pass a very good examination next year.

75. "The following are those who are deemed qualified, and their names are given in the order of their respective merit:—

Purmessor Shaha.	L. De Souza.
Dinnobundoo Day.	Durmodoss Bose.
• E. Lazarus.	Russickloll Dutt.
L. Weygesinghe.	

"The two first passed excellent examinations: it would be difficult to say which was the better of the two. The next four passed very good examinations; and the last, *Russickloll Dutt*, a very fair examination; and had he not been ill and nervous, would, no doubt, have passed a better.

"The excellent examinations passed by *Purmessor Shaha* and *Dinnobundoo Day* prove most satisfactorily that the means of acquiring knowledge are to be found at the college, and, therefore, that when students are deficient in their acquirements, it must arise from a want of application on their part, or from a want of capacity to learn, or from a want of sufficient time to acquire a requisite degree of knowledge, and the last is, probably, the true cause, four years being a very short time in which to acquire proficiency in the healing art.

"With regard to the last day's examination on practical anatomy and surgical operations performed on the dead body, it may be stated that several exceedingly neat dissections were made in a very short space of time, namely, of the neck, of the axilla, of the fore part of the thigh, of the parts of hernia, of the sacro-sciatic region, and *Glissen's capsule*; and with regard to the surgical operations, that the students appear to be gradually becoming more familiar with the mode of using surgical instruments. If there were but a hospital containing any tolerable number of surgical cases, so that the students might witness operations more frequently, there is no reason to doubt that they would acquire the usual facility of operating that students attain to in the hospitals of Europe."

76. Since the last annual report, no changes have occurred among the Professors. In the buildings, many alterations have been and are being carried into effect, which will add materially to the completeness and efficiency of the institution. The new operating theatre has been completed, and is in occupation, both for the special objects for which it was designed, and as a lecture-room. The building for the Ceylon pupils will be ready for occupation in a few weeks: that for the House Surgeon and Staff Serjeant is in the course of erection, and new dissecting-rooms have been commenced, as well as certain out-houses, which were much required for the comfort and convenience of the pupils.

The Secretary to the College now resides on the premises, and exercises (in conformity with the regulations sanctioned by Government), a general superintendence over the internal economy of all departments of the college, as well as the out-door dispensary, and has succeeded in putting a stop to most of the irregularities and mal-practices heretofore complained of. In the large central quadrangle a garden has been laid out, containing a considerable number of medicinal and other plants, which serve for the instruction of the pupils, as well as improve the appearance and neatness of the compound.

During the past session, the general good conduct and regularity of attendance of the great majority of the pupils have been satisfactory, many not having been absent once during the whole period of study. At the same time the College Council regret being compelled to report that, among a few of the idle and ill-disposed students—all junior in the institution—a spirit of quarreling, contention and neglect of their studies has occurred, which has been reported to and punished by the Council of Education. Two of these pupils, *Nil-comul Mitter* and *Callychurn Doss*, have left the institution, and their places have been supplied by others at the examination for the admission of candidates to fill up vacancies in the stipendiary class. The Council trust that they will not again have to report any misconduct or breaches of discipline on the part of the students, means having been taken to enforce proper obedience, put a stop to irregularities, and ensure regularity of attendance and diligent attention to their studies.

77. In the classes of Anatomy, Demonstrations and Dissections, Medicine, Surgery and Midwifery, no special record is required, the general condition of the classes being satisfactory, while the plan of instruction followed, and all other details, are in accordance with the reports already published.

In the classes of Chemistry and *Materia Medica*, the Professor has reported, that, in consequence of being unable, in the short time allowed, to complete the former course without neglecting the latter, he entrusted the second division of it to his assistant, *Mr. Andrew Robertson*, who cheerfully and willingly undertook this extra duty, and performed it with his accustomed zeal, ability and success, as ascertained by the results of the general examination.

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examination. The Professor is particularly anxious to place on record his high sense of the value of this excellent officer's services to the institution, by the aid of which the pupils have received, during the past academic session, an average of five lectures a week upon Chemistry and Materia Medica. The former course, in compliance with the instructions of the Council of Education, has been strictly confined to the relation which chemistry bears to medicine, with the occasional introduction, incidentally, of such subjects as are important in the arts and manufactures of this country. The second division of the course of Materia Medica was concluded, but in a more hurried manner than the Professor could have wished, from the limited number of lectures allowed, 16 instead of 12 per month being deemed the minimum in which justice can be done to so extended and complicated a subject.

78. The officiating Professor of Botany has forwarded a detailed report of the class, system of instruction pursued, and a general view of the subject, which the College Council are anxious to present without curtailment, as they deem it an important document upon a subject of much interest in this country.

78. Mr. Griffith states that, "In the class of Botany, the system of instruction⁴ followed was that published in the Rules and Regulations of the Medical College, section 2, in which the main object in view was to ascertain how far the students could profit by a course of philosophical botany, for it was presumed that general principles constantly and systematically presented to them would be of much greater interest and utility to them, than isolated, unarranged, and dry details of partial forms and partial properties.

"The course having been completed early in October, a few lectures on Physiology as applicable to Horticulture were given, and the course ended with a general view of the relations in structure and properties of the families which had been lectured upon.

"The system proposed in the rules was likewise followed up in the application of that part of the grant of money available for the class of Botany; and copies of Lindley's Elements, Introduction to Botany, Introduction to the Natural Orders, and the article Botany in the Library of Useful Knowledge, were placed in the Library.

"The attendance upon the whole was regular, that of the senior students especially so; so were likewise their weekly visits to the gardens, from which they returned with two or more specimens for examination and description in writing, which were submitted to my remarks on the ensuing visit.

"The result has been decidedly satisfactory. Two of the candidates* for diplomas have exhibited great proficiency; and three other students,† who will be candidates for diplomas at the end of the next session, promise then equal proficiency.

"Of the last-mentioned set of students, the oral were more satisfactory than the written examinations. This I attribute entirely to want of time to answer so many difficult questions on many subjects in one day, and to the students naturally preferring to answer those first and with most care which related to the more immediately necessary branches of their education. There was also remarked a general deficiency in knowledge of the character of the natural families, attributable to their not being able to visit regularly these gardens, the visits being confined, for want of sufficient conveyance allowance, to those who exhibited throughout the greatest proficiency, and who were candidates for diplomas. On this point I may express a hope that the students will soon begin to feel that kind of enthusiasm that will inspire them to overcome difficulties, and make the most of their means, however limited, by visiting the gardens in the most economical way of travelling, namely, in dinghies. Such sacrifices of comfort in pursuit of knowledge, I would take as an earnest of future eminence on the part of the students.

"The state of this class is nevertheless to be considered as very encouraging, and the number of proficient and of those who promise proficiency is not inconsiderable, when compared with the results of the sessions of even large botanical classes in England. It is the more encouraging to me because the duties were altogether novel to me, neither had I ever been accustomed to such a class of natives; more encouraging still, because the students had never before been able to attend a complete course, and because up to a late period of the course they had no books to consult,‡ nothing in fact to depend on but the lectures themselves.

"Moreover, the number of illustrative diagrams on my taking charge of the class was extremely limited, and the means of the class altogether insufficient. As a proof of this, I may state that, on the first visit of the students to the Botanic Gardens, I ascertained that no one, not even one of the passed students,§ knew the distinctive characters of monocotyledonous and dicotyledonous plants; not one of them had a definite idea of the fundamental parts of botanical science.

"Now, I have grounds for considering Denobundoo Day and Dhurmodoss Bhowe as competent to explain any axiom in Lindley's Elements of Botany, to detect in most instances anomalous structures, and to reduce them to the ordinary type; and to refer in most instances

* Denobundoo Day; Dhurmodoss Bhowe.

† Taruck Chunder Lahory; Hurronath Mitre; Bholanath Bhowe.

‡ Rather one, which they had, the Bengal Dispensatory, is, in the part relating to Botany, full of blunders and inaccuracies, besides being generally inefficient.

§ Of the passed students here alluded to, both have generally distinguished themselves, and one had gained the first botanical prizes. In justice to them, I must state, they exhibited proficiency equal to any of the rest, but circumstances prevented them from attending the whole of my course.

instances plants to their natural families, giving, at the same time, their probable medicinal or economical properties.

" My plans for the next session, from which I anticipate increased benefit, are—

" 1st. The organization of a botanical museum, for which the needful space has been allotted.

" 2d. The completion of an extensive set of diagrams, explanatory of structure.

" 3d. The weekly illustration of the lectures by the solar microscope, presented by Mr. J. W. Grant, Bengal Civil Service.

" 4th. The careful preparation of a manual, expressly adapted to Indian students by having all its illustrations taken from Indian plants; and by having general principles constantly brought to bear on practical points, such as medical and economical properties.

" 5th. The completion of a general systematic garden,* arranged according to the natural method in the Botanic Garden, to correspond with which there will be a natural medicinal and a natural economical garden. By the plan on which these gardens will be laid out, the three grand divisions of the vegetable kingdom will be seen at once, and their relative numbers and relative importance to the arts and sciences will be also exhibited. In contrast with these will be presented a Linnæan garden.

" My plans go further, for they embrace the laying out of a garden, in which the Flora of Bengal Proper will be arranged according to the natural method, on the same plan precisely as that of the natural gardens just enumerated; the whole numbered and referred to in a printed catalogue of the plants in the Botanic Gardens, to be supplied at the gardens to all who may visit them for the purpose of acquiring information.

" But they do not end here; for Government having wisely recognized the value of practical instruction, by insisting on the students visiting these gardens, and on their making botanical excursions, it becomes the duty of the superintendent not only to see that these gardens possess intrinsic means of instruction by possessing systematic gardens, which, since 1817, they have not had, but to provide for those botanical excursions by the preparation of a Flora of Lower Bengal, thereby placing in the hands of each student, as well as of those of the amateurs of Calcutta, independent means of determining any plant indigenous to this part of India, and consequently of determining its affinities and properties. Such means are acknowledged to be necessary to the complete organization of a botanical class. That great teacher, Dr. Lindley, prepared one expressly for his own class, because all the Floras of England were arranged by the artificial method. The same is the case with the Flora Indica of Dr. Roxburgh, which is, besides, by the progress of discovery now incomplete; and as the operations of the Medical College extended over India, it would equally become the duty of the superintendent of these gardens to prepare a more general Flora of India, therein keeping always in advance of the wants of his class, which would, if he managed properly, still consider itself as his class, though no longer confined within the walls of the college.

It is only by the completion of these things, which would entail pleasant duties, that the great desideratum of a set of men well grounded in botany diffused over India can be supplied; and considering the very deficient state of our knowledge of the vegetable products of India, even those which contribute largely to the revenue, and the acknowledged importance of a full investigation of the medicinal and economical plants of a country,† I can imagine few things more likely to be beneficial to the State at present than the dissemination of such a set. Each individual would become the investigator of a particular part: there would be laid the ground-work of so many Floras of so many districts; their medicinal and economical products would be explored, the plants that produced them identified, and doubts and difficulties that now encumber botany would cease. Moreover, from the diffusion of physiological knowledge of botany, its application to horticulture might lead to considerable improvement among the cultivators of each district.

To ensure so desirable an end, the students, however, require to be put in possession of the means of carrying on their observations after quitting college. It was with the view of supplying an essential part of these means that I took the liberty of addressing Dewan Ram Comul Sen, on the great advantage that would accrue from substituting microscopes for the gold medals he had so liberally presented for a period of three years. I have the pleasure of stating that Dewan Ram Comul Sen was only prevented from adopting this advice by the fact of the medals having all been struck off. I would venture to suggest that, on the part of Government, a microscope ‡ and several volumes of standard works § should be presented to the two best students among those who are to receive diplomas. So far as my own class goes, I have reason for believing that a microscope or books would be preferred to medals.

" On reviewing the whole business of the course, its popularity with the senior students, their evident aptitude to the acquisition of this kind of knowledge, and the philosophic spirit of some of their remarks, I am urged to express a hope that the Council of Education may

* Now in course of preparation.

† It is considered by the first authorities, that even in countries such as Great Britain, France, &c., the Floras of which are well explored, the application of those plants to the arts and sciences is, at the best, but imperfectly known. How much more necessary, then, must investigation be in India, a country of such great extent, whose climates are so varied, of whose Flora even so little is known.

‡ Excellent microscopes, sufficient for all the purposes in view, may be obtained from that very eminent optician, Mr. A. Ross, of Regent-street, London, for the sum of 5 l.

§ The books I would recommend are, Lindley's Elements of Botany, Introduction to Botany, Introduction to the Natural Families and Flora Medica, all purchasable for 3 l. 10 s.

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may be pleased to recommend to Government the attaching of the best student of this year to these Botanic Gardens, principally for the purpose of opening a school of instruction in application to horticulture and arboriculture for the Malees and apprentices, and all natives anxious to acquire such knowledge. The importance of theoretical knowledge in leading directly to the best modes of practice, is now fully acknowledged in Europe; it still remains comparatively unacknowledged in India, and the plan suggested seems to me the best mode of supplying it. The amount of information among Malees is at its lowest ebb, more especially in these gardens, where they have not the same stimulus of pecuniary profit that many other Malees have; and so long as they possess only a most confined amount of empirical knowledge, it will be hopeless to expect to get them to adopt improved plans, hopeless to expect extensive propagation of any plants but those of the most hardy kind. The plan, if found successful, might then be extended to Seharunpore and Bombay, and, subsequently, to all the Government gardens in India, either alone or in conjunction with ordinary employment, as the Government might deem proper."

79. The lectures on minor surgery to first-class students have this year extended to four months, and were 82 in number. The increase of time allowed to the course, as compared with last year, has been occasioned by Mr. Webb's following up each demonstration by practical exercises on the part of the students themselves, in order to ensure the greatest accuracy and precision in their execution of the several operations and mechanical adaptations. Mr. Webb has reported his satisfaction with the manner in which these were performed by the students, and with the knowledge and manual dexterity displayed by them.

For the military class, a translation into Oordoo has been effected by Mr. Webb of such parts of his lectures as more especially concern them. This, it is hoped, will materially assist them in their studies, and in the practice of his instructions during the ensuing year.

80. At the recommendation of the College Council, the first annual general examination of all the students of the military class, was held in the month of May last. Seven were found qualified for admission to the service as native doctors, and the general progress and attainments of the remainder ascertained and placed on record.

Several applications have at various times been made to the college authorities for native doctors to take charge of emigrants to the Mauritius, which in three or four instances only they were enabled to comply with; but as the demand for this class of practitioners has greatly extended, and is likely to become of some importance to the State, the Council venture to recommend an extension of the school, sufficient to enable it to meet all the exigencies that may arise. It is also deemed worthy of suggestion as to whether a body of Bengalee Native Doctors, educated in their own vernacular, might not profitably, and with a large amount of benefit to their fellow-countrymen, be scattered over the provinces of Bengal and Orissa—in unhealthy districts, where the expense of a sub-assistant surgeon could not be afforded. They could be educated without much additional expense to the State, and would go far to produce confidence in European remedies, and prove of very great service in those periodical outbreaks of cholera, fever and other dangerous tropical diseases, which occasionally depopulate whole villages, and are always more or less destructive to human life.

81. The following extract from the Report of the College Council, will best exhibit the present state and future prospects of the school:—

"Although the state of the school was found on the whole to be satisfactory, the attendance of the pupils to be more regular than during any previous year, and their orderly deportment, regular habits, and the nearly total absence of riot and insubordination, deserving of the unqualified approbation of the Council, there are many points in which much room for improvement exists, and for which the College Council request the sanction of the Council of Education, to the remedial measures they beg to propose.

"The method of instruction adopted by the masters does not appear calculated to communicate the greatest amount of information to the pupils in the time allowed. Instead of *lecturing* upon the subject dwelt upon, it would be desirable that they should simply *teach* the various departments of medicine, with which a native doctor is expected, when in the service, to be acquainted; and for this purpose the school should be divided into classes, according to the relative standing of the pupils, gradually proceed from elementary to practical subjects, as in the Medical College.

"For example, the first-year pupils should be directed to confine their attention to anatomy, and such a simple elementary knowledge of chemistry as will be necessary for understanding the nature, properties and modes of preparing the various articles of the *Materia Medica*, which are found in the *Pharmacopeia*, or used in regimental and civil hospitals. In the second year, they should be taught physiology, *Materia Medica*, and more especially practical pharmacy and compounding, of which they are at present almost entirely ignorant, and which forms one of their most important and responsible duties as Native Doctors. During the third and fourth years, they should attend the practice of the hospitals, be taught medicine and surgery, embracing a general practical acquaintance with their various duties when in the service. At present, very few Native Doctors are sufficiently acquainted with these matters to be trusted on detached field duty to act as efficient field assistants to regimental surgeons, or to do any duty not under the immediate control and superintendence of an European medical officer, who is more often embarrassed by the ignorance and want of skill of his Native Doctor than assisted by him, a matter of very great consequence in Native Corps, where only one medical officer is allowed, whilst in action many urgent cases may

may be brought in requiring immediate attention. The Native Doctor, instead of being a mere compounder, as at present, should be capable of affording such assistance; and it is to raise his qualifications to the required standard that the College Council venture to suggest the changes above mentioned in the method of teaching. From the instructions to be given in the various operations of minor surgery, by the Curator of the Museum, the Council anticipate that much practical good will result to the school, and are of opinion, as before specified, that it should be confined to the senior students, and perhaps a few of the junior lads, who may be considered sufficiently advanced to profit by such lessons.

"With respect to the masters, it is deemed advisable that they should be brought more immediately under the control and personal supervision of the college authorities—that the time and division of their duties should be more clearly defined than at present—that their attendance and mode of conducting their duties should be registered and reported—and that, in addition to the monthly visitation of the Council of Education, a member of the College Council, selected in rotation for the duty, should constantly visit, inspect, and, in communication with the Council, suggest any beneficial changes in the working of the system of instruction adopted, or report anything which he may consider worthy of observation.

"In the late examination, it was elicited that too much of the amount of information exhibited by the students was the result of mere learning by rote, and much too little acquired by practical information with the particular subject.

"This was apparent in many instances, of which the following may serve as examples:—One lad was able to describe with considerable accuracy almost any bone in the human body; but when the bone was placed in his hand, was quite unable to point out its different processes, articulating surfaces, prominent marks, or indicate to which side of the body it belonged. Very many were able to specify the properties, mode of preparation and action of various drugs, which they were unable to identify when presented to them. In this respect they were generally so utterly deficient as to call for the marked displeasure and disapprobation of the College Council; most of them pleaded in excuse that the objects had but once or twice been presented to them; and as the specimens of drugs in the college are only sufficient for the purposes of the students in the English department, it was proposed, if sanctioned by the Council of Education, to obtain an order from Government that the Medical Board be requested to furnish from the stores of the Honourable Company's Dispensary a small specimen of every article of the Materia Medica used in the civil and regimental hospitals of the Presidency, enclosed in a phial, sealed and labelled, and preserved in the college for the sole use of the students of the secondary school, to which they may at all times have access, for the purpose of becoming familiar with their appearance. This has since been done.

"With respect to their knowledge of compounding medicines, and capability of reading prescriptions, the College Council regret to be compelled a third time to bring their extreme ignorance to the prominent notice of the Council of Education.

"The dispensary attached to the college is not sufficiently extensive to make them all practically acquainted with the subject; and with a view in some measure to supply the desideratum, it was proposed that Mr. George Daly, house surgeon and apothecary to the male hospital, should be directed to give in Hindoostanee, for which he is quite qualified, a short course of practical instruction to these pupils, illustrating his remarks by performing the various operations of pharmacy in their presence.

"This could not fail to be attended with beneficial results, although it is by no means intended that it should supersede the practice of compounding by each student in turn.

"With reference to their inability to read prescriptions, the Staff Serjeant, who has at present but little to occupy his time, might be profitably employed in instructing them for an hour, two or three times a week, in learning to read English letters and words, so that when acquainted with them they might pass on to a knowledge of the names of various drugs, and before their departure from the school, possess sufficient ability to read any prescription presented to them. For this purpose an extended knowledge of English would not be necessary, and the information would be hereafter of much use. During the late examination, one lad, named Bissessur Sing, was not only able to read prescriptions, but likewise to write them in a fair, legible hand, and as no one else in the whole school exhibited the same capacity, the College Council recommend that a reward of 10 rupees, or some small prize, be presented to him.

"In concluding this report, the College Council have only to remark, that the school has become so popular in the service, and the students so satisfied with the arrangements made for their comfort and convenience, that, notwithstanding the exercise of a very strict superintendence, on a recent occasion, 43 candidates, from various parts of India, some of them sons of native officers of high caste and rank, presented themselves as competitors for one supernumerary vacancy, of which the monthly stipend is Rs. 2. 8. Should the Government, therefore, at any time consider it advisable so to increase the school as to supply from it the whole establishment of Native Doctors required for the Bengal Army, there will be no difficulty in collecting almost any number of lads of good family and education."

Most of the suggestions contained in this report were approved by the Council of Education, sanctioned by Government, and are now being carried into effect. Baboo Modoo-sooden Gopta has been appointed Superintendent; the school is re-organised, divided into classes, inspected by a monthly visitor, taught practical surgery and pharmacy, and the pupils are affording good promise of realising the prospect of the improvement contemplated.

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The senior students now, for the first time, dissect, and take quite as much interest in so doing as the pupils of the Upper School.

82. In September last, the Honourable Mr. Bird, Deputy Governor of Bengal, placed at the disposal of the Council of Education, a handsome gold medal, to be given to the most proficient student in *Materia Medica* and Therapeutics. This subject was selected on account of its great difficulty, extent and importance in the practice of medicine, and with a view to encourage among the pupils of the college a scientific knowledge of the remedies used in combating diseases, as well as to induce them to seek from the indigenous riches of their own country efficient substitutes for the more costly and valuable drugs of Europe.

The examination was conducted in the usual manner, and in strict accordance with the wishes of the honourable donor, consisting of a written paper, and a practical trial of the power possessed by the students of identifying various chemical and medicinal substances, one hundred in number. Five candidates presented themselves,* four Native and one European free pupil, all of them known to be possessed of good characters, and to have been assiduous in their attendance upon the lectures.

The Examiner (Dr. Mouat) reported that he considered the result to have been satisfactory in every point of view, both as proving that the Native is capable of competing on equal terms with his European fellow-students, and as exhibiting the ultimate good that may reasonably be expected from their intimate knowledge of the nature, properties and uses of medicinal agents.

The medal was awarded, with some difficulty, to Dinnobundoo Dey; the paper of Dhurmodoss Bose being so nearly equal in merit as to have been placed in the second rank, merely on account of its being somewhat inferior in style and composition.

83. The examination for the Rustomjee medal was conducted by Professor Goodeve and Mr. O'Shaughnessy, and consisted of a written paper, with the dissection of an important surgical region of the body. No student was allowed to contend, who had not acquitted himself creditably at the general examination. The candidates were five in number,† and the palm borne off by *Doyal Chund Bysack*, a third-year student, who was superior in both trials; his written replies being the most ample, clear and correct, and in his dissection every part clearly displayed, evincing not only great facility in the use of the scalpel, but a thorough knowledge of the subject. Some of the other dissections were good, but all much inferior to *Doyal Chund's*.

84. The special Botanical examination for the *Wallich* medal, was conducted by Professor Griffith, who has reported that it consisted of "twelve written questions relating to structural, physiological and systematic botany, and the application of the natural system to medical botany; nine kinds of plants were presented to them for determination and description of their probable medical properties, and seven diagrams of theoretical botany had to be explained."

The candidates were three in number,‡ and the result stated to be decidedly satisfactory. Tarruck Chunder Lahoor, a third-year student, acquitted himself creditably, the answers of the two others being very successful. The medal was awarded to Dinnobundoo Dey; but the merit displayed by Dhurmodoss Bose was so great, and his whole course of study so promising, as to induce the Examiner to present him with the works of Dr. Lindley as a prize.

85. In the Museum important improvements have been made, equally conducive to its utility and security. Rules have been instituted for its regulation, having for their object to render it as efficient as possible for every purpose of practical instruction.

The additions during the last two years derived from the college and other hospitals in and around Calcutta, have doubled the number of specimens it contains; those chiefly relate to morbid anatomy, of which alone 150 specimens have been added during the last year.

The Museum is therefore rapidly becoming a most important institution, illustrating, in an especial manner, the medical and surgical pathology of India. In order that it may become more universally known as a central depôt for whatever is rare or instructive in this department of science, a catalogue raisonné is now in progress of publication by Mr. Webb, illustrated by original cases. His descriptive account of the greater number of those specimens, which have reference to the medical pathology of the Museum, has been submitted to the Council of Education, and forwarded by them to the Medical Board, with a view to obtain morbid or other specimens from the civil and military hospitals under the control of the Board. In the account of this portion of the Museum, the different preparations are compared together and made mutually to illustrate each other; whilst the whole of them, as well as the cases, are connected together and commented on in a familiar and practical manner. The work, when completed, will form a useful manual of practical pathology for the student, and has been conducted by Mr. Webb without any expense to Government.

86. During the past year, the Library has been much frequented by the students, and received an addition of nearly 600 volumes, chiefly from the allowance of 70 rupees per mensem,

* Dinnobundo Dey; Dhurmodoss Bose; E. W. Lazarus; Hurronauth Mitter; Purmessur Saha.

† Doyalchund Bysack; Obhoychurn Neugee; Hurronath Mitre; Bholanath Bose; Taruckchunder Lahory.

‡ Dinnobundoo Dey; Dhurmodoss Bose; Taruckchunder Lahory.

sem, which has been spent in procuring the most recent and esteemed works in every department of medical science; and in part from the Medical Board, the Medical and Physical Society, and Baboo Ramgopaul Ghose, to all of whom the college has been indebted for valuable donations of books.

In December last, Dewan Ram Comul Sen addressed a communication to the Council of Education, offering a sum of 1,000 Company's rupees, to be bestowed as a prize or prizes for the best translations from standard English works into Bengallee, upon the subjects of Anatomy, Materia Medica, and a populur account of the chief diseases to which natives of this country are liable, together with directions for treating them. The communication is at present under consideration.

The following is a list of the students to whom prizes were awarded :—

LIST OF PRIZEMEN, Session 1843-44.

NAMES.	PRIZES.	SUBJECTS.
Purmessur Shaha - - -	Gold Medal - - -	General proficiency.
Dinnobundoo Dey - - -	Hon. Mr. Bird's Gold Medal	Proficiency in Materia Medica and Therapeutics.
Ditto - - - - -	Ramcomul Sen's Gold Medal	Botany.
Dhurmodoss Bose - - -	Professors' Prizes - - -	Botany and Materia Medica.
Doyalchund Bysack - - -	Rustomjee Medal - - -	Anatomy.
Hurronauth Mitter - - -	120 Co.'s Rs., from Dwarkanauth Fund.	General proficiency.
Doyalchund Bysack - - -	90 Co.'s Rs., from ditto - - -	- - ditto.
Tarruck Chunder Lahory - - -	60 Co.'s Rs., from ditto - - -	- - ditto.
Bholanath Bose - - - -	50 Co.'s Rs., from ditto - - -	- - ditto.
Hurronoth Mittrre - - -	1st Gold Circlet of Merit - - -	General good conduct, and regularity of attendance.
Tameez Khan - - - - -	2d - ditto - - - - -	- - ditto.
Mr. Keane - - - - -	1st Ceylon Prize Silver Medal	General proficiency.
Mr. Vos - - - - -	2d Ceylon - ditto - - - -	- - ditto.
Mr. Andree - - - - -	Clinical Prize - - - - -	Best Clinical Clerk,
Mr. E. Lazarus - - - - -	Dresser's Prize - - - - -	Best Surgeon's Dresser.

87. In January last, an examination was held by the Secretary to the Council of Education, of candidates for admission to the stipendiary and free classes of the Medical College, for the purpose of filling up all vacancies in the former, and of affording the benefits of a complete medical education to as many of the latter as chose to avail themselves of the privilege.

Forty candidates presented themselves, and of these ten only were found qualified and recommended for admission. In consequence of this, and on account of the standard of age heretofore fixed being considered too limited to procure candidates possessed of the requisite qualifications, the Council of Education resolved that, in future, applicants for admission shall be received from the ages of 16—20, instead of 15—18 as before.

A second examination was then held by Dr. Mouat, occupying two days, at which 17 competitors attended, of whom five were selected, and the remainder rejected as incompetent.

From the North-West Provinces two pupils have been sent down to study in the college as Robertson Scholars, upon the stipend fixed in the regulations upon the subject; one of them, named Khyratee Khan, from Futturgurh; a Mahomedan, 19 years of age, whose qualifications being considerably below the standard, has been allowed to study for one year in Dr. Duff's school to qualify himself, and should he at the end of that time be still found deficient, he will forfeit the Scholarship, and be returned to the place from which he came.

Another lad from Loodeanah, a native of Hyderabad, aged 17, has also been admitted, and permitted to study for the same length of time in Dr. Duff's school; he is an active, intelligent, industrious lad, and very nearly qualified for admission at present.

The two remaining vacancies will, it is anticipated, be filled up by pupils of the Agra College.

88. The Honourable Mr. Cameron, President of the Council of Education, has announced his intention of presenting, during his stay in India, an annual prize of a capital case of Instruments to the most proficient pupil from Ceylon in each general examination; the same to be decided and specially reported by the College Council.

Four new pupils from Ceylon, arrived on the 18th of April 1844 for the purpose of studying in the college, and have been accommodated with quarters in the building specially designed for them within the college compound.

The period of four years heretofore allowed for all pupils to qualify themselves for admission to the service of Government as Sub-Assistant Surgeons, or for obtaining the college certificate of qualification, having been deemed too limited to admit of their acquiring the requisite amount of practical knowledge for independent practice, it was recommended by the

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Council of Education to be increased to five complete sessions, which has been ordered by Government to be carried into effect from the next annual examination.

During the latter part of the past session, on account of the prevalence and fatality of small pox, temporary hospitals were established by Government, in which the duties were performed by passed students of the college, under the superintendence of European medical officers.

89. In Appendix (E.) to this Report are contained the annual returns of the cases treated in the various hospitals attached to the college, exhibiting the practical means of instructions afforded to the pupils, which the College Council regret are not sufficiently extended for the growing wants of the institution, clinical instruction on an extended scale being an object of the greatest importance in every school of medicine, and more so in this country, if possible, than in Europe. A correspondence has taken place with the President of the Fever Hospital committee upon the subject of expending their funds in establishing a central Fever Hospital in connection with the college, which it is hoped may terminate in the attainment of so very desirable an object, as it will not only be of the greatest service to the native community in epidemic outbreaks of diseases, but afford a valuable extension of the clinical means at the disposal of the professors for the instruction of their pupils.

90. The following Reports of the Government Dispensaries have been received from the Medical Board, and contain an abstract of the cases treated in those institutions during the last six months of 1843. Detailed Reports have already been published by Government in a separate form.

BOWANIPORE.

Dr. Strong - - - - - Superintendent.
Callachund Day - - - - - Sub-Assistant Surgeon.

House Patients.—Remained, none; admitted since, 11; cured, 11.

Out Patients.—Remained, 111; since treated, 2,828; cured, 2,084; relieved, 548; no better, and incurable, 5; ceased to attend, 196; died, 2; remaining, 104. Several surgical operations, mostly of a simple nature, were all successfully performed by the native medical officer, amounting in all to 33 in number; these were cataracts, excision of tumours, &c.

MOORSHEDABAD.

Dr. Kean - - - - - Superintendent.
Punchannun Sreemony - - - - - Sub-Assistant Surgeon.

House Patients.—Remained, 2; admitted, 73; cured, 26; relieved, 1; absconded, 9; died, 37; remaining, 2.

Out Patients.—Remained, 74; since treated, 3099; cured, 1,975; relieved, 729; ceased to attend, 437; died, 1; remaining, 31. A branch dispensary, situated in a popular part of the town, has been temporarily set on foot by the Superintendent, and it remains to be seen whether it will prove useful. The plan and estimate of a permanent subsidiary dispensary will shortly be laid before the Government.

POOREE.

Dr. Cumberland - - - - - Superintendent.
Neel Money Dutt - - - - - Sub-Assistant Surgeon.

House Patients.—Remained, 49; admitted, 159; cured, 69; absconded, 19; died, 73; remaining, 47.

Out Patients.—Remained, 45; treated since, 493; cured, 351; ceased to attend, 144; died, one: nothing more of sufficient interest deserving of remark in the report of this Dispensary. The deaths were chiefly from bowel complaints of long standing.

CHITTAGONG.

Dr. Duncan - - - - - Superintendent.
Rajkristo Chatterjee - - - - - Sub-Assistant Surgeon.

House Patients.—Remained, 6; admitted, 33; cured, 21; relieved, 5; absconded, 2; died, 6; remaining, 5.

Out Patients.—Remained, 138; treated, 2,509; cured, 1,116; relieved, 1,000; incurable, and no better, 37; ceased to attend, 403; died, 3; remaining, 88.

DACCA.

Dr. Taylor - - - - - Superintendent.
Nobinchunder Paul - - - - - Sub-Assistant Surgeon.

House Patients.—Remained, 9; admitted, 54; cured, 26; relieved, 24; died, 13; remaining, none.

Out Patients.—Remained, 46; admitted, 2,869; cured, 2,435; relieved, 141; no better, and incurable, 41; absconded, 245; died, 28; remaining, 25.

A good number of surgical operations were neatly and successfully performed by the Sub-Assistant Surgeon.

PATNA.

Dr. Davis - - - - - Superintendent.
 Ramessor Awastie - - - - - Sub-Assistant Surgeon.

House Patients.—Remained, 8; admitted, 22; cured, 21; died, 1; remaining, 8.

Out Patients.—Remained, 243; treated since, 3,892; cured, 3,472; relieved, 201; incurable, and no better, 14; ceased to attend, 146; died, 24; remaining, 278.

A goodly number of surgical operations had been performed; those of the eye have induced a better class of people to throw aside their prejudices, and they are now found to resort pretty generally, and with confidence, to the dispensary. The new building to be occupied by this charity is reported to be in a great state of forwardness, and will, in all probability, be ready for occupation very shortly; it is placed in a convenient and commanding situation.

BENARES.

Dr. Butter - - - - - Superintendent.
 Issurchunder Gungoolee - - - - - Sub-Assistant Surgeon.

House Patients.—Remained, 14; admitted, 134; cured, 121; incurable, 2; died, 5.

Out Patients.—Remained, 57; admitted, 8,155; cured, 5,375; relieved, 354; incurable, and no better, 183; absconded, 2,174; died, 35; remaining, 91.

A few minor surgical operations, one or two of an important character, were undertaken by the Sub-Assistant Surgeon, and cleverly performed. The surgical cases generally were very similar at the several dispensaries, varying only in numbers.

ALLAHABAD.

Dr. Marshall - - - - - Superintendent.
 Jadub Chunder Dharah - - - - - Sub-Assistant Surgeon.

Remained, 113; admitted, 3,319; cured, 2,357; relieved, 719; incurable, and no better, 47; absconded, 228; died, 25; remaining, 26; of the whole number treated, 96 were house patients. The same remarks apply to this dispensary. The limit but to eight beds, or that number of cases as house patients, is considered prejudicial to the welfare of the natives, and ought to be increased to double that number; not only for the resident sick poor, but for the benefit of pilgrims, who resort for religious purposes from every quarter of Hindoostan to Allahabad.

CAWNPORE.

Dr. Wood - - - - - Superintendent.
 Ramnarain Doss - - - - - Sub-Assistant Surgeon.

House Patients.—Remained, 16; admitted, 150; cured, 90; relieved, 9; absconded, 12; died, 41; remaining, 14.

Out Patients.—Remained, 46; admitted, 2,151; cured, 2,008; relieved, 19; absconded, 124; remaining, 46; surgical operations as at other dispensaries.

A case of stone in the bladder was operated on by the Sub-Assistant Surgeon successfully. The stone was made over to the College Museum.

FURBUCKABAD.

Dr. Hunter - - - - - Superintendent.
 Sadoochurn Mullick - - - - - Sub-Assistant Surgeon.

Remained, 85; treated since, 1,678; cured, 1,104; relieved, 384; absconded, 212; remaining, 63. In a short time a building will be erected for the reception of in-door patients.

AGRA.

Dr. Shaw - - - - - Superintendent.
 Samachurn Sett - - - - - Sub-Assistant Surgeon.

House Patients.—Remained, 4; admitted, 29; cured, 18; relieved, 3; incurable, and no better, 3; died, 7; remaining, 2.

Out Patients.—Remained, 64; admitted, 2,851; relieved, 2,861; remaining, 54. Amputation of a limb by the Sub-Assistant Surgeon; other minor operations likewise by him. This dispensary, as others, continues to work satisfactorily; there is also a branch dispensary which has not worked so favourably as in former half years.

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MUTHRA.

Dr. M'Rae - - - - Superintendent.
 Moheschunder Nun - - - - Sub-Assistant Surgeon.

House Patients.—Remained, 8; admitted, 79; cured, 55; relieved, 5; no better, 1; absconded, 9; died, 13; remaining, 4.

Out Patients.—Remained, 44; admitted, 2,325; cured, 2,028; relieved, 260; no better, 3; absconded, 9; died, 4; remaining, 65.

Surgical operations; three cases of lithotomy by Sub-Assistant Surgeon; calculi made over to the College Museum.

BARIELLY.

Dr. Balfour - - - - Superintendent.
 Joydub Chunder - - - - Sub-Assistant Surgeon.

House Patients.—Remained, 6; admitted, 48; cured, 31; relieved, 5; absconded, 6; died, 5; remaining, 7.

Out Patients.—Remained, 153; admitted, 5,799; cured, 3,405; relieved, 1,189; incurable, 1; absconded, 1,180; died, 32; remaining, 145; lithotomy, cataracts, &c., in the surgical way.

DELHI.

Dr. Ross - - - - Superintendent.
 Chimun Loll - - - - Sub-Assistant Surgeon.

House Patients.—Remained, 4; admitted, 77; cured, 66; relieved, 1; absconded, 6; died, 4.

Out Patients.—Remained, 62; since treated, 2,917; cured, 2,525; relieved, 372; ceased to attend, 45; no death.

A considerable number of sick above that in the previous half year have received relief. Ten operations for the removal of stone in the bladder performed by the Sub-Assistant Surgeon successfully, who is likely, from the number of such cases that yearly present themselves at the dispensary, to become in time a very expert lithotomist. An apprentice educated at this institution has lately been raised to the grade of native doctor, a further proof of the usefulness of these institutions.

MORADABAD.

Dr. Thomson - - - - Superintendent.
 Tarra Chund Pyne - - - - Sub-Assistant Surgeon.

House Patients.—Remained, 14; admitted, 104; cured, 86; relieved, 12; absconded, 11; died, 9; remaining, 12.

Out Patients.—Remained, 73; admitted, 2,653; cured, 2,579; relieved, 62; absconded, 85. Nothing of further importance worthy remark. The arrival of a Sub-Assistant Surgeon at Moradabad has caused an increase of applicants for relief; he is reported to be an able and industrious servant of the Government.

JUBBULPORE.

Dr. Griffith - - - - Superintendent.
 Sama Churn Dutt - - - - Sub-Assistant Surgeon.

House Patients.—Remained, 6; admitted, 78; cured, 53; relieved, 4; incurable, and no better, 3; absconded, 2; died, 14.

Out Patients.—Remained, 86; treated since, 2,360; cured, 1,594; relieved, 307; no better, and incurable, 19; ceased to attend, 16; died, 9. Certain minor and other important surgical operations have been performed by the Sub-Assistant Surgeon. Nothing of further interest in this report: the Sub-Assistant Surgeon is an active and careful man, and his abilities are of first-rate order, which remark applies equally to the rest.

In Appendix (F.) are contained statements of the conduct and character of the various pupils educated in both departments of the college, who have been transferred to the public service. To these documents the Council have much pleasure in referring, as exhibiting so very satisfactory and indisputable a proof of the good characters and superior qualifications of the pupils brought up in the Calcutta Medical College.

91. The Honourable W. W. Bird was present at the distribution of diplomas and prizes, and delivered the following speech:—

“It was my earnest hope that the Governor-general would have presided at this meeting. Knowing as I do the deep interest which he takes in the institution, and his desire to see its beneficial effects extended to the utmost degree throughout the country, I deeply regret that he is not here publicly to declare the same, and to infuse into our proceedings that vigour which characterizes all his undertakings. Matters, however, of the highest importance have rendered his absence unavoidable; but you may depend upon it, that, whether present or absent, the Medical College will always find in his Lordship one of its most effectual supporters, so long as it holds out the promise of continuing, what it has now become, a blessing to the country at large.

“In

"In his Lordship's absence, it has once more fallen to my lot to have to preside at these anniversaries, and to remark upon the peculiar circumstances by which the operations of the preceding year have been distinguished. On the present occasion the results are very satisfactory, and highly creditable to the talent and perseverance of the Native student, who has been found capable of competing successfully even with the European. Great progress has been made, under the able superintendence of Mr. Griffith, in the study of botany, a knowledge of which is so necessary to the medical practitioner, while there has been no falling off in other attainments. It is true that the number of students declared qualified for the public service is fewer than last year; but this may be accounted for by the absence of students from Ceylon; and however desirable it may be to qualify as many as possible, it would be a great mistake to pass any one without the requisite qualifications. If the examiners consult the interests of Government, the reputation of the institution, and the welfare of the community, they will never pass a single student who is not equal to discharge in the fullest degree the duties which will devolve on him.

"I am happy, however, to be able to say, that, as far as experience has yet gone, the Sub-Assistant Surgeons continue to bear the highest character, and that they are eagerly sought after in every department of the service. You have already seen, in the published Report of 1842, how highly they are spoken of as useful practitioners, and how extensively the dispensaries in which they have been generally employed, are gaining the confidence of the native community. But the report of the first half-year of 1843 has just been put into my hand, and shows, in a manner which leaves not the slightest doubt of the fact, the increasing utility of these institutions, the progressive advancement in professional knowledge of the Sub-Assistant Surgeons in charge of them, and the facility which they have attained in the expression of their sentiments in the English language. It also shows that thousands of natives in various districts have been cured by these medical officers, that skillful and difficult operations have been performed by them, and that they have been discharging their arduous duties in a manner which merits the highest approbation of Government and the gratitude of the people. This report I strongly recommend to the attentive consideration of those who feel an interest in the progress of medical science in this country. Some parts of it contain very curious information of a professional nature, and of the habits of the people, which reflects the highest credit on all the Sub-Assistant Surgeons concerned, especially on Callachund Dey, of the Bhowanipore Dispensary; Essur Chund Gangoly, of the Benares Hospital and Dispensary; and Jadub Chunder Dhara, of the Allahabad Dispensary. From the report of the Agra Dispensary it appears, so much are the Sub-Assistant Surgeons rising in general estimation, that they are consulted, not only by the more respectable Natives, but by Europeans.

"Having drawn your attention to these most interesting and valuable reports from the native practitioners, formerly educated at this institution, it only remains for me to say to the students now about to leave college, *go and do likewise*; go and do your duty in that state of life in which it hath pleased God to call you; go and reflect credit on the institution in which you have been brought up; go and gain the confidence of the native community. And to you whose turn of study is yet incomplete, let me say, make the most of your time; endeavour to qualify yourselves for pursuing the same creditable course, so that on future occasions the public authorities who will have in this place to perform the duty which I am now discharging, may be able in like manner to record your names on the list of those who are rising to professional eminence, and who are the chosen instruments in the hands of a humane and paternal Government, for dispensing amongst its subjects benefits of the highest value, which, with the blessing of Providence, are calculated in the greatest degree to promote the welfare and happiness of every part of the country to which they may be extended."

92. COLLEGE OF HADJI MOHAMMAD MOHSIN, AT HOOGHLY.—7th YEAR.

Under the immediate Superintendence of the COUNCIL OF EDUCATION.

Establishment on the 30th April 1844.

English Department :

J. Sutherland, Esq. -	-	-	Principal.
L. Clint, Esq. -	-	-	Professor.
M. Rochfort, Esq. -	-	-	Head Master, U. S.
Baboo Essenchunder Banorjee*	-	-	3d Master (now acting 2d).
Mr. J. G. Beanland	-	-	4th ditto (now acting 3d).
Mr. A. Ure -	-	-	5th ditto (now acting Master of 4th Class, Sec. A.)
Baboo Shamlall Shome	-	-	Master of 3d Class, Sec. A. L. S. (now acting Master of 4th Class, Sec. B. U.S.)
Mr. T. W. Clermont	-	-	Head Master L. S. (1st Class, Sec. A.)

Baboo

* These acting appointments are consequent on Mr. Kelly, the Second Master's absence—two years' sick leave from April 1843—sanctioned, together with the temporary promotions, in Council's Letter, No. 90, dated 7th March 1843.

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Baboo Madhubchunder Dutt	-	Master of 2d Class, Sec. B. (now acting Master of 1st Class, Sec. B.)
----- Moheschunder Banorjee		Master of 2d Class, Sec. A.
----- Srenauth Dutt	- . -	Master of 3d Class, Sec. B. (now acting as Master of 2d Class, Sec. B.)
----- Bolloram Bisswas	-	Master of 4th Class, Sec. A. (now acting as Master of 3d Class, Sec. A.)
Mouluvee Attawur Ruhman	-	Master of 3d Class, Sec. C. (now acting as Master of 3d Class, Sec. B.)
Baboo Samachurn Mookerjee	-	Master of 4th Class, Sec. B. (now acting as Master of 3d Class, Sec. C.)
----- Baneemadub Banorjee	-	Master of 1st Class, Sec. B. (now acting as Master of 4th Class, Sec. A.)
----- Kristochunder Shah	-	Master of 4th Class, Sec. B.
----- Kristomohun Sing	-	----- ditto ditto C.
Mr. J. Vogel	- - -	Writing Master.
Mr. L. P. Vernieux	- - -	Drawing Master and Librarian.
Baboo Kunjoobeharry Chakrobatty,		Assistant Librarian.

Mahommadan Department :

Mouluvee Mohammad Akber Shah	- - -	Head Mouluvee (Sunee).
----- Meer Mohamnad	- - -	Ditto (Sheeah).
----- Khadim Hossein	- - -	2d Mouluvee.
----- Munsur Ahmud	- - -	3d ditto.
----- Gholam Mukdhoom	- - -	4th ditto.
----- Mohammad Mustaqim	- - -	1st ditto L. S.
----- Rumzan Allee	- - -	2d ditto, Sec. A.
----- Furrghut Allee	- - -	Ditto, Section B.
----- Mohammad Taqi	- - -	3d ditto, Section A.
----- Toluttuff Hossein	- - -	Ditto, Section B.
Baboo Ramtarrack Roy	- - -	Teacher of Govt. Regulations.
Mouluvee Nusseer Ooddeen	- - -	4th Mouluvee, Section A.
----- Besharat Oollah	- - -	Ditto, Section B.
----- Mohammad Moddesser	- - -	Ditto, Section C.
Abdul Ali	- - -	Librarian.
Mirza Mobarack Ali	- - -	Drawing and Writing Master.

Bengalee Department :

Obheyachurn Turkopunchanun	- - -	Superintending Pundit.
Gobindchunder Seromonee	- - -	Head Pundit, U. S.
Bhuggobanchunder Bisarad	- - -	2d ditto.
Kasseenauth Turkobhooshun	- - -	Head Pundit, L. S.
Hurrochunder Turkobagish	- - -	2d ditto.
Gobindchunder Bisarad	- - -	3d ditto.
Gopaulchunder Beedyaneedhee	- - -	4th ditto.
Juggomohun Chowdhoory	- - -	1st Arithmetic Teacher.
Ramchunder Mishro	- - -	2d ditto, ditto.

HOUGHLY BRANCH SCHOOL. Establishment on the 30th April 1844.

English Department :

Baboo Khettermohun Chatterjee*	- - -	Second Master, now Head Master.
----- Pearychurn Sirkar	- - -	2d Master.
----- Srenauth Banorjee	- - -	3d ditto.
----- Girishchunder Ghose	- - -	Master of 4th Class, Section A.
----- Prosonochunder Sirkar†	- - -	Ditto Section B.

Oriental Department :

Mouluvee Asud Ali	- - -	Head Mouluvee.
----- Ismut Oollah	- - -	2d ditto.
Sereram Seromonee	- - -	Head Pundit.
Srenauth	- - -	2d ditto.
Hullodhur Surma	- - -	Arithmetic Teacher.

HOUGHLY INFANT SCHOOL. Establishment on the 30th April 1844.

English Department :

Mr. T. M. Gomess	- - -	Head Master.
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Bengalee Department :

Nobocomar Gupto	- - -	Pundit.
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SEETAPORE

* Baboo Parbutty Churn, the late Head Master, died on 11th November 1843.

† Baboo Bhuggobuttchurn Mullick, the former Junior Master, transferred to the Supernumerary Class at college, on 1st August 1843.

SEETAPORE BRANCH SCHOOL. Establishment on the 30th April 1844.

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English Department :

Baboo Srenauth Somadar - - - - - Head Master.
 ——— Bhubaneechurn Mullik - - - - - 2d ditto.

Bengalee Department :

Neersinghodeb Seromonee - - - - - Head Pundit.
 Nundcoomar Banorjee - - - - - 2d ditto.

UMMORPORE PROBATIONAL SCHOOL. Establishment on the 30th April 1844.

English Department :

Baboo Pearymohun Banorjee - - - - - Head Master.
 ——— Khettermohun Banorjee - - - - - 2d ditto.

Bengalee Department :

Kaylashch Bidyaneedhee - - - - - Pundit.

The proceedings of the past year are arranged, as usual, under the heads, Number and Discipline of the College, Progress of Study, &c., and more in detail in the documents appended to the Report.

93. The following is the Return of the Number of Admissions and Withdrawals, and Daily Average Attendance since the 1st May 1843, the Grand Total on the Rolls at that Date, and on the 1st May :—

English Department: Number and discipline of the college and its subordinate institutions.

INSTITUTIONS.	Christians.	Mahom-medans.	Hindoos.	TOTAL.	
				1843.	1844.
<i>College :</i>					
Number of admissions - - - - -	6	2	187		
Ditto, of dismissals - - - - -	2	5	72		
Ditto, of withdrawals - - - - -	6	4	46		
Ditto on the Rolls, ending 1st May 1843 -	12	18	542	572	
Ditto, ditto 1st May 1844 - - - - -	10	11	611		632
Daily average attendance 485½.					
<i>Branch School :</i>					
Number of admissions - - - - -	1	1	53		
Ditto, of dismissals - - - - -	2	1	11		
Ditto, of withdrawals - - - - -	-	1	29		
Ditto, of promotions - - - - -	-	-	11		
Ditto on the Rolls, ending 1st May 1843 -	5	3	242	250	
Ditto, ditto 1st May 1844 - - - - -	4	2	244		250
Daily average attendance 206½.					
<i>Infant School :</i>					
Number of admissions - - - - -	-	-	24		
Ditto, of dismissals - - - - -	1	-	4		
Ditto, of withdrawals - - - - -	-	-	19		
Ditto, of promotions - - - - -	-	1	7		
Ditto on the Rolls, ending 1st May 1843 -	2	2	44	48	
Ditto, ditto 1st May 1844 - - - - -	1	1	38		40
Daily average attendance 30.					
<i>Seetapore School :</i>					
Number of admissions - - - - -	-	-	26		
Ditto, of dismissals - - - - -	1	-	35		
Ditto, of withdrawals - - - - -	-	-	25		
Ditto on the Rolls, ending 1st May 1843 -	1	-	134	135	
Ditto, ditto 1st May 1844 - - - - -	-	-	100		100
Daily average attendance 80½.					
<i>Ummorpore School :</i>					
Number of admissions - - - - -	-	-	48		
Ditto, of dismissals - - - - -	-	-	16		
Ditto, of withdrawals - - - - -	-	-	44		
Ditto, of promotions - - - - -	-	-	6		
Ditto on the Rolls, ending 1st May 1843 -	-	-	120	120	
Ditto, ditto 1st May 1844 - - - - -	-	-	102		102
Daily average attendance 82.					
Grand Total on the Rolls, on 1st May 1843 -	20	23	1,082	1,125	
Ditto, ditto on 1st May 1844 - - - - -	15	14	1,095		1,124
Ditto, of the daily average attendance 884½.					

These returns exhibit a decrease of one in the grand total on the rolls on the 1st May 1843 as compared with 1st May 1844.

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In the English Department of the College the returns show an increase of no less than 60 during the year, the greater part of which augmentation has taken place since July last.

The maximum number for the Branch School has, since 1843, been considered 250, that being all the portion of the building assigned to the English Department of this school can conveniently contain, the excess having been accommodated in a close and inconvenient out-house. The reduced number has been fully kept up without difficulty.

The applications for admission every month are as numerous as ever; but the strict limitation of age, and the rules as to admission into the higher classes, compel us to reject many candidates.

Order and Discipline.

94. The order and general discipline of the classes, though favourably reported on last year, have since improved. The attendance, which had not been quite satisfactory during the year 1843, has been much better since in the college. In the Branch School it has always been good. In the Seetapore and Umorpore Schools there has not been so much regularity. The rolls of each class of the College and Branch Schools are submitted to the Principal every month, and those who have been very irregular, are struck off. As they cannot be re-admitted without the sanction of the Council, which is not given without good cause, the dread of forfeiting their education has a most salutary effect in checking irregularity; and, in the whole college, the number reported irregular in any one month does not exceed eight or ten. In the Branch School some three or four.

Annual Examinations.

95. The annual examination of the Senior Department of the college was conducted, as usual, by the establishment, except as to the first class, which is taught, in its two sections, by the Professor of Mathematics, the Head Master and the Principal. The whole of this class competes for Senior Scholarships. The Examiners of the other classes of the Senior Department, were the Professor of Mathematics and the Principal. The Junior Department was examined by the Head Masters of the two departments, Messrs. Rochfort and Clermont, and other instructors, whose names are attached to the respective examination papers. The first class of the Branch School by the Professor of Mathematics and the Principal, the other classes by the head and other masters of the college. The Infant School was examined by the Principal. The Seetapore School by Baboo Moheschunder Banorjee, second Master of the Junior Department. The Umorpore School by Mr. Beanland, the third Master of the Senior Department. The Bengalee examinations were conducted by the Superintending and Senior Pundits. The detailed annual examinations commenced on the 14th of June, and ended on the 8th July 1843. The half-yearly general examinations commenced on the 9th and ended on the 23d of December.

College—English Studies.

96. The results of the detailed examinations of July are shown in the examination papers, and, on a review of the whole, may be considered satisfactory, although there are, as will generally be expected in so large an establishment, some exceptions to the remark. Even as to these exceptions of some classes, however, it is satisfactory to find, that the half-yearly examination in the latter end of December last, exhibited a marked improvement.

Law Lectures.

97. The Advocate-general having been so liberal as to give his permission, the students of the first class of the college regularly attended that gentleman's lectures, commenced in November last, the Government having authorized the disbursement of the charge of boat-hire for this purpose. As the lectures took place on Saturday, and Friday is a half holiday at this college, the students attending the Law Lectures lost by going down only one day of their regular studies, which was more than compensated by the valuable instruction they received in a most important branch of knowledge.

Supernumerary Class.

98. In April 1843, the Principal proposed to establish a supernumerary class, to occupy a vacant room in the Junior Department. The Council declined to incur the expence of 40 rupees a month for an additional master, but gave their sanction to the establishment of the class if it could be made to pay its expenses. It was doubted at first whether a sufficient number of paying candidates to meet the charge would offer themselves, but on the 1st August the class was opened with 32 young boys, paying altogether the sum of 36 rupees. It has since had as many as 50, reduced on the 31st December last to 45 by promotions, and has subsequently been increased to 60, the number now on the records. Baboo Bhugobuttychurn Mullick, formerly a student of the college, and lately a Junior Master of the Branch School, was appointed to the Supernumerary Class, and receives as salary the amount of the charges for education levied therein. The class thus pays itself, and is no charge to Government, except for the use of elementary books.

Assamese Students.

99. The Assamese students referred to in the last Report, having been found to make no progress, and being, in consequence of their advanced age, not likely to be qualified in time to admit of their being entered at the Medical College as intended, were ordered to be sent back to Assam, and took their departure in September last.

Branch School.

100. Before the usual report of progress under this department is entered on, it is our painful duty to record the melancholy event of the death of Baboo Parbuttychurn Sircar, which occurred on the 11th November last. He was for upwards of six years at the head of this school, and discharged the duties of his situation with great ability and indefatigable zeal. By his death the education service has lost a valuable instructor. The Council expressed their great regret for this sad occurrence, and their high sense of the late Baboo's services.

services, in a letter; the contents of which were communicated by their desire to his widow and relatives.

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Last year, although the general result of the examination was favourable, the first class was far from having satisfied the Examiners. At the detailed annual examination of July last a marked improvement was exhibited, and especially in the important studies of Geography and Arithmetic. This favourable result is in part owing to the number and nature of their studies having been brought more within the range of their time and capacity, but chiefly to the exertions of the late Head Master, Baboo Parbuttychurn Sircar. The other classes are, with one exception, improved; and the general discipline of the school reflects great credit on the deceased, who had well deserved the praise bestowed on him in the Examiner's report, for the systematic neatness and order of his class rolls, registers, copy books, and of every record of the Institution under his control.

101. A considerable improvement has taken place in this institution, and though there has been no increase of the number on the rolls, the attendance and general discipline of the school are very creditable to the Head Master, Mr. Gomess, whose system appears to be good, and whose rolls and records exhibit great neatness and order. Infant School.

An appeal has been made to the Council by numerous inhabitants of Chinsurah, to have the Infant School removed to that place near the college, the neighbourhood being much more populous. To this change the inhabitants of Hooghly are naturally opposed; and on this account the Council have abstained from interference; but there can be no doubt that the school would have many more students at Chinsurah, although as none are now permitted to enter after they are five years old, it is possible that none would come from any considerable distance.

102. Although the Examiner's report of the annual examination in June was, on the whole, favourable, the school does not appear to be going on so well as it might be expected to do, and this may be in part ascribed to the absurd manner in which the classes were arranged. Seetapore School.

This had previously been pointed out by the Principal, and was rectified soon after the July Examination. Since then it will be seen by the present returns, the number on the rolls has considerably fallen off, so that there is still less reason than there was before for any complaint of want of sufficient instructors. The general half-yearly examination of December last, does not, however, show any improvement; but it is right to observe, that the attendance has fallen off much lately, owing to the prevalence of cholera in the neighbourhood. Out of 102 on the rolls, only 75 were present at the last examination.

103. The general result of the annual examination of July was favourable, though there are some exceptions, and the same remark applies to the half-yearly examination in the past month. In the junior classes there are a number of boys far too old to succeed in English, and Mr. Beanland, the Examiner, suggests that these should be consigned to the Patsala, attached to the school, and that some support in Bengalee books should be given to the former institution, the students in which do not seek to acquire English. In the annual report of July an apprehension was expressed, that the Umorpore School would be given up; but the liberal proprietor, Baboo Kallykincur Paulit, continued it entirely at his own expense, with exception to the trifling aid afforded him by Government for the purchase of books up to the date of his death in December last. It was then found that his estate was bankrupt, and that there were no funds to carry it on. The Head Master, Baboo Pearymohun Banorjee, however, carried on the school for some time at his own risk, and without pay, and the second Master is now trying to keep it together on a reduced scale, and contemplates an application to the Council to continue to him the former monthly allowance of 20 rupees for books. The Head Master has left the school to seek employment, and the Pundit has been appointed, at the Principal's recommendation, to the Baulia Government School. Umorpore School.

104. In this branch of study the examination papers of the various classes show a most satisfactory progress, which reflects great credit on the Superintending Pundit and his subordinates, and on the students. With a view to encourage the attention of the latter to this important study, the promotions of those who were found deficient in this department of knowledge, have, during the past year, been stopped, which has had a good effect in stimulating their application. Study of the Vernacular.

105. The Committee of Masters referred to in the last Annual Report, have completed the labour of revising the rates of charge throughout the Institution, and the result is an increase on the average of last year, of Rs. 39. 6. 8. School Fees or charges for Education.

In the Branch School the average amount of the monthly collections for the past, compared with that of the present year, shows an increase of Rs. 10. 9. 4.

In the Seetapore School the average monthly collections, out of 100 students, are only Rs. 17. 11. 8.

The Committee's duties are now chiefly confined to cases of appeal, and to regulating the rates of newly admitted students. Mr. Clermont, the Head Master of the Junior Department, is now President of the Committee, instead of Mr. Rochford, who has been relieved from this extra duty.

In connexion with the subject, the last Report suggested the propriety of fixing the number of those educated gratuitously, as is done in the Hindoo College. There are now on the free list of the College 260. It was suggested that the number might be gradually brought

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down to 150, by admitting no more free students, save occasionally, as an exception to the general rule of payment, until the required reduction should be brought about. This suggestion has been approved of by the Council, and the limit proposed will be attended to in future admissions.

Changes of Instructors.

106. In the college there are no changes to record; but in the Branch School a vacancy occurred, owing to the appointment, on the 1st August 1843, of Baboo Bhuggobuttychurn Mullick, teacher of the junior class, to the supernumerary class in the college. Bhuggobuttychurn's place is supplied by Baboo Prosonochunder Sirkar, formerly a student of the Hindoo College. Another vacancy was caused by the lamented death of the Head Master, Baboo Parbuttychurn Sirkar. The vacancy has been filled up by the promotion of the second Master, Baboo Khettermohun Chatterjee, who had performed his duties most creditably since he was attached to the school. To Baboo Khettermohun Chatterjee's place, a brother of the deceased Baboo Pearychurn Sirkar, a young man, who held a Senior Scholarship for two years in the Hindoo College, has been appointed.

Oriental Department.

107. The number of admissions and withdrawals, and daily average attendance during the past year, and the grand total on the rolls on the 1st May 1843 and the 1st May 1844, are as follows:

INSTITUTIONS.	Christians.	Mahomadana.	Hindoo.	TOTAL.	
				1843.	1844.
<i>Mudrussa of Hadji Md. Mohsin.</i>					
Number of admissions - - - -	- - - -	73	6		
Ditto of dismissals - - - -	- - - -	36			
Ditto of withdrawals - - - -	- - - -	8	1		
Ditto on the rolls ending 1st May 1843	- - - -	223	2	225*	
Ditto - - ditto - 1st May 1844	- - - -	252	7	- -	259
Daily average attendance, 186.					
<i>Muktub at Hooghly.</i>					
Number of admissions - - - -	- - - -	28	4		
Ditto of dismissals - - - -	- - - -	13			
Ditto of withdrawals - - - -	- - - -	15	2		
Ditto on the rolls ending 1st May 1843	- - - -	52	4	56	
Ditto - - ditto - 1st May 1844	- - - -	52	6	- -	58
Daily average attendance, 36.					
<i>Mudrussa of Seetapore.</i>					
Number of admissions - - - -	- - - -	15			
Ditto of dismissals - - - -	- - - -	-			
Ditto of withdrawals - - - -	- - - -	16			
Ditto on the rolls ending 1st May 1843	- - - -	41	-	41	
Ditto - - ditto - 1st May 1844	- - - -	40			40
Daily average attendance, 35.					
Grand Total on the rolls on 1st May 1843	- - - -	316	6	322	
Ditto - - ditto - 1st May 1844	- - - -	344	13	- -	357
Ditto of daily average attendance, 257.					

These returns exhibit a slight increase in this department, although 49 have been struck off the rolls during the year for irregularity of attendance.

The discipline of this department will be more particularly adverted to hereafter, in reference to the Visitor's report. It may be enough here to state that measures have been adopted for its improvement, though the system of study among Mahomadans does not admit of very efficient checks. One change has been introduced, however, which has secured better attendance. The class roll of each class is now submitted to the Principal every month, and the names of those who are very irregular are struck off, which has produced a better attendance.

Examinations and progress of Study.

The examination of this department was conducted by the Hafiz of the Calcutta Mudrussa, assisted by Mouluees Abdurrahim and Mohammad Ujhi.

Attendance of the Mouluees.

108. The Mouluees have been regular in their attendance. The head professors, Mohammad Akber Shah and Meer Mohammad, have laboured assiduously in their departments, and have shown a disposition to aid the Principal on all occasions, in introducing rules.

* The total number in the Mudrussa in the printed Report of April 1843, was stated to be 387; but that is a mistake which arose from the names being taken from the class rolls, in which they are frequently repeated several times, owing to many of the students being in several classes. The number should have been, as above, 225.

rules and changes intended to check irregularity, and the Mudderrasin generally have been attentive to their duties.

During seven years that Mouluvee Mohammad Akber Shah has been attached to this college, he has been absent only a few days of study, and that owing to sickness and unavoidable causes. Mouluvee Meer Mohammad, the head Sheeah Mouluvee, who has now been four years in the college, has also exhibited exemplary regularity in his attendance. He obtained leave in April last for five* months, to go to Lucknow on urgent private affairs.

109. The examination of the Branch School was conducted by the Head Mouluvees, and their report is favourable.

110. The examination of the Seetapoor Madrussa was conducted by Mouluvee Mohammad Akber Shah, and exhibits reasonable progress. The Examiner has recommended the following students for prizes :

- | | |
|---------------------------|-----------------------|
| 1. Mohammad Tyaz. | 7. Abbas Ali. |
| 2. Mohammad Rashed. | 8. Rosool Bukhsh. |
| 3. Moojeeb Ooddeen Ahmud. | 9. Syud Hyjut Oollah. |
| 4. Abdool Mabood. | 10. Najeeb Uddeen. |
| 5. Gholam Sufdar. | 11. Tummeezooddeen. |
| 6. Qum Ruddeen. | |

111. Mouluvees Tofuzzul Ali, Teacher of Regulations, died on the 16th of August last; he was well qualified for his office, but his health had been long very delicate. Several candidates were examined for this appointment by the Principal, on questions sent to him for that purpose by the Council, to whom the answers have been returned. These papers having been submitted to Mr. Hawkins, Register of the Sudder Court, who had prepared the questions, his decision was in favour of Ramtarak Roy, whose answers were far the best, and the Council accordingly awarded the appointment to him on the 30th December 1843. Mohammad Idrees, a student of the Mudrussa, had officiated in the meantime, drawing half the allowance of the situation with the sanction of the Council. Changes of Instructors.

The Principal had, in a letter of the 2d April 1843, suggested the abolition of the regulation class, with reference to the circumstance of one of the Mouluvees being allowed an addition of 20 rupees to his pay for the express purpose of teaching regulations; but on further consideration, as there were a number of Hindoo students in the regulation class, who could not be brought into one of the regular classes of the Mudrussa, he was induced, on being called on by the Council, to give his opinion against this measure.

In the acting appointment of second Mouluvee of the Branch School, referred to in the last Report, Mouluvee Ismut Oollah was eventually confirmed in June 1843.

Mouluvee Asud Ali, the head Mouluvee of the Branch School, applied for and obtained in November last, three months leave of absence on sick certificate. Seeraj Ooddeen, a student of the college, proposed by Mouluvee Asud Ali, and pronounced duly qualified by the Head Mouluvees, was permitted to act for him during his absence.

112. On the 12th February last, his Honor the Deputy Governor of Bengal, the President, and several members of the Council of Education, went up to Hooghly, to distribute the Scholarships and Prizes awarded during the past year. His Honor first distributed the prizes of the Hooghly Branch and Infant School, and then proceeded to the college, where the distribution took place in the large hall, in presence of a numerous audience, to whom, at its close, his Honor addressed a brief and emphatic speech, which terminated the proceedings, and is appended to this Report. Scholarships.

The following is a return of the Scholarships awarded in the past year in both departments :

SENIOR ENGLISH.

<i>Renewed.</i>	<i>Awarded.</i>
1. Noruttun Mullick, third year, 40 rupees.	6. Jadobchunder Bose, first year, 30 rupees.
2. Hurrymohun Chatterjee, third year, 40 rupees.	7. Gooroochurn Chatterjee, first year, 30 rupees.
3. Gungachurn Sirkar, third year, 40 rupees.	8. Gooroochurn Doss, first year, 30 rupees.
4. Degamber Biswas, second year, 30 rupees.	
5. Nobinchunder Doss, second year, 30 rupees.	

The cases of the three last candidates being somewhat doubtful, they were subjected, in addition to the usual test of written questions, to an oral examination before the Council, which took place on the 28th December last.

These are all the Scholarships assigned to the Senior Department of this college, including the one open to general competition, for which there was no out competitor. Of the three awarded

* Under the former rules as his application was made before the new regulations were promulgated.
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awarded this year, one is that which fell vacant by the death, in April 1843, of Shamkristo Paulit, as mentioned in the last Report.

JUNIOR ENGLISH.

Renewed.

1. Jodoonath Doss, 3d year, 8 rupees.
2. Satcowry Roy, 2d year, 8 rupees.
3. Juggesser Ghose, 2d year, 8 rupees.

Awarded.

4. Baneemadhub Bose, 1st year, *vice* Hurrochunder Bose forfeited, 8 rupees.
5. Mothoormohun Ghose, 1st year, *vice* Kadarnath Bisswas forfeited, 8 rupees.
6. Kaliprosono Chatterjee, 1st year, *vice* Bhoobun Mohun Sen forfeited, 8 rupees.

Zemindary Scholarships.

7. Gopalchunder Bundo, 1st year, 8 rupees.
8. Shamachurn Ghose, 1st year, 8 rupees.

Of the Scholarships awarded, the three first fill up vacancies caused by forfeiture for not having made reasonable progress. The two last are Scholarships of 8 rupees each, respecting which some explanation is necessary. These do not form a charge to the Government; they will be paid out of the interest of the balance of about 5,000 rupees of the fund subscribed for building the Zemindary, or, as it is now called, the Branch School at Hooghly. The interest was for several years paid in sums of two, three and four rupees to poor deserving students, recommended by the Principal, to enable them to continue their studies. The Committee of the Zemindary Fund, however, having proposed last year that the interest specified should be applied to meet the charge of two Scholarships, to be called the "Zemindary Scholarships," the Council assented to the proposal, and the money has been available for that purpose since September last.

A condition of the award of these Zemindary Scholarships was, that when Branch School and College competitors coming up to the required standard were found equal, the former should have the preference; but the successful candidates this year belong to the College, though two Branch School students, Hurroauth Mitre and Koylashchunder Chatterjee, stand very high, and had none of the other candidates been superior, would have had Scholarships awarded to them.

Branch School,
Junior English.

The Scholarship assigned to this institution was gained last year by Isserchunder Dass, since promoted to the college; and as he has made the reasonable progress required, he is entitled to a renewal of his tenure.

113. The following is Major Ouseley's report on the examination for Senior Oriental Scholarships:—

"On the 19th and 20th ultimo, I examined the candidates for Senior and Junior Oriental Scholarships at the Hooghly College.

"The number of candidates for Senior Scholarships was 28, including 10 who obtained Scholarships last year, and who, by the terms of their appointment, were required to undergo examination on the present occasion. The number of candidates for Junior Scholarships was 47 similarly, including 10 (ten), the scholars of last year.

"On a careful comparison of the papers performed by the various candidates, I have the honour to recommend the following 11 students for Senior Scholarships; viz.—

1. Abdoor Ruhman -	-	-	-	} For Mohammad Mohsin's Scholarships of 50 rupees each per mensem.
2. Feyzoollah -	-	-	-	
3. Fuzelut Hossein -	-	-	-	} For Scholarships of 20 rupees each per mensem.
4. Mohammad Idrees -	-	-	-	
5. Vukeel Uddeen -	-	-	-	
and				
6. Ghoolam Mehdhy -	-	-	-	
7. Mohammad Ismail*	-	-	-	} Scholarships of 15 rupees each per mensem.
8. Abdool Moojeed -	-	-	-	
9. Ghoolam Sufdar -	-	-	-	
10. Mohammad Rashed -	-	-	-	
11. Seraj Ooddeen -	-	-	-	

"Six of the students above named are senior scholars of last year. Abdoor Ruhman held a Scholarship of 20 rupees, Mohammad Idrees and Vukeel Ooddeen of 15 rupees each, and Mohammad Ismail of 20. The three first deserve promotion, but Mohammad Ismail seems to have fallen off, and is only entitled to the 3d (third) grade of Senior Scholarship, instead of the 2d, which he obtained last year.

"The four remaining Senior Scholars of last year have so decidedly failed in the performance of their exercises, that I am reluctantly compelled to recommend that their Scholarships be forfeited. The failure of Ameer Mohammad, who received one of the first-class Scholarships

* The Council did not sanction this renewal of a Scholarship of inferior grade to Mohammad Ismail, as it is opposed to the principle on which the Scholarships are conferred, according to which, falling short of the required standard, involves forfeiture.

ships of 50 rupees last year, is so egregious, that it is quite evident he must have obtained unfair assistance at last year's examination, notwithstanding all the precautions taken to prevent it. His performances on the present occasion do not entitle him even to a 15-rupee Scholarship. The names of the unsuccessful stipendiaries who ought to lose their Scholarships are, 1. Ameer Mohammad; 2. Allee Akbur; 3. Ghoolam Nujuf; 4. Zoolfokar Alee; the first receives 50 rupees per mensem, the remaining three 15 rupees each.

"For the Junior Scholarships of the present year, I beg to recommend the under-mentioned 16 students as the most deserving; viz.—

- | | |
|------------------------------|---------------------------|
| 1. Inamool Huqq. | 9. Rosool Bukhsh. |
| 2. Mohammad Hossein Kermani. | 10. Sukhawut Hossein. |
| 3. Acnool Islam. | 11. Seyud Aman Oollah. |
| 4. Hilal Ooddeen. | 12. Zuhooral Hossein. |
| 5. Shekh Abdoollah. | 13. Noor Mohammad. |
| 6. Ghoolam Akbur. | 14. Seyud Khadim Hossein. |
| 7. Alee Asghur. | 15. Nuzur Ali. |
| 8. Ghoolam Punjuttun. | 16. Hyder Hossein. |

"I have assumed that, including the Junior Scholarships opened to public competition, there are 16 Junior Scholarships available; nine of the above list are Junior Scholars of last year: only one has subjected himself to a forfeiture of his Scholarship; his name is Suidar Alee.

"The Arabic examination papers of both Departments, Senior and Junior, are transmitted for the inspection of the Council of Education."

114. On the 24th of August last, Dr. Mouat, the member appointed to visit and report on the College, went up to perform this duty. The Visitor examined the muster rolls, registers of attendance of masters and students, &c.; went through the whole college, and examined several of the classes, especially those of the Senior English Department; he afterwards went through the Oriental classes. The Visitor expressed himself highly satisfied with the "excellent order and method" of the English Department, and with the result of his examinations of the classes.

Report of the
Visiting Member.

With respect to the Oriental Department, the Visitor reports, that from the answers he received from the Mouluvees, he judges that they prefer a great variety of works and superficial showy knowledge to solid instruction, and is of opinion, that although their attendance is generally good, the institution will turn out few good scholars, while the present lax system of study and of attendance of the students prevails.

With reference to these remarks on the Oriental Department, a new course of study, some change of discipline, and some more stringent rules of attendance, especially as respects the Scholarship students, were proposed by the Principal, in concert with the head Mouluvees, and sanctioned by the Council, and these have led to improvement as to the points noticed, though it is to be feared that the regular discipline of the English Department is quite incompatible with the habits of Mahommadan students, and the circumstances of those in this Mudrussa.

It should be observed, that, in spite of the defects referred to, the Mudrussa has made no inconsiderable progress, if the results of the Scholarship examinations may be considered a test; and that in its discipline, such as it is, it is probably equal to any institution of the kind, though one exception of a very flagrant nature, the first, and it is to be hoped the last of the kind, has now to be recorded.

115. The breach of discipline here referred to was so outrageous, that it has been found necessary to visit it with the severest measures.

Riot in the Mud-
russa.

The new rules of attendance required all the students of the Mudrussa to come at 11 and remain till 4, when the college breaks up for the day. Some of them having violated this rule, the Principal ordered the gates to be closed, and desired the Durwans to bring to him any one attempting to go out without a pass. In March last several students, in defiance of these orders, attempted to force their way out, and in consequence of the Durwan's complaining of them, they, with a number more, committed a cowardly and riotous assault on the Hindoo Durwan, for refusing, in the regular discharge of his duty, to allow them to go out before the proper time. The ringleaders identified by the Durwan were handed over to the magistrate, and all who appeared to his summonses sentenced to imprisonment. One, Ghoolam Mahbood, who attacked the Durwan in presence of the head Mouluvees, Akbar Shah and Meer Mohammad, and several other Mouluvees, to three months, the others to two months each. Two of the rioters identified were not arrested, having absconded. The Principal having also investigated the matter, and made his report to the Council, it was decided that our Secretary should visit the college, and announce the decision to which we had come, after considering all the information placed before us on the subject.

Dr. Mouat accordingly went up, and the students of the Mudrussa being all assembled, he addressed to them a speech, in which he emphatically announced to them the sense the Council entertained of such flagrant breaches of discipline, their determination to repress them by the severest penalties, and their decision that the following students be ignominiously expelled the college:

- | | |
|------------------|---------------------------|
| Ghoolam Mahbood. | Athur Ali. |
| Aman Oollah. | Ahmuddi. |
| Syud Abdoollah. | Fyzeelut Hossein. |
| Shekh Abdollah. | Mohammed Hossein Kermani. |
| Hyder Ali. | |

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Mohammad

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Mohammad Hossein Kermani's expulsion had been previously ordered, for sending direct to our Secretary (which is in itself a violation of the Rules) a false and insolent petition against the Principal and the Head Moulvee Akber Shah, in reference to the riot. Ghoolam Mahbood had also forwarded a petition, to which he had affixed the names of many students who were altogether ignorant of the petition and its contents, thus adding the offence of forgery, including that of carrying away books belonging to the college, which he pledged to some one in the town, to his other misconduct.

The Visitor's address also conveyed the high approbation of the Council of the spirited conduct of Moulvee Akber Shah, in rebuking the rioters, and endeavouring to protect the Durwan, when both were surrounded by a body of excited students, all apparently eager to attack the latter. The Visiting Member also intimated the dissatisfaction of the Council with the conduct of Moulvee Meer Mohammad, the chief Shea Professor, and other Moulvees who had witnessed the transaction, and made no efforts to protect the Durwan, and support the discipline of the institution.

These measures of just severity will, it is hoped, effectually prevent the recurrence of any such disgraceful conduct as that above recorded.

Libraries.

116. The reports of the books of the English and Oriental libraries, and of their condition, will be found on the whole satisfactory, and reflect credit on the librarians and on the students of both departments. Some books have been taken away by students, but of these several may be recovered. Great use is made of the library both by masters and students, and of course many of the books are now considerably worn, but not more than might be reasonably expected.

Mr. Vernieux, the Librarian of the English Department, obtained six months' leave of absence from the 20th of November last, on sick certificate. His place has been filled during his absence by the Assistant Librarian, Koonjobehary Chukrobatty, whose conduct has always been highly satisfactory, and who is quite capable of performing the duties of Librarian. He is assisted by Ramchundur Goopto, a steady young man, recommended by one of the Pundits.

Allowance for Books.

The allowance of books for this institution has been found insufficient in the Oriental Department (requiring as large an expenditure for books as the English, or larger), a feature of this institution which seems to have been overlooked when the same amount only of book money was fixed for the Hooghly as for the Hindoo College. This subject having been brought to our notice, an addition of 35 rupees to the allowance of 180 per month, making the aggregate allowance for the college and subordinate institutions up to 215 rupees, has been awarded, and the whole is to be considered available for all or any of the institutions as required, the accounts of each being kept distinct.

Students who have obtained employments.

117. The following is a return of students who have left the college during the year to accept the employments indicated :

Girishchundur Chatterjee	-	Second Master of the Blaugulpore School.
Mothooranath Banorjee	-	Abkaree Darogah at Sulkeah, 24 Pergunnahs.
Jadoonath Set	- -	Darogah of Salt Chokee at Goburdangah, under Hooghly Collectorate.
Khettermohun Banorjee	-	Second Master, Umorpore School.
Modhoosooden Ghosal	-	Second Master, Bansbarea School.
Junmajoy Dass	- -	Third Master of the Azimghur School.
Kalinath Mookerjee	-	Hospital Writer in Her Majesty's 29th Regiment.
John Cardozo	- -	Clerk in the office of Rustomjee Cowasjee, Esq., at Calcutta.
Delawur Ali	- -	Mahommadan Law Officer in the Civil Court of Sylhet.
Mohammad Idrees	- -	Mohafiz in the Hooghly Collectorate.
Vokeel Ooddeen	- -	Professor of Law in the Government School at Com-millah.
Momtaz Ali	- -	Mohurrer in the Hooghly Collectorate.
Ramtarak Roy	- -	Moulvee of the Regulation Class in the Mudrusa of this College.

The following have passed examination for Moonsiffs, and obtained diplomas :

Degamber Bisswas.
Ramtarak Roy.
Lalla Chuneelall.

Encouragement afforded by Public Functionaries to the Students.

118. Mr. Donnelly, the officiating Commissioner of Abkary, has taken great interest in the students of this institution. He has employed one of them, and promised, when vacancies occur, to take others into the service in his department, and to provide for them all as opportunities offer, if they will qualify themselves. In a letter addressed to our Secretary, Mr. Donnelly remarks, that the "great obstacle to the appointment of most native lads educated at the several public institutions is, that they cannot read written Bengalee with fluency, that they are much better acquainted with English than their own language," and that "unfortunately most of them are unwilling to undergo the drudgery of learning official duties in the subordinate grades of service." As respects the inability to read and write Bengalee fluently, Mr. Donnelly's remark does not apply to the Hooghly College. The objection to enter the service in the subordinate grades may partly arise from an aversion to the drudgery required in them, but is, perhaps, chiefly caused by the difficulty of giving the pecuniary security exacted. For a Darogahship in Mr. Donnelly's department, for instance, the incumbent must give a security in Company's rupees.

rupees for 1,000 rupees; a great majority of students in the Hooghly College, would find it impossible to comply with that condition.

The extreme poverty of the greater number in this institution induces many to accept situations of junior masters, or any other, even on smaller pay, and thus to leave the college long before their education is completed, whence an erroneous and unfavourable judgment is sometimes formed of the nature and value of the education received in the college. All who can, endeavour to remain to qualify themselves for employment in the public service.

119. Mr. D. J. Money, the officiating Collector of Hooghly, has also manifested a great desire to encourage the meritorious students of this college, by appointing them to fill up vacancies in his department. Several whose names are given above have been so appointed conditionally on the approval of Government, and more are likely to be, if those already in office perform their duties creditably. The senior class of the English department have expressed their grateful sense of Mr. Money's preference, and it is very generally appreciated in the college, and likely to operate as a stimulant to the good conduct and diligent application of all the students in order to merit such favour, to which, they have been apprised, that character and ability alone can give them a claim. In his letter to the Principal, announcing Mohammad Idrees' appointment as Mohafiz, Mr. Money observes:—

"The public good, as well as the Government interests, are best consulted by the disposal of appointments in the local courts as rewards for high distinction obtained in the public seminaries of Government. The most responsible appointments have been too long held by men of low attainments, and, what is of more serious consequence, by men whose education has not been such as to impose upon them sufficient restraints against moral delinquency.

* * * * *

"I would request you to explain to Mohammad Idrees, upon his leaving the Hooghly College, the great responsibility attached to this his first appointment, and to impress upon him the necessity of exerting himself to the utmost in the duties in which he will be employed, and of remembering always that it is not talents alone, but the fear of God, which will enable him to perform those duties, as well as all others throughout his official career in which he may be engaged, with satisfaction to himself as well as the Government he serves."

120. The time devoted to this study is short, and the number of those disposed to cultivate it, or exhibiting any natural talent for it, is few. The English class consists only of eight. These seem to have made a reasonable improvement, considering their means and opportunities of study.

Drawing Classes.

The Oriental Class, which is taught by the Koosh Navish, Mirza Mobarak Ali, only commenced in July 1842. It consists of nine students, only three of which are Moosulmans and six Hindoos, who prefer the Mirza's instruction. The progress of the students has been reasonable; but among the Mahommadans we cannot expect the cultivation of this study to be much extended, except as to the delineation of objects of inanimate nature. It is a matter of surprise to find even the few in this class drawing human bodies and features.

121. The College and Branch and Infant Schools are all in good condition; the two latter only required the usual slight annual repairs, which were made during the Dusserah vacation. The Umarpore School has been kept in repair by the late proprietor. The Seetapore School has been repaired in January last.

State of the Buildings.

The College Ghaut was damaged in January last by the periodical boars, but was repaired under the superintendence of the executive engineer. It has been again undermined in another part, by the tides, and is now about to be repaired by the same department.

122. In conclusion, on a revision of the proceedings and returns of the past year the results may be considered satisfactory. All the Scholarships assigned to the English Department, both in the College and Branch School, have been gained. In the Oriental Department 10 out of 14 Senior Scholarships, and the whole of the Junior Scholarships (16) have been also awarded, while the examinations, with few exceptions, show improvement, and especially in the vernacular department, to which so much importance is attached.

General results.

The grand totals of students of all sects in the college and subordinate institutions, as borne on the books at the termination of the years 1842-43 and 1843-44 respectively, were as follows:

1st May 1843	-	-	-	-	-	-	-	-	1,447*
1st May 1844	-	-	-	-	-	-	-	-	1,481

These numbers exhibit during the past year an increase, and in the English Department, though there has been a falling off in the subordinate institutions, that has been more than counterbalanced by the large augmentation of the numbers in the college, the classes of which are, in fact, all full, as are all those of the Hooghly Branch School. A further proof that there is no decline in the demand for education in this district, is afforded in the circumstance of two more private schools having been established, one at Bansbaria, about 10 months ago, referred to the last Report as about to be set up, which was visited by the

Principal

* This number in the Report, as printed, was 1,609, owing to the mistake in the Oriental Department already pointed out.

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Principal (at the request of the proprietor) in December last, when it had 135 students, and was flourishing; and another at Chinsurah, which commenced only about three months ago, and already numbers about 140 students. This last is conducted by an ex-student of the college, and is supported entirely by the charges paid by the students.

123. At the annual distribution of prizes, the Honourable W. W. Bird delivered the following speech:—

“When I was last here I did not expect to be present at another Annual Meeting, but I am glad that it has happened otherwise, as an opportunity has been thus afforded me of marking the progress for a still further period of an institution in which I feel, and always have felt, the deepest interest. Although it has not been so long in existence as the Hindoo College, and cannot be expected to be so far advanced as an educational establishment, yet it is not perhaps doing less good in proportion to its means, and in one respect it possesses an advantage over that institution, inasmuch as it does not confine itself to diffusing instruction to one class only of the native community, but imparts it to all, whether Hindoo or Mahomedan, and in various languages, namely, English, Arabic, Persian, and the Vernacular—like a fountain in a desert land sending forth its streams, through different channels, to impart new life and new vigour to everything capable of cultivation in the surrounding country.

“In one respect, indeed, the Hooghly Institution appears to be in advance of the Hindoo College, I mean as regards vernacular education. The report says, that in this department the examination papers of the various classes show most satisfactory progress, which reflects great credit on the Superintending Pundit, and his subordinates, and on the students. This is as it should be. But observe the consequences when vernacular education is neglected. Mr. Donnelly, a gentleman high in the Civil Service, who takes great interest in the improvement of the natives, has remarked in a letter addressed to the Council of Education (a remark which I am happy to find does not apply to the Hooghly College), that ‘the great obstacle to the appointment of most native lads educated at the several public institutions is, that they cannot read written Bengallee with fluency, and that they are much better acquainted with English than with their own language.’ The same gentleman also remarks, ‘that unfortunately most of the young persons so educated are unwilling to undergo the drudgery of learning official duties in the subordinate grades of the service.’ The former of these defects is easily remedied by paying the same attention in other institutions to the study of the vernacular languages as is done in this. The latter is a matter of grave consideration for the Council of Education, to whom I commit the care of devising some effectual means for overcoming so serious an evil.

“Let me not, however, be misunderstood. Do not imagine for a moment that I think lightly of English education: far from it. I look to English education, not merely as the channel for conveying to the natives at large a knowledge of European literature and science, but also as the means of bringing them to the bar of public opinion, and of leading such as are in official employ to consider not only what Government think of their proceedings, but what is thought of them by the public; for I am convinced, that until they feel and think as English ideas alone can enable them to feel and think, and are capable of appreciating duly the advantage of public praise, and the shame of public disgrace, it is vain, in the absence of higher motives, to look for much moral improvement. But at the same time, it is superlatively absurd to see a native inflated with his English knowledge, unable to read or speak with correctness and fluency his mother tongue. Such a man, whatever may be his acquirements in English, must be a laughing-stock to his fellow-countrymen, while unable to impart to them in the only language they can comprehend the knowledge on which he so highly prides himself; and I can tell him that he will never be deemed qualified for the service of Government unless he is fully acquainted with both.

“It has gratified me extremely to read in the report, that the students of the first class regularly go down to Calcutta every week, to attend the Advocate-general’s Lectures on Law. It evinces zeal for the acquisition of useful knowledge highly creditable to the college, and I feel it my duty again to thank Mr. Edwardes Lyall for his disinterested and laudable exertions in the cause of native education.

“In conclusion, it only remains for me to express my sincere conviction, that under the continued superintendence of the eminent persons to whom the care of the institution has been entrusted, there is every reason to believe that, with the blessing of Divine Providence, it will be the means of effecting, in a far greater degree than ever was contemplated by the founder, the real and substantial good of his fellow-creatures, and of perpetuating his own fame, as well as that of the British Government, from generation to generation.”

124. In conclusion, we beg to express a hope that our proceedings for the past year will be approved of, and that we shall be deemed by your Honor to have spared no effort in our power to advance the important interests entrusted to us.

We have, &c.

(signed)

C. H. CAMERON.

F. MILLETT.

FRED. JAS. HALLIDAY.

C. C. EGERTON.

RUSSOMOY DUTT.

RADHAKANT DEB.

FRED. J. MOUNT, Member and Secy.

Council of Education, July 1st, 1844.

The

The following are the Reports on the Provincial Colleges and Schools subordinate to the Government of Bengal: Appendix N.

DACCA COLLEGE.—8TH YEAR.

Local Committee on the 30th April 1844.

J. Dunbar, Esq., Commissioner.
 J. F. G. Cooke, Esq., Civil and Session Judge.
 J. G. Campbell, Esq., Officiating Collector.
 H. B. Cooper, Esq., Officiating Magistrate.
 J. Taylor, Civil Surgeon.
 Rev. H. R. Shepherd, Chaplain.
 J. Reily, Esq., Principal Sudder Ameen.
 J. P. Wise, Esq., Indigo Planter.

Establishment.

J. Ireland, Esq., Principal and Secretary Local Committee.
 Mr. W. Sinclair, Head Master, Senior Department.
 Mr. E. Fell, 2d ditto ditto.
 Mr. M. M. Chill, 3d ditto ditto.
 Mr. J. W. Watson, 4th ditto ditto.
 Hurro Chunder Pundit.
 Mr. T. Harris, Head Master, Junior Department.
 Baboo Soorjo Coomar Mookerjee, 2d ditto ditto.
 „ Ramnarain Seal, 3d ditto ditto.
 „ Khoderam Chund, 4th ditto ditto.
 „ Kassub Lall Chund, 5th ditto ditto.
 Mr. B. Demetrius, 6th ditto ditto.
 Goluck Chunder Surma, 1st Pundit.
 Nilmony Borat, 2d ditto.
 Rammanick Sing, Librarian.
 Petumber Doss, Writer.

The examination of the college took place in the month of September. The number of admissions since the previous examination had been 110, at an average age of eight years and a half, while, on the other hand, 37 had left, 4 had died, and 35 had been expelled for irregular attendance. The actual number of boys belonging to the college had increased from 344 to 378, of whom 96 formed the Senior, and 282 the Junior Department.

The Senior Department was divided into four classes. The first, consisting of 17 pupils, whose ages vary from 25 to 15 years, had read portions of the works of Shakspeare, Addison and Pope, from Richardson's Selections, and some of Bacon's Essays. They had studied the History of Rome, from Marshman's Brief Survey, and of Italy from Taylor's Modern History. They had read a considerable portion of Woollaston's Physical Geography, and were able to sketch maps of parts of the continents of Europe and Asia. In Mathematics they had read the four first books of Euclid, and Algebra as far as Quadratic Equations. The remainder of their studies consisted of vernacular reading and translation, book-keeping, and original composition on different subjects.

The second class, of 19 pupils, also varying in age from 25 to 15, had read the Poetical Reader, No. 4; Prose Reader, No. 6; Goldsmith's History of England, to the reign of Henry VIII.; Clift's, and a portion of Goldsmith's Geography; Geometry to the end of the First Book of Euclid, and Algebra to Simple Equations. They had received instructions in popular Mechanics, Astronomy and Book-keeping. They had also read and composed in the Vernacular, and translated therefrom into English, and *vice versa*.

The third class, containing 25 pupils, from 23 to 12 years of age, had studied the Poetical Reader; No. 3, Prose Reader; No. 5, the History of Rome to the Commonwealth, and Geography, with reference to the globes. They had read to the 30th proposition of the First Book of Euclid, with vulgar and algebraic fractions, vernacular reading and grammar, with translation and composition, complete the extent of their studies.

The pupils of the fourth class, 35 in number, from 20 to 13 years of age, were reading the Prose Reader, No. 2, and the Poetical Reader, No. 2, with Lennie's Grammar. They had read the History of Greece and part of that of Rome from the Universal History, and were acquainted with the Geography of Europe, Asia and Africa. Their studies in mathematics were confined to vulgar fractions and algebraic division. In the vernacular they read with reference to grammar, translated and composed on various subjects.

The Junior Department was divided into four classes; the first consisted of 38 boys, whose ages varied from 8 to 24 years; their studies did not come up to the standard prescribed by the rules; the second class contained 42 boys, from 10 to 17 years of age; the third class was subdivided into into sections, one of 53 and the other of 51 boys; their ages varied from 7 to 17 years; the fourth class consisted of 98 boys, from 7 to 13 years of age.

The average attendance of pupils in both departments during the year, was 217; more, by 51, than at any former period, but still much below the due proportion.

The Committee were of opinion, that though there was room for improvement, yet much good

Appendix N.	
* Dacca	- 95
Furreedpore	- 7
Jessore	- 2
Baekergunge	- 2
Mymensing	- 2
Upper Provinces	- 2
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	110

good had been done; and that the pupils had, on the whole, made satisfactory progress during the period embraced in the Report. The number* of admissions during the year was considered by the Government a satisfactory proof that the college was gaining ground in public estimation, and the general improvement in the qualifications and conduct of the pupils was thought to answer the highest expectation that could have been formed from the previous condition of the college. The Principal was directed to apply himself to correct the evils in the system of instruction heretofore pursued, and especially to take care that the pupils of the Junior Department were well grounded in the first principles of grammar and arithmetic, which had evidently been heretofore neglected. The practice of teachers, in giving an undue share of attention to the pupils at the head of a class, and neglecting those who were more backward, was reprobated as unjust towards the boys themselves, and injurious to the character and usefulness of the institution. The Committee were likewise desired to take measures for relieving the junior classes of the numerous adults who now attend with little benefit to themselves, and manifest detriment both to the morals and the intellectual progress of the younger boys.

Four Senior Scholarships of 30 rupees a month each were awarded to the following students: 1. Juggobundhoo Mukerjea; 2. Kishn Chunder Sein; 3. Rajkisto Paul; and, 4. Kistosunder Ghose.

Bissumber Doss, Anund Chunder Doss, Kalee Churn Ghose, and Bhugwan Chunder Bose were considered entitled to retain their Junior Scholarships: and those held by Rajkisto Paul and Kisto Sunder Ghose were awarded to Bungo Chunder Chuckerbutty and Bhugobuttee Churn Gangoolee. The papers of the successful competitors for Senior Scholarships were submitted to Government, and thought to evince considerable knowledge of the subjects on the part of the students.

To meet the complaint of the Principal and Masters, that the number of scholars had exceeded the ability of the existing establishment to teach them, the Government sanctioned the entertainment of two additional English Masters, Mr. E. Fell, formerly second Master of the Patna School, and Mr. J. W. Watson, a Graduate of the Aberdeen University, on salaries of 150 rupees, and 100 rupees a month respectively, and the transfer to the Junior Department of Soorujkoomar Mukerjea, who had previously been employed in instructing the senior classes, a duty for which he was not properly qualified. The Committee were likewise authorized to entertain an additional teacher whenever the increase of pupils might render it necessary to form a new section.

The Committee have passed certain rules for the purpose of ensuring a greater degree of regularity in the attendance of the pupils, which it is hoped will have the desired effect. They were enjoined to persevere in the use of vigorous measures for this purpose, and to make known to the pupils that absence without leave would be a bar to the acquisition of a Scholarship.

The Government expressed a desire that steps should be taken to introduce gradually and cautiously the system of making the pupils contribute towards the expense of their education, and with that view the Committee were requested to report on the propriety of fixing a limit to the number of free students in each department, and demanding a payment of not more than one rupee per month from others in the Senior, or eight annas in the Junior Department. An attempt made by the Committee during the past year to exact payment for books, &c., supplied out of the college store to the pupils, though obstinately resisted for some time, was in the end completely successful.

The students are represented to avail themselves largely of the means of information afforded to them by the college library, to which an addition of nearly 500 volumes has been made during the past year, and from which 669 volumes were issued during the same period to the senior students for private study at home. The Committee were informed that the library medals were still open to competition on the terms set forth in paragraph 39 of the late General Committee's letter, dated the 30th October 1840, and that it would afford much satisfaction to the Government to learn that any of the students had been thought deserving of reward.

The Principal reported that the new building in course of erection, which, it was mentioned at page 131 of the last Annual Report, had been sanctioned on a plan and estimate submitted by the Military Board, was unsuited to the purpose for which it was designed, and that some alterations and additions would be necessary before it could be occupied as a college. The form of the building being a square with an open space in the centre, and the staircase being at one of the angles, it would be necessary for a boy to pass through all the rooms on two sides of the building before he could reach the class-room at the opposite angle. In the opinion of the Principal, the rooms were all of too small dimensions, and neither lighted nor ventilated in a proper manner. The Committee thought that it would be more advantageous to allow the building to be finished before proposing any alterations; but it was considered by the Government obviously preferable to call upon the Military Board to take at once into their consideration the Principal's objections to the building, in order that if necessary a remedy for the faults complained of might be applied before it was too late. The Committee were likewise directed to place themselves in communication with the Executive Officer on the subject.

The proposal of Baboo Ramlochun Ghose to establish, in subordinate connexion with the college, a Patsalah for promoting the study of correct Bengalee in the city and district of Dacca, in furtherance of which he offered to contribute 3,000 rupees, was not approved, as the charge upon the education fund would be large, and the Baboo's donation was conditional

on

on restricting the benefits of the Patsalah to Hindoos of certain castes. It was also thought that ample means for vernacular instruction in the college had been already provided.

Appendix N

JESSORE SCHOOL.—6th YEAR.

Local Committee on the 30th April 1844.

E. Bentall, Esq., Judge.
 J. Anderson, Esq., Civil Surgeon.
 R. Hampton, Esq., Officiating Magistrate.
 E. H. Lushington, Esq., Joint Magistrate.
 Boroda Kant Ray, Rajah.
 G. Scott, Esq., Merchant.
 Moulavie Kalim, 1st Principal Sudder Ameen.
 Muftee Lutf Hoosin, 2d - - ditto.

Establishment.

Mr. J. Smith, Head Master.
 Baboo Takor Doss Chuckerbutty, 2d Master.
 Two Monitors.
 Anund Chunder, 1st Pundit.
 Nilmony, 2d ditto.

At the annual examination '74 boys were present out of 120, the number of which the school was represented to consist. These were divided into eight classes, as in the margin, and the following is a statement of their respective studies and proficiency.

First of	-	15
Second of	-	-
Third of	-	12
Fourth of	-	8
Fifth of	-	8
Sixth of	-	9
Seventh of	-	5
Eighth of	-	18
Total	-	74

1st Class.—History of Greece to page 136. History of England to page 15. Physical Geography to page 15. Poetry, No. III. to page 66. Geometry, Euclid, Book I. Arithmetic, all the simple and compound rules. Use of the Terrestrial Globe, 12 problems. Algebra to Involution. Translations, Byacurn.

3d Class.—Marshman's History of India to page 116. Marshman's Brief Survey of History, to the end. Poetry, No. 1 to page 67. Lennie's Grammar to page 101. Clift's Geography to page 55. Arithmetic to Vulgar Fractions. Geometry, Euclid, Book I., 20 Propositions. Translations. Dictation. Byacurn. Gyannarnuba. Reader.

4th Class.—Marshman's History of India to page 95. Azimghur Reader to the end. Lennie's Grammer to page 19. Clift's Geography to page 55. Arithmetic to the Rule of Proportion. Poetry, No. 1 to page 27. Dictation. Byacurn. Gyannarnuba. Reader.

5th Class.—Marshman's History of Bengal, the whole. Azimghur Reader to page 57. Lennie's Grammar to page 16. Arithmetic to the Rule of Proportion. Clift's Geography to Africa. Byacurn. Munorunjun. Reader.

6th Class.—Reader No. II. to page 73. Murray's Abridged Grammar to page 21. Clift's Geograpy to page 16. Arithmetic to Compound Addition. Munorunjun. Reader.

7th Class.—Reader No. 1. to page 40. Geography to page 5. Murray's Spelling to page 34. Arithmetic to simple Division. Neetee Cotha, No. 1.

8th Class.—Murray's Spelling to page 29. Neetee Cotha, No. II.

The Local Committee had taken upon themselves to admit boys of all ages without reference to their qualifications, or to the rules which prescribe them. But, notwithstanding this, and the practice of retaining the names of boys on the list until they had been absent from the school for six months, the gross number had decreased from 144 to 120, and the number present from 84 to 74. The examination, however, of these was represented to be satisfactory, and creditable to the zeal and assiduity of the Head Master. A strict observance of the admission rules, as modified by Circular No. 38 of 1843, was enjoined upon the Committee, and they were also directed to take measures for checking the irregular attendance which prevails in this school to a greater degree even than usual. The Committee subsequently suggested the formation of a Bengalee class in connexion with the school, and requested authority to entertain a Sirkar on a salary of eight rupees a month for the purpose of instructing it; but there being two Pundits already on the establishment, the expense could not be sanctioned.

Kishno Chunder Mojundar was considered entitled to retain his Junior Scholarship until the next annual examination, and another Junior Scholarship, available by the abolition of the Tribany School, was awarded to Sham Churn Mukerjea, under the usual conditions.

The school was inspected in the month of February 1844 by Mr. J. Kerr, Principal of the Hindoo College, whose report was, on the whole, favourable.

The first class, except those boys who had been recently promoted, read and explained a passage selected from the Poetical Reader, No. 3. Their pronunciation was rather defective. They had read Goldsmith's History of England to the reign of Charles I. and of Greece to the first Persian war, and answered nearly all the questions put to them in those subjects correctly. Only two of the boys gave satisfactory solutions of easy questions in proportion, interest and vulgar fractions. Three were pretty well acquainted with Geometry as far as the 10th Prop. of the second Book of Euclid.

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The proficiency of the second class was considered by the Examiner to be creditable in all branches of instruction except arithmetic. In History and Geography, however, their answers were frequently given in the very words of the book. Many of the pupils had entered the school in 1841 and 1842.

The studies of the third and fourth classes were quite elementary. Of the former, the Examiner observes,—“It is gratifying to find that some of the boys in this class, though so young, have begun to take books from the library, and to make a good use of them. They gave me some information in geography which is not contained in their Class Book (Clift), but which they have obtained, they said, from a copy of Goldsmith's Geography belonging to the library. They are nice intelligent boys, and afford ground to hope that they will benefit largely should they remain long enough at school to get into the highest class. They told me that on obtaining Scholarships they would willingly come to the Hindoo College, or to Hooghly, to complete their education.”

The fifth and sixth classes (the last of which is divided into three sections), consist of boys who could do little more than read and spell.

The Examiner noticed an irregularity on the part of the Head Master, who allowed certain lads too old to be regularly admitted to attend the school, though their names were not in the register. “He has not,” observes Mr. Kerr, “the heart to exclude them, which he thinks would be tantamount to depriving them of every chance of obtaining an English education, there being no other English school in the district. It is hardly necessary to observe that every instance of such deviation has a tendency to neutralize the general good effects which the prescribed rules are intended to promote.” Means have been taken to prevent the continuance of this practice.

The want of an additional Pundit for the junior classes being much felt, the Examiner remarks, “In the event of local subscriptions not being forthcoming, a sufficient sum to meet this inconsiderable outlay might, one would suppose, be raised by introducing on a small scale the pay system, a mode of contributing to the support of the school, which has not yet been tried at Jessore, none of the pupils, though some of them can well afford it, having ever paid a single pice for the valuable education they are receiving.”

The prevailing irregularity of attendance is ascribed to the distance at which many of the boys live from the school, to their poverty, and to the unhealthiness of the district, which sometimes renders it necessary to close the school. The Examiner, however, considers that even under these unfavourable circumstances “the introduction of the pay system, and strictness in dismissing those who are frequently absent without leave, might produce some improvement.”

The second English Master had been compelled by sickness to leave the station, and was absent on that account for several weeks. No competent person had been found to supply his place, but one has since been appointed. The two Pundits were represented by the Examiner to evince much reluctance to teach the mere rudiments of the vernacular language.

In regard to the removal of Scholarship-holders to the Central College, Mr. Kerr observes, “Anund Mohun Mozumdar, who obtained a Scholarship in the Jessore School in 1841, having preferred forfeiting his Scholarship to going to Hooghly, as the rules required, I was most anxious to ascertain, by inquiries on the spot, whether this was likely to be a permanent obstacle. I found that Anund at the same time that he held a Junior Scholarship of eight rupees, derived eight rupees more as remuneration for his services in the school as a monitor, which latter sum he would have lost by removing from Jessore.* It cannot therefore be concluded from this peculiar case that other Scholarship-holders will evince the same unwillingness to comply with the condition in question.

“On putting the question directly to the present Scholarship-holders, one of them (Krishto Chunder Mozumdar) said emphatically that he would not go to Hooghly, because eight rupees a month would not support him there respectably; but that he would willingly go to Dacca, where he has friends with whom he could live cheap. The other did not speak with the same freedom, and I could only learn from what he said, that he is very comfortable at home, and has no wish to remove to a distance. It is probable that early marriages, and the fears and prejudices of parents, act with greater force as an obstacle to leaving home than the boys themselves are willing to admit, or than Europeans can well understand.”

Mr. Ireland, who inspected the school in 1843, but whose report was received too late to be noticed in last year's General Report, writes, “It is said that the boys object to go to Hooghly, because eight rupees a month is not sufficient to support them away from their families; but if they are so poor as is represented, this objection is groundless, and ought not to be attended to.”

He also observes: “There are too many classes in this school; as the daily attendance never exceeds 100, reduce the number of classes to four; dispense with the three monitors and one of the pundits, and appoint in their stead two junior teachers on a salary of 25 rupees a month each. There would then be four classes with four teachers and one pundit to superintend them. The two junior teachers would be able to teach both English and Bengalee, and the pundit should instruct the two senior classes in Bengalee, and correct the translation. Do away also with the Sanscrit class altogether; in an elementary school of this kind, attended mostly by poor boys who will have to earn their living by manual labour, of what possible use can Sanscrit be?”

CHITTAGONG SCHOOL.—7th YEAR.

Appendix N.

Local Committee on the 30th April 1844.

H. Ricketts, Esq., Commissioner.
 R. Trotter, Esq., Salt Agent.
 H. T. Raikes, Esq., Civil and Session Judge.
 A. Sconce, Esq., Collector and Magistrate.
 Moolvie Munneerooddeen, Principal Sudder Ameen.
 Shaik Abdoolah - - ditto - - ditto.
 Moolvee Ashrufallee - ditto - - ditto.
 Ramchunder Roy, Deputy Collector.
 Prawnkissen Roy - - ditto.
 E. Marquard, Esq., Merchant.
 H. Rundolph, Esq. - ditto.

Establishment.

Mr. W. J. Gunn, Head Master.
 Mr. J. Da Costa, 2d ditto.
 Baboo Gobinchunder Bose, 3d ditto.
 Baboo Poornochunder, 4th ditto.
 Muddenmohun, Head Pundit.
 Juddoonauth, 2d ditto.
 Moolvee Wozur Ally, Persian Moonshee.

The annual examination of the school was held in the month of July. The first class had read the Histories of England and Rome, and Pope's Homer's Iliad to the end of the 4th Book. They had been in the habit of composing in English, and of translating from English into Bengallee, and *vice versa*. They had studied Arithmetic as far as Decimal Fractions, Algebra to Simple Equations, and Geometry to the Third Book of Euclid. The second class had read the History of Rome to the end of the third Punic War, geography of the four quarters of the globe, English Grammar to Syntax, Arithmetic to Vulgar Fractions. They could also translate from English into Bengalli. The third class were in the English Readers, Nos. 2 and 3. They had studied the Geography of Europe and Asia, Grammar, and Arithmetic as far as Reduction. They also translated from English into Bengalli, and wrote from dictation. The fourth class were in their rudiments.

The Committee expressed themselves generally quite satisfied with the progress of the scholars and the conduct of the Masters during the year; but neither their report, nor that of the Head Master, was sufficiently in detail to enable the Government to judge correctly of the actual state of the institution.

Seven pupils competed for the Junior Scholarship, which was awarded to Ramkoomar Bose; but the papers of the second candidate, Kishenpersaud, were thought to be so creditable, that the Government, at the recommendation of the Committee, granted him a special Junior Scholarship, tenable for four years on the usual terms.

In consequence of the appointment of Mr. Vaughan to be second Master of the Calcutta Mudrussa, Mr. W. Gunn was appointed to succeed him as Head Master of the Chittagong School.

Mr. Ireland, Principal of the Dacca College, inspected this school in the month of March 1844. Extracts from his report are subjoined:—

“ Since my last visit several boys have been promoted to this class, which is now divided into two distinct sections, the studies of which are, with the exception of arithmetic, entirely different. I have strictly examined the boys of the first section, all of whom were present, in the subjects which they have been studying during the past year, and I find that six boys have made great progress in their studies, and understand well what they have learnt. This is very creditable both to themselves and their late head master. The other three boys did well in some subjects, but in reading, explanation and parsing they were very deficient. Two of the six boys who acquitted themselves so well obtained Junior Scholarships at the last examination. All the six were candidates for the Scholarships, and their answers to the Scholarship questions have, at my request, been submitted to me. On comparing them with their written answers last year, I find a marked improvement in all the six, but the two boys who obtained the Scholarships are far superior to any of the others. The great improvement which these boys have made during the year is to be attributed entirely to the indefatigable exertions of the late head master, who, I am told, used to teach them after school-hours, and has been known to have them in school by candle-light.

“ The boys of the second section, with the exception of the first two or three, have not improved much during the year. The only subject in which they acquit themselves well is geometry.

“ The second class is also now divided into two distinct sections. All the boys of the first section were present; four of them read well, and evidently understood what they read; but the pronunciation of all the rest was decidedly bad. Five or six of the head boys pleased me with their readiness and correctness in answering questions in English grammar, but nearly all appeared to parse entirely by guess. In geography and arithmetic they are tolerably proficient; but, notwithstanding the minute subdivision of the classes in this school, four of

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the boys in this section have only just commenced arithmetic, while the rest of the class can work sums in the Rule of Three.

"The studies of the second section of this class are very elementary; many of the boys are much too old for this class, and read very badly. English grammar appears to be taught by rote, little pains being taken to make the boys understand the subject. Very few of them know the multiplication table correctly.

"I did not examine the boys of the third class.

"On the whole, notwithstanding the striking improvement in some of the head boys, I am of opinion that the school generally has retrograded during the past year. This, however, does not appear to be owing to any want of industry or attention on the part of the teachers, but is to be attributed, in a great measure, to that injudicious subdivision of the classes which has long existed in this school. Each class is divided into two distinct sections, having separate and distinct studies, so that there are, in fact, six classes to be superintended by three English teachers. The consequence of this has been, that the teachers, finding themselves unable to give sufficient time to the English studies of the classes placed under them during the usual school hours, have been in the habit of detaining one of the sections under them for one, or two, and sometimes for three hours after the usual time for closing the school, in order to train up a few good boys to enable them to save their credit with the Committee at the examination. This has led to that pernicious practice, which prevails to a great extent in the schools of this country, of training up a few of the most intelligent boys in a class for a mere show, leaving all the backward boys to get on as well as they can, with very little assistance from the teacher. It is the duty of a teacher to encourage the backward boys, and endeavour to bring them on as nearly as possible to an equality with their class-mates, so that he may be able to teach the whole class as one boy. If he will devote extra time to teaching, let him by all means devote it to those who stand most in need of it.

"Mr. Gunn, on taking charge of the school, did not disturb the existing arrangements, but he soon saw that it would be impossible to conduct the business of the school in a satisfactory manner unless some change were made in the disposition of the classes. He represented the case to the Committee, but was not permitted to make any alteration. As soon, however, as I had finished the examination of the boys, I re-arranged the classes for him. I divided the whole school into four classes, and drew up a routine of studies for each class, to which I requested the Head Master's particular attention.

"The pupils at present attending the school are the sons or relatives of the Omlah, Vakeels, and others belonging to the public offices. It is chiefly among this class of persons that we find any interest taken in education at the Government School. They all seem to look forward to their children being able, after completing their education at the school, to obtain eventually good appointments under Government. The Portuguese population of the station is estimated at 5,000; but little desire is evinced by this class of the people to avail themselves of the benefits of the education afforded at the Government School. Perhaps if there were no charge for schooling, more of the Portuguese boys would attend than at present.

"The vernacular class-books in use here, are Bengalee Grammar, Gyanchundrica, Nithicotha, Burnomulla, Gulistan and Persian Reader.

"Great pains should be taken to instruct the boys well in the Bengalee language, as the vernacular of this district is a mixed language, almost unintelligible to a native of Calcutta.

"The two boys who obtained Junior Scholarships last year were willing to go to the Dacca College, but were induced by Mr. Ricketts to stay here, and read for Moonsiffships. I expect, however, they will decide upon going to Dacca in a few days. As far as I can learn, very few of the boys at present attending this school would be willing to forfeit Junior Scholarships of eight rupees a month rather than proceed to Dacca.

"To place this school on a more efficient footing, you must remove Mr. Mason to some other school, and appoint two native English teachers in his stead, one on a salary of 50, and the other on a salary of 30 rupees a month. These two native teachers should be able to teach Bengalee as well as English, and you might then dispense with the junior teacher, thereby effecting a saving of 25 rupees a month in the establishment.

"The desire for English instruction is chiefly confined to the Hindoos, and to a small portion of the Roman Catholic population. The Mahomedans generally have no wish for either English or Bengalee, and would have their children to learn Persian only. Very few of them, I am told, can either read or write Bengalee. The language which they speak is a corrupt kind of Hindustani.

"There is another English school at the station, established by the Roman Catholic Priest, to which boys are admitted free, and to which, in consequence, many boys resort, rather than enter the Government school, and pay for their schooling. It is supported principally by local subscriptions. It is conducted by a native teacher, on a salary of 30 rupees a month, assisted by a monitor. The average monthly expenditure is about 40 rupees. In December last there were 76 boys attending this school, consisting of 62 Christians, 12 Hindoos and 2 Mahomedans. The studies are merely elementary.

Mr. Ireland's suggestions in regard to the removal of Mr. Mason have been acted upon. He has been appointed second Master of the Patna School, vice Mr. Fell, who has been transferred to the Dacca College.

COMMILLAH SCHOOL.—7th YEAR.

Appendix N.

Local Committee on the 30th April 1844.

F. Skipwith, Esq., Session Judge.
 J. Alexander, Esq., Collector.
 H. D. H. Fergusson, Esq., Magistrate.
 F. Courjon, Esq., Zemindar.
 R. Watt, Esq., Agent to the Rajah of Tipperah.
 H. Roe, Esq., Zemindar.
 Mohamed Allykhan Bahadoor, Principal Sudder Ameen
 Moulvee Mohamed Nazem, Sudder Ameen.
 Golaum Ayeah, Kazeer.
 Moulvee Salamutoollah, Uncovenanted Deputy Collector
 Reazooddeen Ahmud, Serishtadar Judge's Court.
 Gourmohun Roy, ditto of Collector's Court.

Establishment.

Mr. H. G. Leicester, Head Master.
 Baboo Kally Doss Mujoomdar, Assistant ditto.
 Nobin Chunder Surma, Pundit.
 Moulvee Vakeel Ooddeen, Professor of Law.

At the annual examination held by the local Committee 119 boys were borned on the rolls of the school, being 30 more than last year. They were divided into four classes, the junior class being subdivided into two sections.

The first class, consisting of 19 boys, were reading the Histories of Greece and Rome, with passages from the Spectator, and the Poetry Reader No. 2. In addition to these subjects, and the usual course of study in Geography, Grammar, Composition and Mathematics, the class had attended lectures on the Revenue Regulations, of which they had acquired some knowledge.

The second class, consisting of 24 boys, had read 12 chapters of Marshman's History of Bengal, Reader No. 3, Geography of the Eastern Hemisphere, and Arithmetic. They had also practiced writing from dictation, and translated into and from the vernacular. In Bengali they read Bhagavati's Grammar, the Hitopades, Guanor Nuba, and 11 chapters of the History of Bengal.

The third class, of 27 boys, had read Woollaston's Grammar and the Prose Reader No. 1 throughout. In Arithmetic they had gone as far as Long Division, and were reading the Nithikota in Bengali.

The fourth class, consisting of 49 boys, were in the rudiments of Bengali and English.

The local Committee considered the results creditable to the Head Master and his assistants, and the progress of the pupils very satisfactory. They reported that they had authorized a deviation from Rules 37 and 38, with a view to the admission of boys who had no means of obtaining elementary instruction in English. The measure, however, was found to increase the labour of the masters to such a degree, as to compel the Committee to return to a strict observance of the rules.

The Government expressed gratification at the increase which had taken place in the number of scholars during the year, particularly those of the Mahomedan religion. This result, however, had been obtained in a great measure, not only by an unlimited relaxation of Rules 37 and 38, but by the admission of youths upwards of 16 years of age, in breach of the still more important principle laid down in Rule 39. It was hoped that the dangerous expedient of increasing the present number of scholars at the risk of the future prosperity of the institution would not again be resorted to, and on this subject the Committee were referred to Circular, No. 38, of the 4th January 1843.

Generally speaking, a much greater degree of regularity of attendance had prevailed during the past year than before; and this was doubtless owing to the judicious course pursued by the Committee in rewarding the regular attendants, and punishing an habitual absentee by expulsion.

Success appears to have attended the appointment of a Law Lecturer by the local Committee; but as the attainments of the Incumbent were not highly estimated by the Head Master, the Committee were desired to be careful to guard against an erroneous exposition of the law, and the dissemination of principles which might serve to mislead the pupils, and render the instruction imparted an evil, rather than a benefit. A vacancy having subsequently occurred, one of the Hooghly Oriental Scholarship holders has been appointed to succeed as Law Professor at Commillah, and is already represented as giving much satisfaction.

Kishen Chunder Sein, having obtained a Senior Scholarship in the Dacca College, his Junior Scholarship was awarded to Ramshunker Sein, one of the "Raja of Tipperah Scholars" of last year. The vacant Tipperah Scholarship was given to Gobind Chunder Bose. The two "Raja of Tipperah Scholars," having expressed a wish to be allowed to prosecute their studies at the Dacca College, permission was given conditionally on the consent of the Raja.

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Mr. Ireland inspected this school in the month of March 1844. He reports as follows:—

“The standard of proficiency in the first class is not so high as it was last year. There were then 22 boys in the class; but all the best having since left, the number is now only 13. Three students have been transferred to Dacca, having obtained Junior Scholarships; one has been admitted into the Medical College, one has obtained an appointment in the Collectorate, and two have been expelled for irregular attendance. The boys who now remain in the class, are, with a few exceptions, very dull; many of them are too old to make much improvement, and will never bring any credit to the institution. On inquiring the respective ages of the 12 boys present, I found (as per margin) that some of them were 20 years old, and that the average age for each boy was 18½ years.

“The majority read and pronounce badly. They write from dictation very incorrectly, much worse indeed than some of the boys of the second class, and many of them have much difficulty in expressing themselves in English. After a careful examination, I find that the subjects in which these boys are most deficient are arithmetic, English grammar and composition, and geography. Several of them are familiar with the rules of grammar, but do not apply them correctly, while most of them parse almost entirely by guess. In arithmetic, only two boys acquitted themselves well, and five of them did not solve a single question correctly. I cannot speak more favourably of their attainments in geography. They have all studied a great part of the First Book of Euclid, but several of them do not know even the definitions.

“On referring to my notes of the examination which I held last year, and looking over the performances of the boys who were then in this class, I find that the same defects then existed, and I do not consider that the boys now remaining in the class have made satisfactory progress during the year. Many of the old boys have been very irregular in their attendance; but I believe it is the intention of the Committee to dismiss all such boys, unless they attend more regularly, and make greater progress in their studies, than they have hitherto done.

“In the second class the boys passed a very creditable examination, and gave me much satisfaction. They read and write from dictation much better than many of the boys in the first class, and are quite equal to them in other things. They ought certainly to have been promoted to the first class at the last annual examination; but no promotions were then made, for what reasons I have not been able to ascertain. Three of the other boys at the bottom of the class acquitted themselves well in some subjects, very creditably indeed considering the short time they have been at the school, but the rest did not do well in any subject, though some of them have been five years at the school. They read very badly, and parse entirely by guess. The teacher complains of their irregularity, and of their being too old to make much progress in their studies.

“Many of the boys in the third class read well, and with good pronunciation; they have gone through Woollaston's Grammar, and know the rules well, but have not yet been taught to apply them. In arithmetic they do not appear to have made much progress; many of them have not yet learnt the multiplication table properly.

“The fourth class is divided into three sections. The studies of the first section are exactly the same as the third class, though the boys are not yet quite so far advanced; there was no necessity for separating these boys from the third class. Considering the short time which the boys in this and the other two sections have been at the school, they have made satisfactory progress in their studies.

“Owing to the increase in the number of students, and the want of additional teachers, one of the students of the first class, Kassee Chunder Ghuttack, who has for a long time received a subsistence-allowance of two rupees a month from the school funds, has been appointed monitor to teach the junior boys. Having examined him, and found him sufficiently qualified, I would recommend his being permanently appointed as a junior teacher on a salary of 10 rupees a month, to be afterwards increased to 20, if he shall be found to give satisfaction.

“No promotions having been made, as before stated, for nearly two years, I deemed it advisable, after finishing the examination, to re-classify the boys.

“I divided the whole school into four classes, as per margin, and drew up for the teachers a daily routine of studies for each class, distributing the classes among the teachers, according to the following scheme:—

First Class	-	20	
Second „	-	21	
Third „	-	39	
Fourth „	-	34	
Total	-	114	
1st Class.—English Studies - 4 hours with Mr. Leicester.			
		Vernacular - 1	„ Pundit.
5 hours per day.			
2d Class.—English Studies - 1 hour with Mr. Leicester.			
		Ditto - 2	„ 2d Teacher.
		Vernacular - 2	„ Pundit.
5 hours per day.			
3d Class.—English Studies - 3 hours with 2d Teacher.			
		Vernacular - 2	„ Pundit.
5 hours per day.			

4th Class.—English Studies - 3 } With the Junior Teacher, or Monitor,
 Vernacular - - 2 } as he is now called.

“By this arrangement no class will be left without a teacher during any part of the day, and the boys will consequently be better taught. But, owing to the want of an additional teacher, it will be seen that the Pundit is obliged to take charge of a class without any assistance, which is contrary to the usual practice, and which should be avoided, when possible, if the vernacular is to be well taught.

“The general appearance of the boys is much in their favour; with the exception of the old boys and the Mahomedans, they appear to be smart and intelligent, but rather noisy; some of the villagers were not over clean in their dress.

“The interest taken by the native public in the Government School was formerly confined to the higher classes, but is now spreading rapidly among all classes; it has increased very much since my first visit in July 1841, and will continue to increase in exact ratio with the number of Scholarships, and the prospects of official advancement which are held out to the pupils; such appears to be the general opinion of all parties at this station, natives as well as Europeans. The increase in the number of scholars may be attributed entirely to these causes.

“The daily attendance has been gradually improving during the last two years. If boys absent themselves, sickness or some domestic occurrence is the plea usually assigned. The recent appointment of some of the boys to situations in the Government offices, the joining of Scholarships by others, and the expulsion of some of the most irregular boys, have no doubt tended greatly to promote regularity of attendance on the part of the pupils.

“The system of instruction in the classes is chiefly the interrogative; but the language used by the pupils in asking questions and giving answers does not receive sufficient attention on the part of the masters; broken English and bad pronunciation frequently pass unnoticed. Many of the suggestions to teachers appear to have been attended to.

“The progress which this school has made in public estimation since my first visit in July 1841, must be attributed in a great measure to the active interest which the present Secretary has long taken, and continues to take, in the cause of native education. He has been in the habit for a long time of having seven or eight of the most promising students at his house almost daily, either in the morning or evening, to read to him from useful works on different branches of knowledge. He has taken great pains to make them understand what they read, and spent much time in correcting their written compositions, a subject not sufficiently attended to in the school; these instructions have been of great service to the boys, who have thus acquired a greater command of the language than they would otherwise have possessed. The best boys having left, he now takes several from the first class, and two or three from the second.

“The establishment of the Rajah of Tipperah’s Scholarships has also done much good for the school. This measure has given great satisfaction at the station, and I have been repeatedly thanked for suggesting it to Government.

“All persons, Natives as well as Europeans, express great satisfaction that the school is to be inspected periodically, and many seem to think that its recent success is entirely owing to this cause. To the natives it affords clear evidence of the lively interest which is taken by Government in the welfare and prosperity of the school, and they say that the masters now will be properly looked after, and not allowed to do as they please; and that all abuses will be speedily corrected whenever they occur.

“It is not likely that any of the boys of this school who may hereafter obtain Junior Scholarships, would refuse to go to Dacca. This school has already sent four junior scholars to the Dacca College, one of whom has lately succeeded to a Senior Scholarship.”

BAULEAH SCHOOL.—8th YEAR.

Local Committee on the 30th April 1844.

Welby Jackson, Esq., Commissioner.
 G. C. Cheap, Esq., Civil and Session Judge.
 T. C. Loch, Esq., Magistrate.
 W. M. Dirom, Esq., Officiating Collector.
 T. W. Wilson, Esq., Assistant Civil Surgeon.
 Moulavi Abdulali Khan Bahadur, Principal Sudder Ameen.
 Syad Ibrahim Hosen, Sheristadar of the Criminal Court.

Establishment.

Baboo Saradaprasad Bose, Head Master.
 ” Shiva Chundra Ghose, Officiating 2d ditto.
 ” Rudrakant Lahuri, 3d ditto.
 Kailas Chundra Bidyanedhi, Head Pundit.
 Shivaprasad Sandyal, 2d ditto.

The annual examination of this school took place on the 12th September 1843, in the presence of the local Committee. The number of pupils attached to the school at that time was
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was 110, of whom 106 were Hindoos, 3 Christians, and 1 Mahomedan. These were distributed into five classes, of which the two last were subdivided each into two sections.

The following is a statement of the studies in which the classes had been engaged during the year:—

First Class.—Richardson's Poetical Selections (Goldsmith, Gray, Addison, Pope and Shakspeare). Prose Reader, No. VI. Recapitulation. History of Greece, Rome, England and India. Grammar, Exercise in Syntax and Prosody. Elements of Natural Philosophy (S. D. U. K.) Mechanics, Astronomy, Hydrostatics, Pneumatics and Optics. Recapitulation. Geometry, first Six Books of Euclid. Second Course, Plane Trigonometry, Algebra, Quadratic Equations, Progressions and Ratios. Book-keeping. General Geography, Use of the Globes. Translations and Composition.

Second Class.—Prose Reader, No. V., 199 pp. Pope's Homer's Iliad, 5 Books. Pinnock's History of Greece, 215 pp. Goldsmith's History of Rome, 161 pp. Lennie's Grammar, whole. Physical Geography and Use of the Globes (Text Book, Goldsmith.) Lessons on Objects. Arithmetic, to Decimal Fractions; and, Translations.

Third Class.—Marshman's History of Bengal to the Reign of Serajuddaula, or 180 pp. Prose Reader, No. IV., 70 pp. Poetical Reader, No. II., 60 pp. Lennie's Grammar, Syntax. Clift's Geography, whole. Lessons on Objects. Arithmetic, to Compound Proportions; and, Translations.

Fourth Class, 1st Section.—Prose Reader, No. II., 42 pp. Murray's Abridged Grammar, as far as Syntax. Clift's Geography, 25 pp.; and, Arithmetic, to Reduction.

Fourth Class, 2d Section.—Prose Reader, No. L, 22 pp. Clift's Geography, 7 pp. (lately commenced); and, Arithmetic to Simple Multiplication.

Fifth Class, 1st Section.—Murray's Spelling, words of three syllables, and Reading Lessons.

Fifth Class, 2d Section.—Murray's Spelling, words of one syllable.

The proficiency attained by the students in the upper classes was considered to be on the whole greater than in the generality of provincial schools, and the Committee testified that the senior boys in each class acquitted themselves in a satisfactory manner. It was thought necessary, however, to draw their attention as well as that of the Head Master to the annexed extract* from a letter addressed to the Dacca Committee on a similar occasion.

The Head Master drew attention to the insufficiency of the means provided for vernacular instruction, aggravated by the omission on the part of the Committee to fill up the situation of Pundit, until it had been vacant for nearly a year. The Head Master recommended the establishment of a Patsalah in subordinate connexion with the school; but the Government concurred with the local Committee in thinking that there was no necessity for such a measure, the object of which could be equally well attained by the admission of boys into the institution for instruction in the vernacular alone, which was accordingly authorised.

The enlargement of the school-house, principally for the purpose of obtaining a suitable library, towards which the sum of 300 rupees was granted by Government in 1842 has not yet taken place, and the Committee were directed not to commence the work until a plan and estimate should be submitted and approved.

Kunja Lall Banerjea was considered to have made sufficient progress, in his studies to entitle him to retain his Junior Scholarship. The Committee recommended Charles Burrowea for a similar distinction; but under existing arrangements this could not be granted.

This school was inspected by Mr. F. V. Seddon, Principal of the Nizamut College, and the result as reported by him was considered to reflect much credit on the head master and his assistants.

Of the first English class, consisting of seven pupils, the examiner observes, "The first class have finished Goldsmith's Histories of Greece, Rome, and England, and Marshman's History of India; and have commenced Hume's History of England and Lardner's History of Rome. They have read the Prose Reader No. VI., sixteen Books of Homer's Iliad, and in Richardson's Poetical Selections, Goldsmith, Addison, Gray, Pope's Essays, Otway's Venice Preserved, and of Shakespeare, Hamlet and Othello. They are now reading Macbeth. On the 16th they were examined in history, explanation, mechanics, pneumatics, astronomy, use of the globes, geography, delineation of Europe and Asia on the board, book-keeping, geometry and algebra; during which time the second class was occupied in preparing written answers to questions in history. I was ably assisted by Messrs. Loch and Dirom; both took great interest in the proceedings; the former relieved me much in geography, natural philosophy, and algebra. This enumeration would *a priori* argue the advance of this class, their general proficiency and application, and the pains, care, zeal and ability of the Head Master.

"On the 15th I examined the class in Hamlet, Macbeth, and Othello. Charles Burrowea, as Hamlet, did not throw himself into the character, but he read accurately, and gave the meanings correctly. Brajasunder, as Horatio, acquitted himself indifferently well without animation. Visweswer's delivery was most impressive, his voice clear, and emphasis good.

" At

* "The practice of teachers in neglecting the more backward pupils of a class, and giving an undue share of their attention to those at the head of it, has been repeatedly reprobated as unjust towards the boys themselves, and highly injurious to the character and usefulness of the college, and the Committee are enjoined to use their utmost endeavours to prevent it."

"At the Master's suggestion, they read the part in Othello beginning,

"Excellent wretch! Perdition catch my soul,
"But I do love thee!"

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but this which should have been read with passionate irony, was delivered with unmoved monotony. With the exception of one or two of the more difficult passages, the explanations were so good and correct, as to evidence very close application.

"The whole read with fluency. Their explanations are capital (and of their many good points perhaps the best) not of words only, but of the meanings of phrases, images and allusions, and retentively and intelligently given; with the exception of some passages which puzzle older heads, and divide the opinions of criticism.

"The height to which water and mercury rise by the pressure of atmospheric air, the principles of the common pump, the reason why substances of various weights in a vacuum fall to the ground at the same time, the cohesion of the metallic hemisphere, the six mechanical powers, and other incidental questions in which Mr. Loch assisted, were satisfactorily and very intelligently answered.

The Examiner adds, "The papers sent will afford a good criterion of the state of the senior classes, and their various studies, and, with every abatement for mistakes and mis-spellings, of diligence, a love of learning, enlarged ideas, progressive improvement, and, may I add, a growing sense of the bounty of Government, and the benefits of civilization.

"The Head Master is solicitous to have as detailed a report sent down as convenient. I have accordingly been studious to include all subjects, which I trust will meet with the approbation of his Honor, who, with his usual discrimination, will make every just allowance for circumstances, and, looking to the bright side of the picture, will be gratified with the assurance that a school under the able management and proficient acquirements of a native brought up at the Hindoo College, has made such capital progress in the higher mathematics, history and poetry, in conjunction with other pursuits."

CUTTACK SCHOOL.—4th YEAR.

Local Committee on the 30th April 1844.

A. J. M. Mills, Esq., Commissioner of Revenue, President.
C. Cardew, Esq., Special Commissioner.
H. B. Brownlow, Esq., Judge.
E. T. Trevor, Esq., Officiating Joint Magistrate and Deputy Collector, Secretary.
Tarakant Bidyasagur, Principal Sudder Ameen.
Moolvie Mohamed Fazeel, Law Officer.
Kassinath Rae Chowdree, Zemindar.

Establishment.

Mr. J. K. Rogers, Head Master.
Mr. J. Da Souza, 2d - ditto.
Bissumber, Head Pundit.
Ragbanund, 2d ditto.

At the annual examination there were 75 boys present, out of 79 belonging to the school. These were divided into four classes; the two junior classes, consisting of 55 boys, being subdivided into sections. The first class had read Marshman's Survey of History to page 80; Prose Reader, No. 5, to page 30; Lennie's Grammar as far as syntax; Popular Introduction to Natural Philosophy, and Nicholl's Geography of Asia and Europe, with reference to Maps and Globes. They had learned Arithmetic as far as Practice and Simple Interest, and had been accustomed to translate from the vernacular into English, and *vice versa*. The second class had learned Lennie's Grammar as far as Syntax; Guy's Geography of Europe, Asia and Africa, with reference to maps; and Arithmetic to Practice. They had also been accustomed to translate from English to Oorya, and *vice versa*. The studies of the two junior classes were of an elementary nature.

The majority of the boys are the sons of Bengalees who have settled in the province, and but few of the indigenous Oorya population attend. They are represented to be respectful and obedient, and very assiduous in the prosecution of their studies. The average daily attendance throughout the year was 62. None of the pupils were sufficiently advanced to compete for a Junior Scholarship.

The Committee were desirous of a further relaxation of the principle of admission laid down in sections 37 and 38 of the printed Rules, but the necessity for this the Government was not disposed to admit.

A new school-house has been constructed under the superintendence of the executive officer of the division, at an expense of 2,000 rupees, one moiety granted from the education funds, and the other raised by local subscription.

It is "a good substantial building, well ventilated, in a central situation, consisting of four rooms, 36 x 22 feet each, and two others, 22 x 22 feet each, about 18 feet high, flat roofed, with a thatched verandah all round 11 feet wide. It is about 1½ miles from most of

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the European houses, and is in the large compound in which the Collector's and Magistrate's Cutcherries are situated." It has been placed in charge of the executive officer.

In continuation of paragraphs 65-69 of the last Annual Report of the Council of Education (page 33 of the printed volume) it may be stated, that the Council concurred in the local Committee's suggestions for the provision of Oorya class-books, and the latter body having reported that the Pundit had completed and printed an Oorya Grammar, consisting of 24 12mo pages, which was for sale at 6 annas a copy, and Mr. Sutton, a vocabulary of 200 pages, 8vo, at 3 rupees a copy, they were authorized to subscribe for 300 copies of the former, and 250 of the latter for the use of the school. The spelling treatise proposed to be prefixed to the grammar was dispensed with, as unsuited to the peculiar construction of the Oorya language. For the translation of the other works recommended by the section of the Council of Education for vernacular class-books as well adapted for Cuttack, Mr. Sutton's terms were sanctioned.

MIDNAPORE SCHOOL.—8th YEAR.

Local Committee on the 30th April 1844.

W. Tayler, Esq., Officiating Judge.
O. W. Malet, Esq., Officiating Collector.
R. P. Harrison, Esq., Magistrate.
H. V. Bayley, Esq., Officiating Superintendent of Settlements.

Establishment.

Mr. F. Tydd, Head Master.
Baboo Bhycauntnath Chatterjee, second ditto.
Baboo Sittaram Das, third ditto.
Baboo Jadub Chunder Mookerjee, fourth ditto.
Gooroodas Vidyalunkar, Pundit.
Mohes Chunder Acharjee, Sircar.
Kuor Seel Librarian.

At the annual examination, there were 131 boys on the rolls of the school, divided into five classes. The progress made by the several classes during the year was represented by the Committee to be satisfactory. The first class had read Malkin's History of Greece to p. 350; Homer's Iliad; M'Culloch's Grammar, and Nicholl's Geography, with reference to maps and globes. In Arithmetic they had gone as far as Decimal Fractions, and in Algebra to Simple Equations. They had also been accustomed to translate from English into Bengali, and *vice versa*. A greater degree of regularity in attendance had prevailed, but in some instances, protracted absence, without adequate cause, had been allowed to go unpunished. The Committee were requested to use great vigilance in checking this practice, and to exercise the powers vested in them by the rules for the expulsion of incorrigible offenders.

Ketter Mohun Jana was considered to have made progress sufficient to entitle him to retain his Junior Scholarship. Two other candidates were proposed by the Committee for similar honours, but none were available.

The school was inspected in the month of February by Mr. Jas. Sutherland, Principal of the Hooghly College, whose report was not altogether favourable.

The majority of the boys in the first class failed to work a sum in the Double Rule of Three; with the help of dictionaries, they succeeded, after much delay, in producing indifferent English translations of an easy passage in Bengalee; and in geography, a few questions of an elementary character, put to them by Mr. Sutherland, were not very well answered. Their examination, however, in other subjects, was considered on the whole satisfactory. The second class, who were reading Goldsmith's History of England, were unable to answer simple questions put to them on the subject. This deficiency was ascribed by the Head Master "to the circumstance of their minds being occupied in mastering the mere language of the book." In explanation they did not succeed, and they expressed themselves in English very badly. Some of the boys in this class had been put back from the first class for want of the books required for the present course of study, a circumstance indicative of great neglect on the part of the local authorities in applying the means provided by Government for purchasing books and other instruments of instruction.

The third class were examined in Marshman's History of Bengal, but they could not explain the meaning of many simple words, nor did they appear to comprehend the language of the work, which was rather above them. In geography they had made little progress, and they spoke English very indifferently.

The fourth class read Goldsmith's History of Rome, a book beyond their capacity, to which, at present, No. 1 English Reader, and Chambers' Geographical Primer, the examiner thought would be better suited. They answered well in multiplication. The progress of this class is retarded by the presence of some "overgrown lads" of 17 and 15 years of age, who prevent the younger boys from getting on so well as they otherwise would.

The Examiner remarks: "The general state of the school does not appear to me such as might be reasonably expected, considering that it has been established nearly eight years.

The

The studies even of the first class are still very elementary, and their advancement in them not very considerable, while the manner in which they express themselves in English is very indifferent; but I am disposed to ascribe this result, in a great degree, to the circumstance of the rules limiting the age of admission not having been observed until lately. On first going through the school I was struck with the adult appearance of many of the students, even in the junior classes, and this induced me to note down the ages, and the time in class and school, of those composing the second and third classes, and of six of those of the fourth class, who also appeared to me far too old to be in that position. In the Hooghly College, we found that continuing grown-up young men in a junior class was seriously detrimental to its progress, and many of them were dismissed in consequence. There is, moreover, a moral objection to mingling young men with little boys so obvious, that it need not be specified.

“ Another circumstance which may account in some degree for the state of the higher classes, and which placed them at a disadvantage rather, for the examination, is, that there has lately been a change in the course of study, most judicious in itself as respects the books introduced, viz., Chambers’ Educational Works, and Mr. Taylor’s admirable Manual of Modern History, but still so recent as not to have given time to produce its natural results, and consequently making the students appear more backward than they really are.

“ Great attention appears to be paid to the study of the vernacular, and all the masters are competent to teach the language. The piece of Bengalee, given to the first class to translate was read out to them by the Head Master, from whose dictation they wrote it down. The translations into Bengalee of the first class are actually only middling, but then they may be deemed very fair, allowance being made for circumstances, considering that the passage rendered is part of a draft Act taken at random from the Gazette, and that they were done in a very short time.

“ The vernacular is made the means of conveying sound knowledge. The class-books used are,—first class, Yates’ Elements of Natural Philosophy; second ditto, Rammohun Roy’s Bengalee Grammar; third ditto, History of Bengal, Marshman’s, translated by Baboo Gobin Chunder Sein; fourth ditto, second part of Burnomala and Nittikotha; fifth ditto, Burnomala, Dictation and Arithmetic. Dr. John Grant’s Class Book is used also for reading and translation.

“ The deep interest taken in native education by the present Secretary, as manifested by his zealous supervision of the Cuttack School, and by more than one other member of the present local Committee, together with the judicious change recently made in the course of instruction, at Mr. Bayley’s suggestion, warrant the conclusion that a great improvement will soon take place in the Midnapore School.

“ The school-house is new, having been finished only last year; it is spacious and well ventilated, centrally situated with reference to the station and neighbourhood, and every way well adapted to the purpose to which it is applied.

“ The boys appeared cleanly and well behaved.

“ The pay system here is applied to all, but it is limited to four annas, in addition to which they pay the same sum for books. No objection appears to be made to the small fee, and I imagine that some in the school might very well be required to pay more, and relieve Government of part of the expense.”

The attention of the Committee was drawn to Mr. Sutherland’s Report, and they were directed to apply themselves to remedy the defects which he has pointed out.

GOWAHATTY SCHOOL.—8th YEAR.

Local Committee on the 30th April 1844.

Major Francis Jenkins, Governor-general’s Agent N. E. Frontier, and Commissioner of Assam.

Major James Mathie, Deputy Commissioner.

Captain T. Fisher, Commanding First Assam Sebundy Corps.

Lieutenant Charles Scott, Principal Assistant Governor-general’s Agent.

Assistant Surgeon K. M. Scott, Civil Assistant Surgeon.

Lieutenant Robert Campbell, Adjutant First Assam Sebundy Corps, Secretary.

C. K. Hudson, Esq., Sub-Assistant to Governor-general’s Agent.

J. Nicholas Martin, Executive Officer, Lower Assam.

Deobur Bordoloi, Sudder Ameen.

Preonath Purbottiah Phookun, Sudder Moonsiff.

Lucki Dutt Burkotki, ditto.

Madhumbram Rajkroah, ditto.

Degumber Boroa, Moonsiff.

Gurgoram Mojondar, ditto.

Som Dutt Borkotki, ditto.

Establishment.

Mr. W. Robinson, Head Master.

Baboo Jagot Chunder Mookerjee, Assistant Teac

Gopinath Shorma Nyalunkar, Senior Pundit.

Boshudhor Shorma, Junior Pundit.

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At the annual examination of this school there were 185 boys belonging to the central establishment, of whom 60 were in the Anglo Vernacular Department, prosecuting their studies in English and Bengali, and 125 engaged exclusively in the study of the vernacular, with the exception of a few who likewise read Persian and Sanscrit.

The Anglo Vernacular Department was divided into four classes. The first class consisted of five boys, who had, during the past year, read the fourth, and a part of the fifth number of the English Reader; the whole of the Poetical Reader, No. 3.; half through the introduction of the sciences in Chambers' Educational Course; and eight chapters of Goldsmith's History of Greece. In writing from dictation, Chambers' Biography had been used. This class had also gone through the whole of M'Culloch's Grammar, and the boys had lately been more particularly engaged in syntactical exercises. Two of the pupils in this class had gone as far as vulgar fractions in Arithmetic, whilst the others were yet in the Rule of Three. In Geography they had, during the period under report, been almost exclusively confined to the several countries in Europe and Asia only. They had also been instructed in all the problems relating to the use of the terrestrial globe. The class had also been regularly engaged in translations from English to Bengali, and *vice versa*. For this purpose use had been made of the Digidarshon or Indian Youth's Magazine, and the Sumachar Darpon, an Anglo Bengali newspaper. The Bengali studies of this class had of late consisted entirely in these exercises. In English composition the class had done but little.

The 2d class was composed of nine boys, who had during the year read through the English Reader, No. 2. In Grammar they had gone through Woollaston's Elements, and had lately been instructed in it orally. In Arithmetic they had gone through the four simple and compound rules. They had commenced the study of Geography, and had read six pages of Clift's Geography. They had also had daily practice in writing from dictation, and this course had had a perceptible effect in improving their orthography. They had been accustomed also to translate Æsop's Fables from English to Bengali, and *vice versa*; but a great deficiency was remarked in this branch of their studies, which was attributed to the second Master's ignorance of the vernacular.

The third class was composed of 11 boys who had read through the whole of the English Reader, No. 1. They had learnt as far as adverbs in Woollaston's Grammar, and had read only four pages of Clift's Geography—their progress in both these branches of study having been very small indeed. In Arithmetic four had gone through the simple rules, which they seemed to understand very well, the rest had not proceeded beyond simple subtraction. They had also been accustomed daily to write from dictation, and in these exercises they seemed to be making good progress.

The fourth class consisted of 33 boys, and was divided into two sections. The 1st section included 16 boys who had read the 1st No. of the English Reader as far as page 60. They had been in the habit of translating their daily lessons into Bengali, in which, considering the short period they had been under instruction, they had made very creditable progress. Short sentences had likewise been usually given them in Bengali to translate into English, and they had been in the practice of writing from dictation every day. Grammar had been taught from *visà voce*, and they were able to distinguish the several parts of speech, and give definitions of them with tolerable correctness. In Arithmetic they had proceeded as far as multiplication.

The 2d section of this class consisted of 19 boys, who had read through the English Instructor, No. 1, which they could also translate into the vernacular. They had but just entered on the study of Arithmetic, and were able to work small sums in simple addition. Their exercises from dictation, which are written every day, were on the whole very creditable, and their pronunciation very fair.

The Bengali School, containing 125 pupils, was divided into four classes. The 1st class was divided into two sections. The 1st section contained six boys, who had read through the whole of Gopal Lall Mittra's translation of the 1st Part of Marshman's History of India, the leading facts of which they seemed to be perfectly well acquainted with. They had also read the whole of the Gyannornuba. In Grammar they had gone through 26 pages of Bhogoban Chondra's Bengali Grammar, or as far as the powers of the consonants. The whole of the Chanakya Sloks they had committed to memory, and were able to explain them all very satisfactorily. Their handwriting was very fair, and their compositions showed that they had profited by the grammatical instructions they had received. In Arithmetic, they had gone through the whole of a little work on Arithmetic published by the Head Master, Mr. Robinson, and carried on as far as compound proportion. This book was intended for the use of the Bengali Schools in Assam, and contains the tables of weights and measures, &c. as used in that province.

The 2d section of this class consisted of eight boys, who had read through the whole of Mritunjoy's translation of the Hitopodesh, carefully explaining it in the common colloquial dialect. Bhogoban Chandra's Grammar had been used in this section also, and in this branch of study the boys had kept up with those of the 1st section. They had committed to memory 60 of the Chanakya Sloks, and were able to give very correct explanations of them. To enable them the more readily to explain the more difficult words and phrases made use of in Bengali compositions, they had committed to memory the greater portion of Ram Chandra's Bengali Abidhan. In Arithmetic they had advanced as far as the boys of the 1st section.

The 2d class consists of 15 boys. They had read 122 pages of the Gyan Chandrika, and were able to explain it all with considerable facility. They had gone through Keith's Bengali Grammar, and 13 pages of Rammohun Roy's Grammar. They had committed to memory

memory as far as the 81st page of Ram Chandra's Abidhan, and in Arithmetic had proceeded as far as compound division.

The 3d class consisted of 26 boys, and was divided into two sections. The 1st section contained 13 boys. They had read the Gyanadoy Iihas, a collection of easy and instructive reading lessons in prose and verse, collected and published by the Head Master, and had committed to memory 42 pages of Ram Chandra's Abidhan. In Arithmetic they had proceeded as far as compound addition.

The 2d section contained 13 boys, who had gone through the Barnamalla, No. II and II., and as far as simple division in Arithmetic.

The 4th class, which consisted of 46 boys, was divided into two sections. The 1st section contained 21 boys, who had read through the Bengali Primer, and were as far as page 8 of the Barnamalla, Part II. In Arithmetic they had learned as far as simple subtraction.

The 2d section contained 49 boys, who were reading the Bengali Primer, and committing to memory the arithmetic tables.

The number of boys in attendance at the Branch Schools was as follows: Nilachol, 88; Pandu, 75; Beltullah, 42; North Gowabatty, 41; and Amingong, 35; making an aggregate of 281 boys, all receiving instruction in Bengali, and some of them in Sanscrit. All these schools had been visited from time to time by Mr. Robinson, and, with the exception of the one at Beltullah, were represented to be in a flourishing condition. The prevalence of disease, especially cholera, and the great mortality among the boys, amounting in the first six months of 1843 to no less than 77 deaths, had seriously diminished the numbers attending the school, and interfered with the studies of those who had escaped the worst effects of those calamities. Setting aside, however, the deaths which had occurred, the number of boys admitted during the year considerably exceeded that of those who had left or had been dismissed, so that the actual decrease could not be held as indicative of any disinclination on the part of the people to send their children to the schools.

The progress of all the classes in the Central School, except the 2d English, was considered by the Head Master to be satisfactory, and though it was stated to have been, in the opinion of the Committee, generally "very slow," yet the Government did not gather from the remarks of the individual members on the classes which they severally examined, that the result had fallen short of their expectations. The report on the Vernacular Department by the Sudder Ameen was remarkably favourable.

In regard to the second Master, who was represented to be ignorant of Bengali, and to show but little interest in his duties, the Government approved of the Committee's proposal to remove him if he were still unable to pass a satisfactory examination in Bengali, as he had promised to do, within six months after his appointment in January 1842. As it afterwards appeared that he had not qualified himself in this respect, his services were dispensed with, and the third Master, Juddut Chunder Mookerjee, appointed in his room.

The Committee were not satisfied with the state of the Branch Schools (Nilachol excepted), and observed, "that unless they were well looked after, they would soon cease to be of any benefit to the pupils." The Government hoped that the remedy for the anticipated evil, which was entirely in the hands of the Committee, would not be neglected, and that frequent visits by the numerous members, combined with a system of monthly reports to be carefully checked by the Head Master, would, in a great measure, correct the lax and irregular state of discipline into which the Branch Schools were stated by the Committee to have fallen, and which the imperfect control hitherto kept over them had not, of course, been sufficient to prevent.

The unfavourable condition of the Beltullah Branch School, noticed by the Head Master, seemed to be owing chiefly to the inefficiency of the Pundit; and the Government trusted that this cause would not be long permitted to check improvement; and restrict the benefits which the school is calculated to confer on the people.

Three students of the 1st class in the English Department competed for the Junior Scholarship, and one of them, Joygopal Bose, was recommended by the local Committee for the distinction, but it was not considered that his performances came up to the requisite standard.

The Committee submitted an estimate of the expense of repairing the school-house, including the construction of a pukka terrace and drain round the building, amounting to Rs. 665. 13. 5.; but before sanctioning this, the Government desired to know what proportion of the expense the Committee were prepared to defray by local subscription.

On the 15th March the Committee submitted several minutes of individual members, commenting on the diminution of the number of pupils attending the English classes of the school, and recommending that the services of the Head Master, Mr. Robinson, might be made available for the inspection of all the schools in the district of Kamroop. With the Committee's letter the general subject of education in Assam came under the consideration of Government, and the result was, the abolition of the local Committee, and the appointment of Mr. Robinson in subordination to the Commissioner as Inspector of all the Schools in the Province. See Appendix, No. 5.

SIBSAUGOR SCHOOL.—3d YEAR.

Local Committee on the 30th April 1844.

Captain S. F. Hannay, Commanding Assam Light Infantry Battalion.
 Captain Thomas Brodie, Principal Assistant to the Commissioner.
 Lieutenant E. T. Dalton, Junior Assistant to Commissioner.
 Lieutenant C. S. Reynolds, Adjutant, Assam Light Infantry Battalion.

Establishment.

Mr. De Souza, Head Master.
 Sri Ramsagur, Assistant Teacher.
 Sri Urbhidhur, Pundit.

The examination of this school was held on the 5th, 6th and 10th of July 1843, by several members of the local Committee, in the presence of other residents of the place, European and Native. The number of scholars had decreased from 104 to 87, and the attendance of those remaining had been very irregular. The Committee, however, were of opinion, that this diminution was but temporary, and that the returns for the future would exhibit a steady increase.

There was no 1st class, and the 2d class consisted of two boys, one of whom had been for some time absent, and the other had made creditable progress. The 3d class consisted of two divisions: the 1st division of 16 boys, some of whom had obtained a slight knowledge of English previous to the opening of the school, were examined in the English Reader, No. 1; Cliff's Geography, as far as Asia; Woollaston's Grammar, to the 39th page; Arithmetic to compound multiplication; and Writing. Their progress was considered by the Committee to be satisfactory; but none of them were sufficiently advanced to compete for a Scholarship. The 2d division of 12 boys was examined in the English Reader, No. 1, Spelling to dissyllables, and Arithmetic as far as subtraction. The 4th class, also consisting of two divisions, and containing 38 boys, and the 5th class of 19 boys, were in their rudiments.

The Government were disposed to agree with the Committee in considering the result to be, on the whole, and with reference to the recent establishment of the school, satisfactory; and as the causes to which the decrease in the number of pupils was attributed did not appear of a permanent nature, it was hoped that the anticipations of the Committee might be realized. But the numbers continued to diminish, and at the close of the year it was deemed advisable to alter the constitution of the school, by dispensing with the services of the Head English Master, and placing it under the direct control of the Commissioner of Assam, aided by Mr. W. Robinson, the Inspector of Schools in the Province.

ASSAM SCHOOLS.

These schools have been established at different times for the instruction of the natives of the Assam Province in Bengalee, and the following sums are assigned for their support:

	Rs.	a.	
Nowgon	-	-	1,080 - per annum.
Durrung	-	-	768 - "
Kamroop	-	-	1,441 8 "
Luckimpore	-	-	1,236 - "
Jorehat	-	-	900 - "
TOTAL	-	-	5,425 8 per annum.

They were transferred to the Education Department under orders of the 4th December 1843.

In Nowgong there are 12 schools in active operation, containing 458 pupils; in Durrung 5 schools, with 121 pupils; in Kamroop 20 schools, with 1,102 pupils, exclusive of the institution at Gowahatti and its subordinate branches; and in Luckimpore 3 schools, with 163 pupils. The grant for the support of schools in Jorehat being of a very recent date, no returns have yet been received of the manner in which it has been applied, but it is intended to provide for 10 Pergunnah schools, at which the inhabitants of the district may be taught to read and write, and likewise receive elementary instruction in arithmetic and accounts.

The Commissioner has been directed to prepare a general sketch of the mode of instruction followed at these schools, showing the subjects taught, the books in use, the qualifications of the several masters, and such other particulars as may enable the Government to form a correct estimate of the tendency of the establishments towards improving the condition of the inhabitants of the Province. Some of the masters having heretofore been paid partly in money and partly by remission of rents on the lands occupied by them, strict injunctions have been given to put an immediate stop to the practice, and to remunerate the masters in future by money payments only.

On the 29th April the Government determined to place the whole of these schools, as well as those of Gowahattee and Sibsagur, under an Inspector, whose duty it will be to visit every

every school as often as may be, and to introduce an uniform system of instruction throughout the Province.

Appendix

The local Committees of Gowahattee and Sibsagur have been dissolved.—See Appendix, No. 5.

RAMREE SCHOOL.—6th YEAR.

Local Committee on the 30th April 1844.

Captain A. Bogle, Commissioner of Arracan.
 Captain D. Williams, Senior Assistant Commissioner.
 Captain A. P. Phayre, ditto ditto.
 Lieutenant H. Hopkinson, Junior, ditto ditto.
 Lieutenant H. Siddons, Executive Engineer.

Establishment.

Mr. R. A. Fink, Head Master.
 Gulliam Hussen, Acting Oordoo Teacher.
 Moulglah, Head Mugh Teacher.
 Thatwang, second ditto ditto.

The first English class was composed of the same boys as at the last annual examination, and their attendance and conduct during the year had been satisfactory. Their progress, however, had been comparatively slower than during the previous year. They labour under a disadvantage from which the natives of Bengal are free, arising out of the want of a cheap dictionary of the Burman language. In translation they had made respectable progress. They had finished the general summary of each of the grand divisions of the earth. The first series of Lessons on Objects has been completed, and the second commenced. In History the class had acquired a knowledge of events from the deluge to the age of Semiramis. In Arithmetic some of the boys had gone as far as decimal fractions, and the rest of the class had made creditable progress.

The second class had nearly finished the first number of the English Reader, and had commenced the second number with the translation. Of Geouraphy they knew the definitions, and were learning the general summary of Asia. In Arithmetic they had gone as far as simple addition.

The third class consisted of two divisions, the boys in both of which were in their rudiments.

All the English classes study the Vernacular, and were considered to have improved in their knowledge of it since the previous examination.

The separate Vernacular Department was divided into four classes, who had made good progress, except as regards Arithmetic, in which the native assistant was not competent to teach them beyond simple and compound proportion. The Oordoo Department had not undergone any change since last year.

The Government agreed with the local Committee in thinking the report, on the whole, satisfactory. The number of students amounted to 102, and it was stated that many more would attend, but for the limitation which the Committee had found it necessary to impose, in consequence of the inadequate means of teaching, and the insufficiency of the present school building to accommodate a larger number. The Head Master proposed that an Assistant Master should be appointed, the present school-house improved, and a new building erected for the English Department, to include a library and a room for the Master. The Committee advocated the first of these recommendations, but preferred the removal of the school from its present site, and the construction of a new school-house for the accommodation of all the departments. The Government observed, that it was obviously desirable that the school should be contained in one building, in order that the instruction of all the classes might go on under the eye of the Head Master, and that if the present building was incapable of being improved and enlarged, so as to meet the growing wants of the people for the education of their children, it would probably be necessary to erect a new house in a more favourable site sufficiently large for the purpose. The Committee were requested to take the subject at once into their consideration, and, in conjunction with the executive officer, to prepare and submit for the approval of Government such plan or plans, accompanied by a detailed estimate, as might appear to them, with strict reference to economy, most advisable to adopt. The Committee were likewise requested to state what proportion of the cost would be defrayed by local subscription.

Before coming to any definite conclusion on the subject of appointing an additional teacher, the Government desired to be favoured with the sentiments of the Committee as to the nature of the education which the people of Arracan in their present condition require; whether the resources of the State ought to be devoted to the extension of English or Vernacular instruction; whether any modification of the existing establishment is desirable; and, in short, to receive from them such a comprehensive report on the general question of education in the Province as would enable the Government to judge what measures it might be expedient to adopt for the proper and efficient disposal of the grant.

The irregularity of attendance on the part of the students was observed to be very great, the average daily attendance being only five-eighths of the number of boys borne on the rolls,

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many of whom had been absent more than half of the school-days in the year. The intention of the Committee to award a half-yearly prize of 10 rupees for regular attendance out of the fixed amount of 96 rupees per annum allowed for prizes, was approved; but it was suggested that two half-yearly prizes of 6 rupees and 4 rupees might answer the purpose better. The Committee were desired not to be reluctant to exercise their power of expulsion in cases of constant and wilful absence without leave, as the loss of numbers thereby occasioned would be more than compensated by the consequent improvement in the discipline of the school.

MOORSLEDABAD NIZAMUT COLLEGE.—2d YEAR.

College Committee on the 30th April 1844.

Major-general F. V. Raper, Visitor and President, Agent to the Governor-general.

H. P. Russell, Esq., Judge.

W. J. H. Money, Esq., Collector.

Captain St. G. D. Showers, Superintendent of his Highness the Nawab Nazim's Education.

Nawab Sufdar Ali Khan Bahadur.

Nawab Wahid Hosein Khan Bahadur.

Rae Sitanath Bose, Dewan of the Nizamut.

Establishment.

Mr. F. V. Seddon, Principal.

Mr. J. G. E. Arrow, Head Master.

Mr. J. F. Delanougere, second ditto.

Bashir ud din, Head Moulvie.

Bakar Ali Khan, second ditto.

Tafazul Hosein, Head Urdu Teacher.

Syad Afzal Alli, second ditto.

Nabogopaul Turkalunkar, Head Pundit.

Nabokunta Turkapunchanun, second ditto.

Syad Ibni Hydar, Atalik.

Ahmad ud din, Darogah.

Syad Ali Naki, Writing-master and Oriental Librarian.

Jagutchunder Rae, Writer and English ditto.

This institution is supported entirely out of the Nizamut Deposit Fund, and forms no charge upon the resources of Government. It is divided into two departments, one for the education of the Sahibzadahs, or relations of the Nizamut family, and the other for that of persons of respectability, who are admitted at the discretion of the College Committee. The question of making the latter department less exclusive and more generally available for the respectable inhabitants of the city of Moorshedabad and its neighbourhood, Hindoo as well as Mussulman, is now under consideration.

His Highness the Nawab Nazim, who takes a deep interest in the college, was present at the annual examination, and distributed the prizes to the students to whom they had been awarded by the Committee.

PATNA SCHOOL.—9th YEAR.

Local Committee on the 30th April 1844.

A. Smelt, Esq., Session Judge.

H. S. Oldfield, Esq., Opium Agent.

G. F. Houlton, Esq., Collector.

J. A. O. Farquharson, Esq., Magistrate.

S. Davies, Esq., Civil Surgeon.

C. J. Muller, Deputy Collector.

Establishment.

Mr. S. Mackintosh, Head Master.

Mr. E. Fell, Assistant ditto.

Khyrooden Hussein, Urdu Teacher.

Balkissen Matey, Hindu ditto.

The annual examination of this school was held in July and August 1843, in the presence of the Committee and a large assemblage of native visitors. The first class had read Goldsmith's History of England to the reign of George II., Malkin's History of Greece to the 72d page, Wilson's Universal History, Milton's Paradise Lost to the end of the 4th Book, Paley's

Paley's Moral Philosophy to the end of the First Book, Brinkley's Astronomy to the 4th chapter, the six first Books of Euclid, and Algebra to Progressions and Logarithms. They had also practised original composition and translations to and from the Vernacular. The studies of the second class during the year had consisted of the Brief Survey of History, the Poetical Reader No. 1, Lennie's Grammar, the First Book of Euclid, Arithmetic to Simple Interest, and Cliff's Geography. In the Vernacular, they had read Historical, Literary and Scientific Selections, the History of India, and Gilchrist's Rusalah. They had also been accustomed to translation. The third class were in Grammar, the History of Bengal, English Reader No. 2, Compound Division, the Geography of Europe and Asia, and Lessons on Objects. In the Vernacular, they read the History of India, Selections, Moral Precepts and Fables, with Grammar and Writing. The fourth and fifth classes were in their rudiments.

The Government observed with pleasure the progress made by the pupils of the Patna School during the year in every branch of study. In Mathematics alone did they fail to give the Committee complete satisfaction; and this result was considered creditable alike to the industry of the pupils themselves, and to the zeal and care of the Head Master and his Assistants.

The number of pupils did not appear to be on the increase. Several were admitted to the school during the year; but at least as many had left within the same period. The Committee's report, however, contained no definite information on this head; and on the tabular returns were borne, improperly, the names of a great many boys who had ceased to belong to the school some time before the examination. The attendance of the boys had not been so regular as could have been wished, and to this point the attention of the Committee was particularly requested.

The Government agreed with the Committee in thinking Mr. Mackintosh's proposals for restricting candidates for admission to boys who had passed a "period of probation in a Vernacular school," and for giving the children of the wealthy and higher classes of native society privileges and advantages within the walls of the school which should be denied to poor and less respectably connected boys, to be inconsistent with the principles on which the system of national education in India is based, and therefore inadmissible. If, however, there were in the city of Patna, or its vicinity, native gentlemen willing to establish a permanent foundation for the liberal education of their children in European and Asiatic literature, and in the sciences by means either of English or the Vernacular, the Government would regard such a movement with the most lively satisfaction. The rapid increase in the number of boys receiving instruction in the Hindu Branch Schools connected with the Patna Institution, but not supported out of the Education Fund, was considered extremely gratifying. In November 1841 there were 199 boys attending at these schools; there are now 601 boys, and an average daily attendance of 456.

The Committee were requested to place the Government in possession of detailed information regarding these interesting and apparently prosperous establishments.

The Head Master's subsequent interesting report on the Branch Vernacular Schools is subjoined at length:—

"On my joining the Patna School in the year 1841, I was consulted by Mr. W. Dent with regard to the best mode in which a sum of money, of which he was trustee, amounting to about 3,000 rupees, collected by him for the late Arrah School, and I believe principally contributed by himself, might be applied to the purpose of public education in Patna. As Mr. Dent was well known to be a zealous friend of Vernacular education, I pleaded in its behalf in the interviews I had with him, and in two letters I addressed him on the subject.

"Although Mr. Dent was about leaving this country, he yet generously confided the work into our hands, and placing the funds in the Union Bank, authorized my drawing the monthly sum of 50 rupees for the support of the Hindi Schools. He has since expressed his approval of the measures we have adopted in carrying on the plan, and has also promised further aid, though I have not yet availed myself of his kind offer by making known to him our wants. These schools, then, owe their existence in their present form to Mr. Dent. In their management I have also been much indebted to the kind advice and encouragement I have from time to time received from Mr. H. C. Tucker, of the Civil Service.

"In November 1841 we commenced with three schools, containing about 150 boys. From that time to the present the number of schools and of pupils has been gradually increasing, as also the expenditure incurred, which now amounts to about 100 rupees per month. The aid I at present receive is, as I have said, 50 rupees per month. The number of schools we now have is 11, extending almost in a line from New Digha in the west, to Hagigunge, near the eastern extremity of the city of Patna, an extent of 13 miles, within which space I believe there are few localities from which children may not with ease be sent to one or other of these schools, where a plain, though I trust useful and practical education, may be obtained in Hindi. The number of boys on the rolls is about 600, the average attendance about 400, a small number it may be for the space occupied; but, considering the time the plan has been in operation, and the expenditure incurred, perhaps better results can scarcely be reasonably expected.

"The majority of these are indigenous schools, and have been merely improved by us, and brought under one uniform system of instruction and management. Before forming any plan of operation, I instituted inquiries on the state of Vernacular education in this city, as to the age, character, natural abilities and qualifications of each teacher, and the number

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of pupils, and the course of instruction given in each school. The same we have since done at Dinapore, Hajepore, Futwa, and other places in the neighbourhood.

" Besides information on these points, we also learned that these indigenous teachers, as might be expected, were generally regarded with some degree of consideration as instructors of youth, each in the place he was located, and more especially such as had been thus employed for some length of time, and had numerous pupils grown up to manhood; that, with regard to instruction in Hindi, the only thing cared about was to give the children a knowledge of arithmetic and writing, and that nothing in the shape of moral instruction was communicated, nor was even the bare faculty of reading books imparted to the pupils at all, by which that instruction may hereafter be acquired from books.

" We therefore naturally inferred that, while, on the one hand, the parents of the children would undervalue any system of teaching, however costly and in itself of a superior order, that did not give instruction in arithmetic and writing as taught *in their own way*, our main object should be to superadd to the old system what we could, with regard to that point in which it was so lamentably deficient, viz., moral instruction as conveyed in books. This appeared much easier to do than to engraft on the already existing system any course of instruction in European knowledge, as of geography, history, &c., which could only be done gradually, and which we do hope to introduce by degrees; since the value of moral truths and instruction is at once acknowledged by all, as it is itself infinitely greater than that of any other species of knowledge.

" Mr. Adam's third report on the state of Education in Bengal and Behar, I had not the advantage of perusing till lately. Perhaps it is well it was so, for we have been compelled by *slow trial* and *personal experience* to do everything for ourselves. In page 142 of this work I, however, find the interesting fact that in the year 1815 the very plan we have since November 1841 adopted, was in some way in the contemplation of Government.

" We found it upon the whole advantageous to gain the co-operation of as many indigenous teachers as our funds and means could enable us to entertain. Some of these we hoped would become excellent teachers after a little training; of others we reckoned only on their assistance in teaching Hindi, arithmetic and writing, in collecting boys for the schools, and in giving instruction to the lower classes in reading. We have endeavoured to make the best of their services, and have reposed confidence in each, in proportion to the zeal and talent he has exhibited. Where there was a deficiency in these points, more attention was required to be paid by another class of teachers hereafter to be mentioned.

" The remuneration the indigenous teachers receive for their service is one rupee for every ten boys actually learning to read in one book, as tested by a monthly examination taken by myself before pay is issued. In addition to this allowance they receive from us, these teachers are at liberty to receive from the children the schooling they have been always accustomed to obtain. This matter is left entirely with them.

" Over these schools are placed for the purpose of superintendence, and for the instruction of the senior classes in each school, other teachers already referred to, who get a fixed pay, and who have received either a Sanscrit or an English education. From this class of teachers I obtain a daily report of the state of the schools, and with them I have frequent opportunities of consulting regarding matters connected with the institutions. There are 11 indigenous teachers, and five of the latter class, of whom one was lately in the first class of the Patna Government School, and one is still a member of the senior class, but devotes his mornings to the work of superintendence as above described, receiving for his labour a small stipend.

" The books studied are the same as those read in the Hindi Department of the Government School.

" We have no rules of restriction as to age, caste or position in society, but the great majority of the children enter young, and are the sons of people engaged in money matters, and hence the importance attached to the study of arithmetic. The houses in which the schools are held are small native tiled buildings open on one side. Some we pay a small rent for, in no case exceeding 12 annas per month; others we are allowed the free use of by the proprietors; more suitable buildings are very desirable. The number of Hindi schools in Patna, not connected with us, is 22, containing 638 boys. Exclusive of these, within 20 miles on the west of the Government school, there are 17, containing 452 pupils, and on the east, within 14 miles, 15, having 352 pupils. The total number within the space of about 340 square miles, not connected with us, is 54, containing in all 1,492 boys. The number, then, in connection with us, seems to be nearly one-fifth that of the whole number of the remaining schools, and that of the pupils in our patshalahs nearly one-half that in the latter, or say one-third, in case there may be schools regarding which I may have not been informed."

The school was inspected in April 1844 by Mr. F. V. Seddon, Principal of the Nizamut College, whose report was extremely favourable.

Munni Lall's proficiency, as ascertained at the special examination, was considered sufficient to entitle him to retain his Junior Scholarship for another year.

BHAGULPORE SCHOOL.—7th YEAR.

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Local Committee on the 30th April 1844.

G. F. Brown, Esq., Commissioner.
 T. Leckie, Esq., Civil Surgeon.
 H. T. Metcalf, Esq., Judge.
 E. Lautour, Esq., Magistrate.
 Major T. E. A. Napleton, Secretary.
 Captain W. G. Don.
 E. Sandys, Esq., Assistant Magistrate and Collector.
 Mahomed Majid Khan Bahadour, P. S. Ameen.
 Mahomed Haneef, Moonsiff.
 Shah Inyut Hosain, Zemindar.
 Mahomed Muhamid, Molvee of the Dewanny Adawlut.

Establishment.

Mr. C. Ridge, Head Master.
 Baboo Grish Chunder Chatterjee, second ditto.
 Uchumbit Lal, Head Vernacular Teacher.
 Wahiduddeen, second ditto.

The annual examination of this school was held in July 1843. The number of pupils at that time was 67, showing an increase of seven over the number belonging to the establishment in 1842. This increase, observe the Committee, although smaller than was expected, is, on the whole, satisfactory, inasmuch as it exhibits a large number of Hindustani boys, natives of the place, as students, than has been reported since the establishment of the institution.

The first class, consisting of nine boys, of the average age of 16 years, had read the History of England, and the outlines of General History, the Elements of Natural Philosophy, Lennie's Grammar to the end of Syntax, Geography, Arithmetic to Decimal Fractions, and had been accustomed to translation and original composition. The second class was in abeyance. The third class of 23 boys, averaging 13 years of age, had read the English Readers, Nos. 2 and 3, Grammar, including the parsing and analysis of sentences, Geography of Asia and Europe, Arithmetic to Compound Division, and had been in the habit of writing from dictation, and translating simple sentences. The fourth class of 18 boys, averaging 10 years of age, had read the English Reader, No. 1, the rudiments of Grammar and Geography, and Arithmetic to Simple Division. The junior class of 17, very young children, had been recently admitted, and were learning to spell.

The Vernacular Department was divided into four classes; the first, of four boys, were reading the Bagh-o-bahar, Hatim Tai, Goolbasonour and Kawaidi Oordoo; the second, of 26 boys, Bagh-o-bahar, Hatim Tai, and Fables; the third, of 13 boys, Huroof Tahajee; and, the fourth, of 24, were in their rudiments.

The results of the examination were not considered satisfactory by the Committee, who attributed the slow progress made by the boys to the Head Master's defective mode of instruction, and his "want of a clear and methodized system." The Committee, however, considered that Mr. Ridge had had unusual difficulties to contend with, arising principally from the sudden resignation of the second Master, and the delay which took place in providing a competent successor.

Irregularity still continuing to prevail in the attendance of the boys, the Committee were enjoined to use their utmost endeavours to check this practice, of all others most injurious to discipline, and not to be deterred from exercising the powers vested in them under Rule 46, by the fear of diminishing the number of scholars, the loss of every wilfully irregular boy being a gain to the institution.

The insufficiency of the Oordoo teachers being subsequently brought to the notice of Government, two others better qualified for the duty were appointed in their room.

The examination of candidates for the Junior Scholarship was held in accordance with the instructions conveyed in Circular, No. 5, of the 4th of September, and the prize was awarded at the recommendation of the Committee to Rajnath Misser. In reporting the result of the Scholarship Examination the Committee observe, "The result of the present examination is much more satisfactory than we expected, and Mr. Ridge's great and constant exertions, unassisted by a second Master, augur well for a continuation of daily improvement in the discipline and mode of tuition in the school. The members of the Committee, who at times attend the school, and personally examine the different classes, are convinced that its best interests are now duly attended to, and we, therefore, respectfully submit for the approval of the Deputy Governor, that Mr. Ridge be allowed a further trial of six months, under the belief that a complete reform will in that time be accomplished in the school, and that we shall, at the conclusion of that period, have the pleasing duty to report most favourably of the institution."

The Government were gratified to learn the improvement that had taken place, and were willing to allow Mr. Ridge the benefit of the Committee's recommendation. A second Master was appointed, and in January the Committee reported that the number of pupils had increased to 111, and that the improvement which had taken place both in the discipline of the school, and the attainments of the pupils, was such as fully to justify their expectations.

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The school was inspected in the month of February 1844, by Mr. F. V. Seddon, extracts from whose report are subjoined:—

“The school, which has now 121 scholars, is divided into four classes, comprising 40. The rest, in number 81, constitute the preparatory class, of which 75 were present; they are in the Spelling Book, No. 1.

“The fourth class, of 12 boys, were all present, and were examined in simple lessons in reading their class-book. Their period under tuition fluctuates considerably from 12 months to three years, the mean being about two years. The average age is 11, the extremes 5 and 15. Seven are Brahmins, three Keiths, and one a Seiyid. Of the whole, one-half are natives of the district, and one-half from Bengal. They construe through the Hindui, fairly for the time, such parts as they learn, and spell words from their lessons. They have commenced Woollaston's Abridgment, and made some progress in the simple rules of Arithmetic.

“The third class of 13 boys were all present. They were in the same book as the fourth, viz., simple lessons in reading. The maximum term of study is three years, and the minimum, one. The average age is 12 years and nine months, or nearly two years senior to the fourth.

“The second class of 11 boys were all present. They are reading sketches from English History in the Azimghur Reader, as a preparation for Junior Scholarships. Their average period under tuition is three years. The average of their ages is between 11 and 12. Five are from Bengal, and the rest of Behar. They have been reading the Moral Class Book, Grammar as far as Syntax, the Geography of Europe and Asia, and some have gone as far as the Rule of Three in Arithmetic, but others are not out of the compound rules. They write from dictation, and construe easy sentences, and are commencing lessons on things.

“The first class is composed of four boys, of whom one is said to have been away for a year and a half at one time, and another to have just returned after an absence of six months. The whole are Brahmins, two of Behar, and two from Bengal. Parbutty Churn Mookerjee reads with a better emphasis than Rajnath Misr, and Jadoonath Misr and Kedarnath Gangooli seem much on a par in accent. The chief defect seemed to me a drawing intonation of the vowels, by dropping the voice too suddenly, of which Jadoonath Misr, who reads with a low clear tone, seemed most free; but which in the second class was most perceptible in the two Christian boys. Otherwise they all read with ease and without mistakes, and translated as if they understood the sense. Rajnath Misr, the head of the school, competed with the Hill schoolboys for the Junior Scholarship, and won it. The translation annexed of a sentence not previously read, composed on the spot from my English dictation, but subsequently amended, will afford an idea of his comparative progress in English and Hindui.

“In the elements of Natural Philosophy perhaps the class shone most, and indeed their answers were very interesting, and at times beautiful, all things considered. They far exceeded my expectations, and it is but due to Mr. Ridge to say he has done justice in this particular. The laws of matter, motion, gravitation and attraction, the revolutions of the planets round the Sun, with their relative position, the Earth's form and motion at the Equator and the Poles, the causes and effects of the Tides, height and weight of the atmosphere, the pressure of fluids, the attraction of cohesion, and other questions selected at random, afforded, as one rose out of another, gratifying evidence, not only of pains taken by the Master, but of interest by the scholar, of close application and retentive powers.

“The desire for English instruction dates from the foundation of the Government Schools. The number of Mussulman scholars now on the books is 34, which, with the eight candidates for admission, will make 42. The next examination will probably average 150 students.”

The Government, in forwarding extracts of Mr. Seddon's report to the Committee, requested them to give immediate directions for the remodelling the classes of the English Department on the principles laid down in sections 65 and 73 of the printed Regulations. It was observed that the studies of the first class, consisting only of four boys, were forced on to the prejudice of the others, to whom it was impossible that the Head Master could give a sufficient portion of his time if so much of it were devoted to the instruction of this small section in Natural Philosophy, a subject which is more properly taught in the senior department of the public Colleges than in a Zillah school.

BHAGULPORE HILL SCHOOL.—21st YEAR.

Local Committee on the 30th April 1844.

G. F. Brown, Esq., Commissioner.
 H. C. Metcalfe, Esq., Session Judge.
 F. E. Reade, Esq., Collector.
 E. Lautour, Esq., Magistrate,
 Major T. E. A. Napleton, Commanding Hill Rangers.
 E. Sandys, Esq., Assistant Magistrate.
 T. Leckie, Esq., Civil Surgeon.
 Captain W. G. Don, Secretary and Superintendent.

Establishment.

Establishment.

Baboo Gooroo Churn Mittre, Head Master.
 Lalah Shewsahoy, English Assistant and Hindee Teacher.
 Mysha Rhai, Hindee Teacher.
 Lalah Jyepurshaud, ditto ditto.
 Hunooman Dutt Pattuck, Pundit.

The examination of this school was held in the month of December 1843. The number of boys then belonging to the school was 112. The first English class, consisting of five boys, had finished Marshman's History of Bengal, and read 150 pages of Goldsmith's History of England. They had also read short Histories of Assyria, Babylon, Egypt, Persia, the Medes and the Hebrews, from the Introduction to Universal History by H. H. Wilson, from the commencement to page 24; English Reader, No. 4; Revision of Lennie's Grammar and Clift's Geography, and a few exercises on the metals from "Lessons on Subjects." In Arithmetic they had advanced as far as Decimal Fractions and Interest, and had commenced Evolution. The second English class had read as far as page 133 of English Reader, No. 2, and a portion of No. 3, Woollaston's Elements of Grammar, the Geography of Asia and Europe, and Arithmetic as far as Simple Division. The third English class had read from page 16 to 80, English Reader, No. 1, and Woollaston's Elements of Grammar as far as personal pronouns, page 12. They could explain in Hindee what they had read with facility, and point out the different parts of speech in their lessons. They had commenced Clift's Geography; some of them could work sums in Simple Addition, and practise writing on paper. The others were learning the Multiplication Table. The fourth English class were in their rudiments.

The first Hindee class had read the Hindui Reader, No. 1, and a portion of the "Benefits of Knowledge." The second class were reading in Rowe's Spelling-book, and the Hindui Reader, No. 1. The third class were in the same books as the second, and the fourth in their rudiments.

The Head Master's report to the Superintendent of the school is a highly interesting document, from which extracts are annexed:—

"The progress made by the pupils of the different classes during the last 12 months is, in my humble judgment, highly gratifying; and as they gave entire satisfaction to the members of the local Committee by the manner in which they acquitted themselves on the day of the examination, it is unnecessary for me to offer any further remarks in this place on their past and present attainments, especially as I have given a detail of them in a separate sheet. I shall, therefore, at once proceed to describe the internal arrangements of the school in the order laid down in the 35th Circular of 1842.

"The attendance of the boys in general was very good; gratifying as it was during the last, it is much more so during the present year. The average daily attendance throughout 1843 was 79½ nearly, and that of December 88½. Seven of the boys did not miss a single day, four only one day each, and seven not more than a week in the course of the year. The distribution of half-yearly prizes to those who distinguished themselves for great regularity of attendance has produced the most beneficial results. The irregularity of attendance in the junior classes is to be attributed partly to sickness, and partly to the boys accompanying their parents to the Hills on leave of absence.

"The cleanliness and the general conduct of the pupils reflect much credit on them, and the arrangements I made last year, with a view to keep them as clean as possible, seem to be admirably well adapted, and have been found very successful.

"The system of instruction pursued is chiefly interrogative. The pupils of the two junior classes, however, not being sufficiently advanced to understand English, receive explanation in Hindee. The rules have been generally adhered to, and where any deviation has occurred, it had your previous sanction and authority.

"Most of the pupils admitted during the year being little boys, their ages varying from four to ten, none of them (excepting two or three Hindoos who were acquainted with the elements of the Vernacular only) possessed any knowledge of the Hindee, and much less of the English language. The same remarks which I made in paragraph 9 of my last year's letter to you, with reference to the effect on the pronunciation and future conduct of boys admitted at a tender age, are equally applicable to the admissions of this year.

"The native community regard this as an institution of an entirely charitable nature, but I endeavour to the best of my power, and whenever an opportunity presents itself, to explain to them that the intention of the Government is to improve the moral character of these rude tribes, and to raise them in the scale of civilized beings, by education; and already some appear to appreciate more correctly the noble views of our rulers.

"I have every reason to be satisfied with the conduct of the under teachers. As to their qualifications, I beg to refer you to the paragraph 11th of my letter, dated 9th January 1843. The want of a Hindee teacher, having grammatical knowledge, is a matter of much inconvenience, and it is desirable to have a Pundit to enable the senior students to translate from English into Vernacular with correctness.

"Before concluding this letter, I deem it necessary to make a few general remarks on the flourishing state of the school, and the effects of education on these rude people, for whose particular benefit it is avowedly kept up and supported. From June 1840, when I joined this institution, there has been a decided and progressive improvement, both in the attainments of the boys, and the number of pupils receiving the blessings of education, particularly in the English Department. As a proof of this, allow me to refer you to the commendatory minutes written by the local Committee individually and collectively year after year, stating the

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the satisfaction they felt at the result of every examination held by them. In 1840, there were only 27 boys learning English, last year there were 58, and now there are no less than 70 boys in the English Department, which is an increase of 12 boys. On the whole, there have been 36 admissions and 25 departures within the year, giving an increase, as the annual abstract will show, of 11 boys in the aggregate. Of the 36 admissions, 14 are Hill boys, 16 Hindoos and six Mahomedans. There is a falling off of three Hill boys, compared with the last year's return. This is owing to one of the Sepoy scholars having died in the Hills, and two having been discharged from the regiment for bad conduct, and also to several other boys, who went to the Hills on leave of absence, having never returned.

"The translations from the Hindee into English, which accompany the Report, were done without any assistance whatever, and the enclosed essays written in the presence of the local Committee, will show more than anything else, how much the writers have improved since last examination. Soobunspurshaud, a boy not yet 14, and only three and a half years under instruction, is a rare instance of genius among native youths, and I only wish his father would send him down to the Presidency for collegiate instruction, which, however, he is not very willing to do, owing to the lad's weak constitution. Chundoo Mysah, a Hill boy, will, in two or three years more, be certainly an ornament to his tribe, and should he be ever favoured by Government with a situation giving him some authority among the Hill tribes, he will, by the discharge of his duties, give real cause of satisfaction to his benefactors, and thereby prove an honour to this institution. Twenty such youths, or even half that number, sent out to the different parts of the Hills, will effect a vast amount of good by their moral influence alone, and if through them, measures be taken to carry the blessings of education to their doors, it is not prophecy to say that an entire change for the better will take place in the condition of these rude aborigines of the country, especially as there are so few prejudices to be encountered and overcome. There are also four or five promising Hill boys in the 2d class; but as they are yet very young, it would be premature to say much about them at present.

"Already some Sepoys appear to appreciate the value of learning, and eagerly seek for education for their children; but with a view to attract more notice, I would humbly propose that at the next half yearly, and at every annual examination, the Subadars and Jemadars of the corps and such Manjhees as happen to be then at Bhagulpore, be invited, and that an order be given to the Amhals of the different courts, and a notice to the respectable residents of the town, to be present on those occasions. For unless they witness these things with their own eyes, it is not easy to make them believe what the Hill boys are doing and what they can do. Native gentlemen, in general, entertain an opinion that the Hill people are not better than the brute creation, and it is to remove this misconception that I earnestly request the favourable consideration of the local Committee to this proposal."

The Committee corroborated the statements of the Head Master in every respect, and the Superintendent, in submitting the annual returns, observed as follows:—

"When the Hill Rangers first took the duties at Monghyr and on the Botaun frontier, I had considerable difficulty in persuading the men to leave their children behind, for the purpose of attending the school, but by promising to feed, and assist them in a small pecuniary way, when they required it, they all consented, with the exception of one man; but as his son was very young, I did not press the matter. However, I am happy to be able to report, that when the two relieving detachments marched from this to Monghyr, and the frontier, in the beginning of this month, the men who had boys at the school, came of their own accord, and requested that so much money should be deducted monthly from their pay for the support of their wives and children, being desirous that their boys should attend school as usual. This circumstance, together with the great regularity of attendance, during the past year, is the best proof the Committee can give his Honor in Council, that a taste for instruction has been established, and that, amongst the junior boys particularly, great subsequent improvement may reasonably be expected.

"At the desire of the Committee, the three best scholars of the first class, Soobunspurshaud, Teerbhoobun Sing, and Chundoo Mysah (a Hill boy), competed for a Scholarship in June last, with the boys of the other institution, but it was not the wish of the Head Master of the Hill School that they should come forward to try for a Scholarship until 1845 or 46, as it could not be expected that they could compete with boys who have been so much longer in the English Department than themselves. The Committee, however, considered that they acquitted themselves in a very creditable manner."

The Committee desired to record their entire satisfaction at the result of the examination and their sense of the credit due to the Superintendent, as well as to the Head Master, to whose united, constant, and judicious efforts the prosperity of the institution is chiefly attributable.

The school was inspected in February by Mr. F. V. Seddon, Principal of the Nizamut College, who reported most favourably of the progress of the boys, and of the system of management adopted by the Head Master, Gooroo Churn Mitter.

MOULMEIN SCHOOL.—9th YEAR.

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Local Committee on the 30th April 1844.

Major G. Broadfoot, C. B., Commissioner,
 Captain W. C. Macleod, Assistant to Commissioner.
 J. De la Condamine, Esq., ditto.
 D. Richardson, Esq., ditto.
 Lieutenant E. H. Impey, Commandant Talian Corps.

Establishment.

Mr. G. H. Hough, Head Master.
 Mr. J. Crawley, Assistant ditto.
 Ko Thyne, Burmese Teacher.

The examination was held in December 1843, and the Committee derived much satisfaction at the general state of the school at that time.

The attainments of the boys, though not of that high order that might have been expected, had their attendance been more regular, and had not some of the most advanced scholars of last year have left the institution, yet do considerable credit to the attention bestowed on them by the Head Master, Mr. Hough.

The first class, having but two boys of the class as it existed in 1842, and these the most backward of that class, still afforded the Committee much satisfaction. They replied with readiness to the questions put to them in Geography, Grammar, and Arithmetic as far as Decimals, from those sent down from Calcutta for the examination of candidates for Junior Scholarships which were opened at the school at time of examination. The questions in History were too difficult for them, in this department their reading not having been sufficiently extensive to enable them to reply to them. The system of translating from the Vernacular into English, and *vice versa*, is still continued. The progress made in Geometry by one of the boys was most creditable. The second class acquitted itself tolerably well, as indeed did the other classes. Prizes were distributed to the boys, and a case of mathematical instruments bestowed on Nga Tha Ai, the boy alluded to as proficient in Geometry. The general arrangements of the school in every respect met with the approval of the Committee.

The Committee's Report was considered deficient, inasmuch as it failed to show the progress made by the several classes since the last examination, or the studies in which they were engaged. The Head Master appeared to have entirely overlooked the directions conveyed in Circular No. 35, dated the 28th September 1842.

As far, however, as could be judged from the general and vague statements submitted, the Government were disposed to think that the school had not retrograded; and as the number of pupils has increased, though in a trifling degree, it was still hoped that the benefits anticipated by the Government of India from the foundation of the institution, might, by dint of exertion on the part of the officers entrusted with its management, be eventually realized.

The Committee were requested to direct their best endeavours towards improving the discipline of the school, which in its present lax state is an effectual bar to all improvement. It did not appear that the suggestions made last year in this respect had been attended to, or that the Committee had exercised the power vested in them by sec. 46 of the printed Rules, to expel pupils whose irregularity of attendance might render them deserving of such punishment. It was thought that the stipendiary or dieting system which still prevails in the school ought to cease, and prizes for proficiency and good conduct substituted for these merely pecuniary inducements to enter the school. It was not likely that the people would appreciate the value of an education which it was necessary to bribe them to receive.

None of the boys were sufficiently advanced to compete for an English Scholarship.

The Committee promised to submit a proposal for the new organization of the school, and for the establishment of a branch at Tavoy. They were likewise requested to furnish a report of the condition and progress of the existing school at Mergui, in regard to which the Government are in possession of no information.

CHYEBASSA AND CHOTA NAGPOOR SCHOOLS.

Local Committee on the 30th April 1844.

Lieut.-col. J. R. Ouseley, Agent Governor-general and Commissioner.
 Captain Guyon, commanding the R. L. I. Battalion.
 Captain Armstrong, 2d in command R. L. I. Battalion, and 2d class Assistant to Governor-general's Agent.
 Captain Hannington, Deputy Commissioner.
 Captain Ouseley, Principal Assistant Agent Governor-general.
 Lieutenant Houghton, 2d in command Nursinghpore Service Regiment.
 Lieutenant Bird, Junior Assistant Agent Governor-general.
 Dr. Macrae, Assistant Surgeon R. L. I. B.

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4 B

Establishment.

Establishment.

Mohes Chunder Chatterjee, Head Master.
Karamut Allee, Assistant Teacher.
Ramprosad, Hindee Assistant Teacher.

The examination of the Chyebassa School was held on the 13th November 1843. The number of boys borne on the rolls was 41, divided into eight classes. A detailed account of the studies of each class was not given, but the Committee expressed themselves satisfied with the progress made during the year. The books in use are the English Readers, Nos. 1 and 2, Lennie's Grammar, Clift's Geography, and Hindee Readers, Nos. 1 and 2.

The examination of the Chota Nagpoor School was held on the 25th March 1844. The number of boys on the rolls of the school was 64, divided into six classes. The studies of each class were not reported by the Committee, but the examination was considered highly creditable to the students. "Those of the first class readily answered questions proposed from a chapter in history, selected by the Committee at the time of examination. They also solved miscellaneous questions in vulgar fractions, and on the use of the globes. The *vivá voce* translations from English into Hindustanee, by scholars of all classes, were fluent and correct." Inconvenience had been felt from the want of a proper supply of books, but the Committee have now taken steps to obtain them.

SYLHET SCHOOL.—4th YEAR.

Local Committee on the 30th April 1844.

H. Stainforth, Esq., Judge.
A. S. Annand, Esq., Collector.
C. T. Sealy, Esq., Magistrate.
Baboo Gobindpershaud Pundit, Uncovenanted Deputy Collector.
Syud Bukt Mozomdar, Zemindar.

Establishment.

Mr. J. Kelso, Head Master.
Mr. G. Swiney, 2d ditto.
Baboo Kalleenauth Day, 1st Monitor.
Baboo Anund Chunder Banerjeeah, 2d ditto.
Bissonath Bhuttacharjeea, Head Pundit.
Goureesunkur Turkobhoosun, Assistant.

The annual examination of this school was held on the 17th of July 1843, when the number of scholars present was 80. The scholars were divided into three classes, and the course of reading for each class was as follows:—The first class had read the History of England to the reign of Henry the Fifth; the whole of Nos. 2 and 3 Reader; No. 4 Reader to page 124, the whole of the Vernacular Reader, and History of Bengal; Lennie's Grammar to Syntax; Etymological Parsing; Clift's Geography, Europe, Asia, Africa and America, and commenced with Goldsmith's Geography; Arithmetic as far as the rules of Proportion, and commenced Elements of Geometry. Persian, Bahardanis, Allamee and Lookman Hackeem. Bengallee, Gyanarnava and Gowry Beacrow. Writing on paper. The second class had read the History of Bengal to the reign of Mohamood of Guzni; the whole of No. 2 Reader, and to page 95 of No. 3 Reader; the whole of No. 2 Spelling; Lennie's Grammar as far as verbs; Clift's Geography, Europe, Asia and Africa; Arithmetic, Compound Division; Persian, none learning; Bengallee, Gowry Beacrow and Gyanarnava. Writing on paper. Third class had read No. 2 Reader, to page 106; No. 2 Spelling, to page 66; Woollaston's Grammar, to page 39; Clift's Geography, Asia; Arithmetic, Compound Addition. Persian, Golistan and Bostan. Bengallee, 3d part Neetecotah. Writing on paper. The progress of the boys was such as in the Examiner's opinion to justify their allowing six of them to try for the Junior Scholarships allotted to this school by Government, but as they failed in one or two papers, the Committee could not recommend them for Scholarships; but they were of opinion that the mere fact of their having stood the examination with tolerable credit, showed considerable improvement upon the last year's examination, when no report at all could be forwarded.

The regular attendance of the masters, and the pains taken by them for the improvement of the boys, had had the effect of increased regularity in the attendance of the scholars, and it was expected that the improvement in attainments would be much greater at the next annual examination.

The first class read with fluency, and in the case of boys who had received their first instructions in the school with accuracy. In History they seemed well at home in such parts as they had perused, both as to the meaning and parsing of the book they read. Their acquaintance with Arithmetic, as far as they went, was sound, and some of the translations from the report of the Deputy Collector (Pundit Roy Bahadoor) and Principal Sudder Ameen (Mohamad Idris Khan) were very correct and good. The junior classes gave promise of surpassing the senior in pronunciation, as it has been found very difficult to overcome the bad pronunciation inculcated by learning the first rudiments of English from a native.

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The Government observed with much satisfaction the degree of improvement evinced by the boys since the last Report, and trusted that the anticipations of the Committee in regard to their further advancement might be fully realized.

Mr. Ireland inspected this school in November 1842, but did not submit his report until February 1844, when it was almost useless. He observes,—“The 94 boys, whose names were on the books at the time of my visitation in December 1842, were composed of four Christians, 18 Mahomedans, and 72 Hindoos. They were arranged in six classes; and during the days of examination there were present 50 on the first day, and 57 on each of the other days, as shown in the following statement:—

	Number of the Rolls.	PRESENT.		
		28th January.	29th January,	30th January.
1st Class	13	6	6	6
2d ”	12	9	9	10
3d ”	27	17	20	19
4th ”	14	5	8	8
5th ”	11	5	5	5
6th ”	17	8	9	9
TOTAL	94	50	57	57

“The boys of the 1st class had studied the History of England to the reign of Stephen, 30 pages of Lennie’s Grammar, the Geography of Europe and Asia in Cliff’s elementary work, and were working sums in Compound Division. Of the six boys who were present, four could scarcely read at all: they evidently did not understand what they read, and were unable to answer any of the questions which I put to them. One of the remaining two boys I found to be a very intelligent youth; he read pretty well, and answered correctly all the questions which I put to him on those parts of History, Geography, English Grammar and Arithmetic, which he had been studying; I was much pleased with him; but on expressing my satisfaction with the progress he had made in his English studies during the short time he had been at the school, he informed me that long before the school was established he used to receive instructions in English from a friend, who is a writer in one of the Courts. The other boy answered some of the questions with tolerable correctness, but his reading was by no means good, and his pronunciation was very bad. This class had been under the special charge of the late Head Master, and the very unsatisfactory state in which I found it must be attributed solely to the careless and negligent manner in which he discharged his duties for some months prior to his sudden departure from the station, under very disreputable circumstances.

“The boys of the 2d class had read 62 pages of Reader No. 2, and 15 pages of Woollaston’s English Grammar. They had lately commenced Geography, and could work sums in Long Division. The little fellows in this class gave me much satisfaction, and the progress they had made reflects much credit on Kessub Laul, who seems to have taken great pains to make them understand what they were studying. The third class was also under the same teacher, and I found that the same attention had been paid to make the boys understand clearly what they read. The studies of this and the other junior classes were merely elementary.

“The school was established at the beginning of 1841, and during the first year the Committee visited it almost daily, and exercised a vigilant control over the Head Master. At the end of the year, the result of the examination, which was conducted in the presence of the principal European and Native residents, was considered so satisfactory, that the Committee placed much confidence in the Head Master, and ceased to visit the school so frequently as before; after this the Head Master, who proved to be unworthy of any confidence, began to neglect his duties, and the result was, that the examination, which was held in July, was considered so unsatisfactory, that no returns were forwarded to Government: a few months afterwards, he thought proper to abscond, and well for the school that he did so, for he left it, as the Committee and others inform me, in a much worse state than it was in 12 months before. As there was no Head Master when I visited the school, and the youth who was acting was new to the duties, I remodelled the classes for him, and reduced them to three. The absurd practice of having a great number of small classes, which answers no useful purpose, but is attended with a great deal of unnecessary expense, I altogether disapproved of. I also drew up for him a routine of studies for each class, for every hour in the day and every day in the week, and requested him to adhere to it strictly so long as he remained in charge.

“I found about 40 Hindoo boys studying Persian. The only object which they have in view in studying this language is, the expectation of obtaining employment under Government. Though the use of Persian in the Courts has been prohibited by Government, many persons assert that a knowledge of it is still necessary, and I have frequently been requested to recommend that it should be studied in the Government schools; but all the arguments which have been advanced in its favour have failed to convince me that it is incumbent on Government, or on benevolent individuals, to subscribe funds for instructing the natives

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natives of Bengal in a language which is not spoken in any part of the country, and which is not even the language of its rulers. I recommended the Committee either to discontinue the study of Persian in the school, or at least to exact from all those boys who are anxious to study it, such a monthly payment as would in the aggregate defray the expenses of the Moulavee.

"The school-house, which is in a central situation, relative to the Sudder station, is in a good state of repair. It is well ventilated, and in every respect well adapted for a school. It will afford accommodation for at least eight classes, containing on the average 30 boys each. There is a very good house adjoining the school, which I am told might be purchased, with the ground attached to it, and put into thorough habitable order for about 500 rupees. This would be a very desirable residence for the Head Master, and its value to him might be estimated at 80 rupees per mensem. There was not much furniture in the school when I visited it. Several additional desks, a set of large maps, and a pair of globes, were urgently required. There were few works of reference, or books of any kind, belonging to the institution. The class registers of daily attendance were kept in a very slovenly and imperfect manner. As no register of the admission of the boys into the school had ever been kept, I caused a book to be procured and ruled according to the form F. in the Appendix to the printed Rules, and directed the young man who had charge of the school to prepare a general register of all the boys who were then attending the school.

"It would certainly be considered by the natives a great favour if Government would take the school under its charge,* and establish it on a permanent footing. It is very probable that the number of students would then rapidly increase; but at present the people have no confidence in the stability of the school, and nothing but Government aid will ever inspire it. The laudable efforts made by the local community, both Native and European, in originating the institution, and by their liberal donation and monthly subscriptions contributing funds, by means of which a very valuable and durable school-house has been erected, and the institution maintained during two years with a considerable degree of success; the isolated situation of the district which prevents the inhabitants from availing themselves of the schools established elsewhere, the general poverty of the people throughout the district, and the eager interest evinced, and substantially proved, by the wealthier part of the inhabitants to establish the means of instruction for their children, are reasons sufficient, in my opinion, to entitle this school to the liberal support of Government.

"There are, I believe, about 12 Hindoo and Mussulman schools in the town, averaging about 10 scholars in each; and in the village of Akaleah, at the outskirts of the town, and inhabited principally by Brahmins, there are 40 or 50 youths distributed through the different Pundits' houses, who are instructed in Bengalli and Sanscrit."

BURRISAU PROBATIONAL SCHOOL.—4th YEAR.

Local Committee on the 30th April 1844.

R. J. Loughman, Esq., Civil and Session Judge.
 R. R. Sturt, Esq., Collector.
 T. Young, Esq., Magistrate.
 R. Ince, Esq., Superintendent of Salt Chokies.
 W. J. Ricketts, Esq., ditto - of Abkarry.
 J. Knott, Esq., Deputy Collector.

Establishment.

Mr. S. Bareiro, Head Master.
 Kallycoomar Chuckerbutty, Monitor.
 Serajooddeen, Persian Teacher.

No annual examination of this school was held by the local Committee, but they reported that none of the students were sufficiently advanced to compete for a Junior Scholarship.

The school-house having been destroyed by fire in the month of May 1843, the Government made over to the local Committee a brick building, formerly occupied as a catchery by the Principal Sudder Ameen of Backergunge, the expense of all repairs effected during the Committee's occupation being defrayed from the local funds.

In the month of February 1844, the school was inspected by Mr. Ireland, whose report was extremely unfavourable. He attributed the decline of the school, since the year 1840, principally to the want of a sufficient number of teachers, and to the inefficiency of the Head Master. "The natives," he observed, "have long seen that little or no benefit was to be derived from the school, and have ceased to take much interest in it. The only boys at present attending the school are five resident Christians and 35 Hindoos, connected with the Omlah of the Courts. It is, however, asserted by all, Natives as well as Europeans, that if the school were permanently established by Government, and conducted in a proper manner,

* This has now been done. The school is supported by a monthly grant of 200 rupees from the Education Fund.

manner, with an efficient body of teachers, boys would flock to it from all parts of the district.

"The income of the school, when the houses, which are now undergoing repair, and for which there are sufficient funds in hand, are finished, may be calculated at about 300 rupees per month, as per statement:—

	<i>Co.'s Rs.</i>
Interest of 11,100 rupees in registered bonds, at 12 per cent.	111
Rent of a house, on which 3,194 rupees have lately been expended, let to Mr. Muston, when finished	60
Another house, lately decreed in favour of the school, when repaired, let for about	20
Head Master's bungalow	20
	211
Monthly subscription	126
	<i>Co.'s Rs. 327</i>

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"For the sum of 300 rupees a month, an establishment might be kept up sufficient for the education of 150 boys.

"The members of the Committee are very anxious to have a Government school established at this station, for the instruction of the natives in the English and Vernacular languages, and are willing to make over all the funds of the school to Government for this express purpose. The funds have accumulated from the liberal donations and monthly subscriptions of Civil Servants, who have at various times resided here, and of a few wealthy zemindars. Government might either take immediate possession of all the funds, or leave them to the management of the Committee, with directions for the proceeds to be paid into the local treasury, to the credit of the Education Department, under the heads, Rent, Interest, Monthly Subscriptions."

On the 9th April 1844 the Committee were addressed in the following terms:—

"The Honourable the Deputy Governor has determined to dissolve the connexion that at present exists between the Government and the Burrisaul School, and to withdraw the allowance assigned from the public funds for its support, unless the Committee are prepared to agree to the following arrangements, by which it appears to his Honor, that the means of education which the inhabitants of the district of Backergunge are desirous of possessing, can best be provided.

"It is believed that the Committee are willing to make over to the Government all the funds now in their hands. It is likewise understood that these funds consist of private bonds to the amount of 11,100 rupees, bearing 12 per cent. interest, the rent of three houses estimated to yield 100 rupees a month, and a monthly subscription list amounting to 126 rupees. Now it is obviously out of the question that the Government can either take upon itself the risk and trouble of realizing an income of this nature, or guarantee the permanent existence of a school dependent on such uncertain and fluctuating sources of supply; but if the Committee are able and willing, by the sale of their bonds and household property (except the schoolmaster's bungalow), and by the substitution of donations, once for all, in lieu of the sums now contributed monthly by the subscribers, to pay over to the credit of the Education Department, either in cash or Government 4 per cent. securities, a sum in amount not less than 25,000 rupees, the Deputy Governor will, in addition to the present allowance of 30 rupees a month for books, guarantee an establishment on not less than 250 rupees a month, as per margin, and the appointment of an additional teacher on 20 rupees a month, as soon as the average daily attendance exceeds 120.

Head Master
and Bungalow 1
2d ditto - -
3d ditto - -
Pundit - -
Servants - -

"The Government Junior Scholarship now available for the school in the Dacca College, would, of course, under these circumstances, be continued on its present footing.

"The monthly subscription of Rajah Kalishunker Ghosal, should he be disposed to continue it, might be appropriated to the payment of two or three Junior Scholarships in the Dacca College, to be denominated, 'Ghosal Scholarships,' tenable under the rules in force, and entitling the holders to compete for Senior Scholarships in that college; and any other person willing to pay the sum of 2,400 rupees, either in cash or four per cent. promissory notes, to the credit of the Education Fund, might be entitled to found a permanent Junior Scholarship of eight rupees a month, in his own name, on similar terms.

"The property of the Committee in the schoolmaster's bungalow must also be transferred to the Government, and the repairs of all the school buildings will then be made at the expense of the State."

BANKORAH SCHOOL.—5th YEAR.

This school was inspected by Mr. J. Ireland, in March 1843. He stated, that the European residents at the station took little interest in the school, and that the monthly subscriptions were now insufficient to meet the expenditure. The number of students nominally belonging to the school, was 60, of whom 34 were present when Mr. Ireland was there. The condition and prospects of the school were not considered by the Government to justify a continuance

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of the grant of 20 rupees per month for the purchase of books, and it was accordingly withdrawn, the connexion of the school with the Government being at the same time dissolved. The Committee, however, were informed, that whenever the residents and natives of the district might succeed in raising a sum of money which invested in Government promissory notes, or other equally valid security, would yield a clear annual income of not less than 1,200-rupees per annum, and be willing to make over that sum to the Government for the foundation of a school at the Sudder Station, on a permanent and efficient footing, the Government would grant from the Education Fund an annual allowance equal to twice the amount of the income so obtained, and guarantee the maintenance of an establishment at the rate 300 rupees a month.

 RUSSAPAGLA SCHOOL.

Managing Committee on the 30th April 1844.

Captain W. L. Mackintosh, Superintendent.
 Prince Yaseen Muhammad.
 Prince Gholam Muhammad.

Establishment.

One Teacher of English.
 One - ditto of Arabic and Persian.
 One - ditto of Persian and Hindee.
 One - ditto of Bengallee.

In 1838 the Superintendent of the Mysore Princes, Major J. W. J. Ouseley, was directed to prepare, in communication with the principal members of the family, a scheme for the appropriation of about 600 rupees a month for the education of the children of their relatives and dependents. The Superintendent accordingly proposed to entertain an establishment, at the rate of 490 rupees a month, for the purpose, and this being approved by the Government, the school was opened on the 1st October of that year. The Honourable Court of Directors approved of the grant of 600 rupees a month for the support of this school, but the full amount has never been drawn.

On the 8th September 1840, the Superintendent reported the result of the first examination. Though the school was in its infancy, and the studies of the pupils of an elementary character, the progress made was satisfactory. On the 31st December 1840, the Superintendent submitted a formal report for the first time. There were then 20 students in the school, all of whom learned Persian, 18 English, 17 Bengalli, and 3 Arabic. On the 25th March 1842, another annual report was submitted. The number of boys had increased to 21, all of whom read English and Persian, 17 Bengalli, and 2 Arabic. On the 15th February 1843, the Superintendent furnished the third annual report. There were 24 students, of whom two read English alone; of the remainder, all read Persian, 17 English, and 16 Bengalli. The attendance of the boys was represented to be tolerably regular, and the proficiency they had attained considerable. The members of the Mysore family were said to take a deep interest in the welfare of the school, and to visit it frequently.

There are now 22 boys in the institution, of whom two read Persian alone, and one Bengalli alone. The remainder all read English and Persian, and 13 of them Bengalli. The Superintendent considered the progress made by the pupils in English, Persian, Oordoo and Bengalli to be on the whole satisfactory; but, in order to ensure further proficiency, he recommended that boys under 10 years of age should be restricted to the study of one language, and under 12, to two, the choice of the languages resting with the boys or their parents.

The Government approved of the Superintendent's proposal to limit the studies of the pupils to one or more languages, according to their age, and desired him to draw up a set of rules for regulating the course of study in each department, and for the general management of the institution.

APPENDICES to the REPORT of the COUNCIL of EDUCATION.

Appendix (A.)

LAW EXAMINATION, 1844.

FIRST SERIES.

GENERAL QUESTIONS.

1. What is meant by the Law of Nature? and by the Law of Nations? and how may they be distinguished from each other?
2. What is meant by the Local Law (Lex Loci)? and the Law of Domicile? give any instance in which a conflict may arise between them?
3. State briefly what are the different codes or systems prevailing in the Supreme and Sudder Courts, and under what modifications they prevail.
4. What do you understand by a Court of Equity, as distinguished from a Court of Law,
5. State the order in which parents, children, brothers and sisters and widows succeed according to the English law of inheritance.
6. The same according to the Hindu law.
7. The same according to the Mahomedan law.
8. If a Hindu adopt a son, and afterwards a son is born to him, how will his property be distributed in case he should die intestate?
9. How does the Hindu law of succession decide between the rights of the sister's son and the son of the paternal uncle of the deceased?
10. To what extent can the will of a Moosulman, who leaves the whole of his property to one of several sons, be maintained by the Mahomedan Law?
11. If the parents of a Moosulman are dead, will he succeed to the property of his grandfather jointly with any uncles he may have?
12. What are the sources from which the English Common Law is derived?

SECOND SERIES.

MERCANTILE LAW.

1. What is real property? and what personal property? what legal distinctions can you draw between them?
2. What are simple contracts? and what are specialties or contracts under seal? and wherein do they differ?
3. In what cases will the act of one partner bind all his co-partners in the absence of any express agreement or articles?
4. What kind of interest in the business of a partnership will render a person responsible as a partner to third persons?
5. To what extent are the members of a joint stock company liable to third persons, and how may their liability be restricted?
6. How can a factor or agent deal with goods consigned to him so as to bind his principal to third persons?
7. Give the common form of a bill of exchange, and state when it is negotiable, and what is meant by the "acceptance," "acceptance for honour," "presentment," and "protest" of a bill of exchange.
8. When is the master or captain of a ship entitled to "abandon"?
9. How many part-owners of a ship may there be? and how are they to be distinguished from partners in general?
10. What warranties are implied with reference to the ship and the prosecution of a voyage in every policy of insurance?
11. What is the right of lien? and the right of stoppage in transitu? and how may the latter be affected by the indorsement of bills of lading?
12. What is the meaning of general average and particular average?
13. What is bankruptcy? and what is insolvency? can you distinguish between them?
14. Mention any one doubtful question of Commercial Law that has been mentioned in this course of Lectures, and state the arguments on both sides, with your opinion in conclusion.

Note.—It may be as well to mention that several of these questions had no reference to the course of Lectures, and were intended to test the general knowledge and ability of the students.

Appendix N.

ANSWERS BY ISSERCHUNDER MITTER.

HINDOO COLLEGE.

FIRST SERIES.

1. THE will of the Supreme Deity, as evinced in his creation, is the *Law of Nature*. It is a law in contradistinction to the positive laws of a community, and to the revealed law; the former is a rule prescribed by the Supreme Power in a State, commanding what is right and prohibiting what is wrong, and enacted to supply the exigencies and wants of the community; the latter is a law whereby the will of God is expressed and made manifest; but the Law of Nature is to be gathered from the creation itself, from the observance of things and the ends for which they were created. The Law of Nature is to be found even in the most barbarous countries which have not attained to that degree of civilization which is necessary to the formation of positive laws whereby conveniences may be increased and injustice avoided. The most rude barbarian knows that an offence of murder, or the killing of a fellow brother, is a *malum in se*, a violation of the Law of Nature. The *Laws of Nations* are those laws which, besides the positive laws of community, regulate their conduct in their intercourse with each other. They are different from the Law of Nature in this respect: that the Law of Nature is equally binding on and directory of the conduct of every man as considered as a part of the universe, whereas the Law of Nations is made by the policy of nations to secure each others advantage. Thus the law of two nations forbidding the exportation of cotton, or any other commodity, from one of them to the other, is an international law between them; but it is not a law of nature, because it is only a matter of policy, and does not constitute a *malum in se* for its violation, for there is no reason why a man should, against his will, be forbidden to take something of his own to another country, except as a *subordinate* policy for some convenience or otherwise.

2. The *Lex Loci*, or the Local Law, is the law prevailing in certain communities in a general sense, or, more particularly, that which prevails in certain districts of the community or nation. In England, the *Lex Loci* may be defined to be those laws which, besides the general law, prevail in certain counties and districts, as the custom of gavelkind in Kent, by which, in opposition to the general doctrine of primogeniture, all the sons are equally entitled to inherit the property; such is also the custom of Borough English, which ordains that the youngest son only shall succeed to the property. The Local Law, in a general sense, may be said to be the law of a country which a foreigner residing in that country adopts to himself to, and the Law of Domicile is the law of his native country. If there be any *contract* for the purpose between the two nations, then the laws of the native country may bind on the person when residing even in another country; but if there be any contract or not between the two countries, he must be bound by the *Lex Loci*. *Conflicts* generally arise in these matters where no such contract between the nations exists; for instance, where a native of England resides in a foreign country, and hires slaves to do his work, then, as the slavery is abolished in England, she may resent this offence in one of her subjects, but the person being under the *Lex Loci* of the foreign kingdom, claims its protection, whereby she may not allow the native State to inflict penalties on the person, which leads to conflicts and contentions between the States.

3. In the *Supreme Court of Judicature* here, the English law generally prevails as regarding the residents and Englishmen, and is to decide in all those cases which are subject, in England, to the peculiar jurisdiction of several courts—as the Courts of King's Bench and Common Pleas, the Court of Admiralty, and the Courts of Equity. The English law also prevails, as regarding the Hindus, in matters of public and private wrongs; but as regarding matters of inheritances, it has been ordained by the 21 Geo. 3, and Regulation 4, 1793, that the natives of this country—the Hindus and Mahomedans—shall have their laws in force. But in the *Sudder Court*, the Regulations and Acts of the Government, under certain restrictions, are in peculiar force. An Act when passed by Government shall be valid, if it does not infringe on the King's prerogative, on the constitution of the Company, or certain Acts of Parliament which may be in force in this country. There being few English gentlemen in the Mofussil, and those (even before the enactment of the Black Act here) being tried in the Supreme Court, the Courts of the Mofussil and the *Sudder Dewanny Adawlut* are not so much engaged in the administration of English law as of the Regulations of Government and the laws of the natives which still are in force. By this it is not meant that the Regulation law does not prevail in some degree in the Supreme Court, or that the English law does not influence the rights of Englishmen in the Mofussil, but that the English and Hindu laws or codes prevail chiefly in the Supreme Court, and the Regulations and Acts of Government, as well as the Hindu or native codes, are principally in force in the *Sudder Dewanny Court* and the Courts of the Mofussil.

4. A Court of Equity is different from a Court of Law in this respect, that in the latter, actions are decided according to the law, the "rule of prescribed conduct;" whereas in the former, cases are decided in which "the law, by reason of its universality, cannot reach;" for equity is defined by Grotius to be the connexion of that wherein the law, by reason of its universality, is deficient. Equity, in its common signification, means right or lawfulness; but, in its technical sense, it means an interpretation of a deficient law, by taking the reason and spirit of it: that is the cause which moved the legislator to enact it. Thus a law ordains that any one who is left in the wreck of a ship, is a lawful claimant of the goods therein saved: it happened that at certain wreck a sick man was left in the ship which, fortunately, was not lost, and he claimed the property so saved by his right at law—the question is, will such a person get the property? Now it is evident that the sick man was *compelled* to lie in the vessel, and the main object of that law was to encourage any person who should be able to save any property therein; and the sick man, consequently, cannot lay any claim to the property. It is true, that strict justice is of a very commendable nature; but to practise it to extreme lengths shall be subversive of all law; and, on the other hand, it would be as bad if each decision were left entirely to the breast of the Judge, and there were no fixed criterion

criterion of judging wrong and right. To remedy this evil, equity has to decide in those cases where the law, "by reason of its universality, deficient."

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5. In the English law of inheritance, as regarding property *real*, the right of primogeniture is allowed on the principle of the feudal law, by which the feuds were not allowed to be divided, both on account of the military services which were required of freeholders, and on account that, if the estate were allowed to be divided, it would soon become poor, and ultimately, in course of time, fail. Wherefore, in England, a rule or canon of inheritance is, that the eldest son should succeed to the estate: hence, if there be any number of children, brothers or sisters, the eldest son alone would succeed. There is also another canon, that the estate of a man be inherited lineally, by his descendants; but not his ascendants or ancestors, on this supposition, that the estate, in coming to the person, must have come to the possession of the father, therefore parents were not allowed to inherit. When the inheritance lineally ceases, it goes to the collateral kinsmen, who are descended from the same stock of ancestors. The canon on this head is this, that the kinsman who inherits should be of the blood of the first purchaser; and to enlarge this principle a little more (in the feudal law) a *feudum novum* is held *ut antiquum*; that is, although a land be newly purchased, yet it may be held as ancestral; and, therefore, if a man purchases land, although it can descend to his descendants, being of his blood; and although it cannot descend to his brother, he being not of his blood, yet by the principle added, it can descend to his brother; but in case of ancestral property, his brother, being of the blood of his father or grandfather, who have been the purchasers, has every right to succeed; therefore, the maxim is, that when the inheritance, in the lineal descending line ceases, a brother shall succeed to the estate; or if there be no brother, the sisters shall succeed equally, the right of primogeniture prevailing in the cases of males only.

6. According to the Hindu law, the son or sons succeed first and equally; in their default, the son's sons; in their default, the son's grandson. In default of him, the succession ceases in the male descending line, and the widow succeeds to the property, although she has not a proprietary right in the property, for she cannot alienate it either by sale, gift or contract, using as much as is *necessary* both to her and to the performing of obsequies to her husband. In her default, the property goes to the daughter; the unmarried daughter has the first claim, then the daughter who has or is likely to have male issue; but not the widowed or barren daughter, or the daughter who is the mother of a daughter, according to the Bengal school; but according to the Benares school, the unmarried daughter is the first, the married indigent daughter, and then the married wealthy daughter. And according to the Mithila school, the unmarried daughter is the first, the married daughter the next, making no distinction between indigent or wealthy, barren widow or having a male issue. In default of the daughter, the daughter's sons inherit; and if there be several daughter's sons, they take *per capita*. In default of these, it goes to the ascending line; the father inherits, and in his default the mother, then the brother, then his sons and grandsons, and then the sister's son. The sister does not inherit at all. According to the Mithila school, the daughter's son and father do not inherit, but it goes to the mother; and according to the Benares school, the daughter's sons inherit; but the father inherits after the mother.

7. According to the Mahomedan law, the widow is a legal sharer, taking an eighth when there is a child or son's child, and a fourth when there is none; when there is a son, the father is a legal sharer, and he takes a sixth, and the mother also a sixth; but if there be no child or son's child, or two or more brothers and sisters, when these are not in existence, the mother takes a third, and the sons and daughters are residuaries, a male child taking twice the share of a female; but if there be no son, the daughter takes a half; or if there be two or more, all of them share equally between them a two-third of the property. Sisters stand excluded by a son or son's son, a father and a true grandfather; but if there be a daughter, or son's daughter, they are not excluded, although they do not get any legal share; they then become residuaries with a male in the same degree, the proportion of shares being as two to one; but if there be no daughter, or son's daughter, a half is a legal share of one, and two-thirds of two or more. If there be a daughter or son's daughter, as I have mentioned, or supposing there is no daughter or son's daughter, but there is a brother, together with a sister, the brothers and sisters become residuaries, the portion of the brother being double that of the sisters; half-sisters by the father stand in the place of sisters when there are none; or if there be a sister of the whole blood, they take a sixth; but if there be two or more, they get nothing. They stand *totally* excluded by the child or son's child, or father or true grandfather; the half-sisters and brothers by the same mother take equally, in opposition to the double share of a male.

8. If a Hindu adopts a son, and a legitimate son is afterwards born to him, the adopted son takes a third, according to some authorities, and a fourth according to others; and if there be two or more legitimate sons, he takes in the same proportions; thus, if there be an adopted son and two legitimate sons, the property is divided into five parts, according to the first maxim, and the adopted son gets one, and the legitimate ones two each. According to the other maxim, the property is divided into seven parts, of which the adopted son takes one, and the legitimate ones three each.

9. In order to distinguish the rights of a sister's son and the son of a paternal uncle, it would best be exhibited by giving their rights of succession in order. The right of the sister's son would be found to be prior to that of the son of the paternal uncle. In default of the sister's son, the brother's daughter's son succeeds, then the paternal grandfather, then the paternal grandmother, then the paternal uncle, then his son and grandsons.

Bengal School

10. A will, by the Mahomedan law, can be executed by a person of sound health and disposition; but the legacy cannot exceed one-third of the property, and is not valid when made to an heir, except at the consent of the other heirs; therefore a legacy made to the son of the whole property is not valid, unless with the consent of the other heirs; and if they do not agree to it, he can only claim lawfully his part of the share.

11. The right of representation is not allowed in the Mahomedan law as in the English and Hindu

Appendix N.

Hindu Laws, where a father may be represented by his son. As in the right of collateral succession in England, when there is no brother of the deceased, the brother of his father, therefore, does not succeed if there be a son of the brother, which son represents his father to all intents and purposes. But in the Mahomedan law it is not so—a son cannot represent his father; therefore, according to it, when his father is dead, he cannot claim the property of his grandfather (which he can only do by right of representative), when there is a paternal uncle, the son of his grandfather to inherit the property.

12. The English law is derived from many sources. The *common law* of England is comprised of long-established usages, which have been practised and acted under "time out of mind, or time whereof the memory of man runneth not to the contrary." In the most ancient times, there were many systems of law prevailing in different districts. Alfred had the ability to collect many of them, and to have them observed by the whole community. His book was styled the Dome-book, or *liber judicialis*, which, unfortunately for posterity, has perished. The invasion of the Danes and Saxons had introduced laws different from the law of the land; and, in the eleventh century there prevailed in England three different system of laws; viz., the Mercen lege, the West Saxon lege and the Dane lege. Out of these, it is said, Edgar and Edward the Confessor compiled their systems of laws which they ordained to be observed by the community; but it is more probable that those systems were collected from the *liber judicialis* of Alfred. However that be, the common law is of good authenticity, and it derives its chief force and support from being of immemorial usage, and being obeyed by generation after generation. As a law is enacted for the good of the community, it is better that that law should have the voice of all its members. The common law being placed on the love and obedience of the community, and having stood so long in their estimation, it cannot but be said that the law has great and intrinsic value. It remains only to observe the sources of the canon and civil laws which prevail in some courts. The *canon law* is derived from the writings of Holy Fathers and Saints, from the edicts of the Councils of Bishops, and the decretal orders of the Popes. The *civil law* is the municipal law of the Romans comprised in the Institutes, the Pandects and Novels of Justinian. These are not followed in England for any obedience or allegiance which England has for Rome or the Emperors, but are only followed as a matter of choice, and because the custom of ages has rendered these laws a part of the common law. I shall conclude by observing that the *statute law* of England consists of the Acts made by the King, with the aid of Parliament, and are founded upon the Supreme Legislative authority of the Sovereign, and the two Houses of Parliament.

SECOND SERIES.

1. *Real property* is that kind of property which is immoveable and lasting; it is defined to be "that which has an *immobility* as to place, and *duration* as to length of time," as land, which is a real property or thing; for it cannot be taken out from the earth, or transferred to another place, and shall last almost as long as the earth shall exist. It is not absolutely lasting, but has a sufficient degree of stability to induce one to say that it is almost unperishable. Real property is divided into three kinds; viz., lands, tenements, and hereditaments, which some suppose to be of the same nature; but they have at least some shades of difference, as an heir-loom, which is inherited, together with the house, is a hereditament. Personal property is that which is of a moveable and perishable nature; that is, it follows the person of the possessor wherever he goes, and can last no longer than a short and limited length of time; thus the apparel, the furniture, the money of a man can go along with his person, and are also of a perishable nature. Personal property is divided into two kinds; viz., absolute and qualified. Absolute property is that to which a man can have a total right to the possession of, and qualified property is that of which a man can have a temporary possession. Goods, furniture, trees, jewels, monies, &c. are personal *absolute* property, as a man has a total and paramount property in them above all others; and as no one can lay any claim to them when he got them by means and enterprizes of his own. But animals, *feræ nature*, or of a ferocious nature, when reclaimed and tamed by a man, to remain in his hold, are personal qualified properties, for they are so long his, as long as he can keep them within his subjection; but when they have once got possession of their former liberty, and wandered away to their native forests, they are as much his property as of any other, then they are no longer the subjects of property or "dominion." There is another distinction in personal property; viz., a property in possession and a property in action. A property in possession is that in which a man has not only the title, but also the possession; and a property in action is that of which a man has not the possession, but a mere right or title to, and which is recoverable by a suit at law; and the thing so recovered is called a chose in action. There is another kind of property which is neither absolutely real nor personal. Of the quality of the one it has an *immobility* as to place; and of the other, it has a quality of lasting not long, such are leases on lands which remain for a short or any definite period of time; but the land is immoveable. One legal distinction which I can draw between real and personal property is this, that the one is inheritable, in the English law, by right of primogeniture; and the other equally, or as regulated by will.

2. Simple contracts are those which are done either by word of mouth, or by mere writing, unsealed; and contracts under seal are sealed, and duly signed by the parties, with the evidence of witnesses. A simple contract may only be valid if the subject of the contract be demanded within six years after the formation of the contract; whereas a deed under seal may be valid to any reasonable length of time. In contracts, simple, anything may be altered or superadded; but in special contracts, no alteration or addition can be made without endangering its validity. A contract simple may be revoked, or its obligations rescinded, by the consent of the parties, verbally; but a contract under seal can never be revoked without the assistance of another deed to the purpose. In contract, simple, the *consideration* for which the contract is made, is the evidence or proof of its being made; whereas in contracts special, the deed itself is a sufficient proof of its existence. In contracts special, the deed itself is a sufficient warranty of its validity, and its being executed; whereas, in simple contracts, if a reasonable *earnest* or otherwise be not made to bind the bargain, one may not be bound by it unless immediately performed, or unless the contract be in writing, though

though not under seal. In these distinctions does a simple contract differ from a special contract, or contract under seal.

3. The acts of a partner in transacting business related to the business of the partnership or firm, are binding (even when made without the consent of his co-partners) on the other members of the firm. When a partner pawns some articles to a man, or takes a loan pertaining to some business of the firm; his co-partners are liable to recover that pledge and repay this loan. When a partner guarantees some one in a contract or otherwise, his co-partners are liable for that security. If a partner indorses, accepts or draws a bill, his partners are responsible for that. In fact, in the execution of any business which is similar to that carried on by the firm, a partner will bind his co-partners thereunto. But if, in the execution of any such business, the trader knows that he does not act on behalf of the partnership, and still makes any contract with him, then, if it be proved that he did not act *bonâ fide*, he cannot bind the co-partners on account of the partner. For instance, a firm entered into an agreement with the partner of another firm, and, in order to guarantee themselves against any danger, insisted on the partner to act as if in behalf of his partnership; on the failure of the partner, it was decided that the contractors cannot recover their sum from the co-partners, as they knew that he acted for himself, therefore a partner cannot bind his co-partners in any transaction of his own, if the trader *knows* it to be such. Also, he cannot bind his co-partner by a bond or deed; therefore, if a partner executes a deed, the other partners are not bound by it; but if it is done in their *presence*, and with their seeming *assent*, it can bind them; but there are some differences of opinion on this head.

4. A participation in profits and losses for an undertaking constitutes a partnership, therefore any *specific interest* in the *profits* will make a person responsible to a third party as a partner. Whoever has a *share* in the profits must have a share in the losses, and therefore, although a man who gets some remuneration for his labour in *proportion* to the profits may not be deemed a partner (by a third party) as regarding responsibility for losses, yet a person in the same station, who takes a specific interest in a *part* of the profits, will be deemed as such, and liable for any losses which may be suffered by the partnership.

5. The liability of the members of a joint stock company extends (as regarding the claims of third persons) to their private properties; but this liability of the members, to answer the claims of creditors and others by the last farthing they have in the world, may be restricted by charters from the Queen or Government, who can grant them several privileges, one of which is this, that they will be amenable or responsible only to a certain extent, proportionate to the amount of their shares in the joint stock, whereas in partnerships, any partner is bound to make good a debt to the utmost of his power and wealth, though any other member or partner who had not means sufficient, paid the debt to an amount even below the proportion of his shares, and the profits he had accrued or gained.

6. A factor or agent who is entrusted with goods to sell them for his principal, can lawfully deal with them according to the injunctions and commands of his principal, so as to bind him by the contract. In the fulfilment of *acts ordered* to be done by the principal, and in doing *acts under general commands*, the agent binds his principal by such acts. To exemplify the former, take for instance a driver of a coach, or agent of his master to drive the coach, if he drove over the body of a man, the master is liable for this injury; so in the case of factors, when the principal commands him to do any act, which he does either carefully or negligently, he is bound by such act. To exemplify the latter; if a master was in the habit to command his servant to bring goods on credit, and he makes away with the property, the master is liable for this to the merchant who supplied him with those articles, and knew that they were usually taken by the servant, in order to serve the purposes of the master; and the same rule holds among factors. But by this it is not to be thought that, in the performance of acts ordered by the principal, the agent may or may not use diligence in so doing, that is not the case; the agent is required, on his part, to obey his principal in every intent and purpose, and he is required, as much as he can, to fulfil those duties which are imposed by his principal, and to go along with his intentions and designs to the best of his power. But when the agent acts contrary to the injunctions of his principal, or contrary to usage, the principal is not bound by those acts: he cannot indorse a bill in the name of his master, if he is not ordered to do so—he cannot deliver goods on credit contrary to usage; for if he does so, the master is, *not* liable, or bound by the contract, and he may redeem the goods by an action in trover. With these restrictions, an agent can do acts whereby he may bind his principal, and make him amenable to third persons—and can execute those transactions with such freedom, that it appears he were the principal himself.

7. A bill of exchange contains an order from one person to another to pay on his account a sum of money to a third person. The common form of it is this: Pay to A. B. or order the sum of — rupees (for value received), and place the same in my name or account—with the name of the person who is to pay, called the *drawee*, on the top, and the signature of the person who draws the bill, called the *drawer*, placed below. If the person who is directed to receive payment does not receive it himself, but directs another to receive it, then he should write his name on the back of it; which is called an indorsement, and which is *blank* or *full*, according as the name of the indorser is only written on the back of it without any other circumstance being mentioned, or if the name of the person who receives the money for the indorser is particularised. It is negotiable by indorsement, for one of the indorsers may indorse it again to another, and he again to another, so that it can be transmitted through several hands before it can come to the drawee; and thus, instead of large quantities of money being transferred from one to another, this paper, which represents money, may be transmitted more conveniently. The "acceptor" is the drawer, so called, when he accepts the bill, presented by the payee or indorsee. "Acceptance for honour," is the accepting of the bill by a person different from the drawee—when the drawee does *not* come forward, such an "acceptor for honour" may have his remedy against the drawee. The "presentment," is the presenting of the bill, by the indorsee or payee, for "acceptance," at a certain time and certain place, or if the bill is accepted but not paid (allowing the days of "grace"), the "presentment" for payment at the proper time and place—"protest" is made by the indorsee or payee, when the drawee does not accept the bill, or if accepted, does not pay the bill after allowance being made

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made for the days of grace, which are different in number in different countries. This "protest" should be made before a public notary, or if there be none, before a respectable inhabitant of the place. The payee is always entitled to payment; for if the drawee does not pay this money, he can have it from the drawer, or if the indorsee, he can go to the payer, if the payer had made the indorsement, or to the indorsers who have been the indorsee to some other indorsers.

8. The master of a ship is allowed to abandon the vessel in case only when all his endeavours to save the vessel hath failed. Great liability and trust is laid on the master, who is enjoined to try all possible means for the preservation of the ship and cargo from destruction.

9. A ship is divided into 64 shares, and every part-owner cannot take less than two; wherefore there can be 32 part-owners at the utmost. Part-owners are the joint tenants of articles of their merchandise, whereas partners are tenants in *common*. In the former certain shares are joined together, to which each has his own *part* of the right; whereas, in the latter, a property stands, in which every one has an equal interest. In the former, any one may dispose of his share without the consent of the rest; but in the latter, he cannot do so without the assent of the others. In the one case, the liability of a single person does not reach any other; in the other, all are equally liable for any damage or loss.

10. The implied warranties in a policy of insurance, though not expressed in it, are (regarding ships), that the vessels be exactly in the state mentioned in the policy under a certain date; for if it be not such, the insurers cannot be bound to pay the money stipulated to be paid if the ship be lost. Or if the ship's state be not known, not being in port, they may take it as "lost or not lost." As regarding the course of the voyage, the implied warranties are, that the ship should proceed directly to its destination, that the master should not provoke hostilities with any nation, and that he should keep aloof as much as possible from the attacks of enemies.

11. The right of "lien," is the right to keep goods (either pawned for debt or sold, but the price not paid) in possession, till the debt is paid or the price given. The right of "stoppage in transitu," is the right whereby a merchant, who had consigned property to another, and who conceives that the consignee may be insolvent, can stop the goods while they are proceeding on the sea, and can transfer it to another; but when once the goods are delivered, he cannot transfer them to another. This transfer is made by an indorsement of the bill of lading in which the goods are enumerated and the contract made (as is the method in *general* ships chiefly), and which being directed to the consignee, is indorsed and directed to another person, to whom the proprietor or merchant wishes the goods to be given.

12. When ships are in great hazard in a tempest are liable to be drowned, the shipmaster throws over some goods to lighten the vessel, which is called "jettison"; as this loss (it may be of one person) is made for the saving of others, it is made good by the contributions of the other merchants, whose goods were thus saved at the expense of another. This contribution is called "general average," and particular average is the loss accrued by one or two persons, whose goods are washed away, for instance, by a wave. This is meant by "particular average," wrongly so called.

13. Bankruptcy is the state of a bankrupt. He must be a trader, and a *regular* trader, otherwise he cannot become a bankrupt. In England, the acts of a bankruptcy are, the "being out of the kingdom;" concealing oneself within his own house; lying in prison 21 days, without demanding bail, on an arrest for debt; not paying a debt of 100 *l.* after the judgment of a court for his paying; confessing oneself as not able to pay his debts. These are acts of bankruptcy, all of which tend more or less to the defrauding of debtors. On any of these acts being made, a creditor, whose due is 100 *l.* if one, 150 *l.* if two creditors, and 200 *l.* if more, should petition the Chancellor and deliver their affidavit; and the Chancellor should issue a commission of some gentlemen, who will seize the person and papers of the debtors, examine him (the debtor being obliged to make the fullest discovery), and then appoint assignees, who are to be elected by the creditor (not under 10 *l.*), and to whom the whole property should be delivered, or who shall seize it for the creditors; and when all the property has been reduced to money, a dividend should be made after this; if the debtor has conducted himself fairly and *bonâ fide*, a certificate signed by the creditors (not under 20 *l.*), the Commissioners and the Chancellor to be given to him, and an allowance at a certain rate, and he shall become a man free from all debts, with liberty to trade again. Bankruptcy is available by merchants and traders only, whereas insolvency can be claimed by all sorts of men, and where the privileges granted are not so ample and liberal. In India, the part of the Chancellor is performed by the Judges of the Supreme Court, under the Indian Insolvent Act.

14. One doubtful question as regarding commercial law has arisen in regard to sales. Suppose A. buys a cow from B. at a certain sum, and B. requires that the cow may be kept in his field, and gives also an earnest of 5 rupees to bind the bargain; A. keeps it; but in a certain time the cow dies, and he requires B. to remove his carcass; B. does not agree to this; wherewith A. sells the carcass at a certain price, and sues B. in some court of justice for the remainder. A. affirms that as B. has given an earnest, he thereby takes the cow almost into his possession; but B. affirms that he had not received it, and that if so he had a right to the carcass; for if the cow was his own, the carcass was his too. If there be any doubt as to the earnest, it must be proved. My opinion and conclusion is this, that an earnest was given, he thereby had a right to the cow, and that therefore he should pay A. the money, deducting the *reasonable* price of the carcass, which may be fixed as such by the Court. The Court may give this decision (inflicting any fines, if they choose, on the vendor for selling the carcass, which was not his own) in favour of the plaintiff A. I conclude it upon this principle, that when a bargain is made the right of the things is immediately vested in the buyer and the right to the money in the vendor—and the bargain is highly binding if an earnest on the one part or the other was made. The Court must, however, examine if the vendor had not used any fraud in the matter, as contributing to the death of the cow.

Appendix (B.)

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SCHOLARSHIP EXAMINATION QUESTIONS.

SENIOR SCHOLARSHIPS 1843.

LITERATURE.

He thought also, there was found in the mind of man an affection naturally bred and fortified, and furthered by discourse and doctrine, which did pervert the true proceeding towards active and operative knowledge.

This was a false estimation, that it should be as a diminution to the mind of man to be much conversant in experiences and particulars, subject to sense, and bound in matter, and which are laborious to search, ignoble to meditate, harsh to deliver, illiberal to practise, infinite as is supposed in number, and no ways accommodated to the glory of arts.

This opinion or state of mind received much credit and strength by the school of Plato, who, thinking that particulars rather revived the notions, or excited the faculties of the mind, than merely informed; and having mingled his philosophy with superstition, which never favoureth the sense, extolled too much the understanding of man in the inward light thereof; and again Aristotle's school, which giveth the due to the sense in assertion, denieth it in practice much more than that of Plato.

For we see the schoolmen, Aristotle's successors, which were utterly ignorant of history, rested only upon agitation of wit; whereas Plato giveth good example of inquiry by induction and view of particulars; though in such a wandering manner as if of no force or fruit. So that he saw well that the supposition of the sufficiency of man's mind hath lost the means thereof.

1. What is meant by, "That it should be as a diminution to the mind of man," &c.?
2. State, in your own words, the doctrine of Plato, which is here alluded to.
3. What does the author mean by saying, "That superstition never favoureth the sense"?
4. State, in your own words, what (according to the author) is "the difference between the school of Plato and Aristotle in assertion, and what is the difference in practice."
5. In what sense are the schoolmen here said to have been "utterly ignorant of history"?
6. What is meant by their resting only upon agitation of wit?
7. What is the meaning of the last sentence?
8. What is the scope of the whole passage?

Macbeth.—Two truths are told
As happy prologues to the swelling act
Of the imperial theme—
This supernatural soliciting
Cannot be ill; cannot be good.—If ill,
Why hath it given me earnest of success,
Commencing in a truth? I am Thane of Cawdor;
If good, why do I yield to that suggestion
Whose horrid image doth unfix my hair,
And make my seated heart knock at my ribs,
Against the use of nature? Present fears
Are less than horrible imaginings:
My thought, whose murder yet is but fantastical,
Shakes so my single state of man, that function
Is smother'd in surmise; and nothing is
But what is not.

1. "Two truths are told as happy prologues to the swelling act of the imperial theme."
What were the two truths, and what was the imperial theme?
2. "I am Thane of Cawdor."
What does Macbeth intend to prove by this assertion?
3. Explain "whose murder yet is but fantastical."
4. Explain "that function is smother'd in surmise."
5. Explain "and nothing is but what is not."

But sometimes virtue starves while vice is fed,
What then? Is the reward of virtue bread?
That vice may merit, 'tis the price of toil;
The knave deserves it when he tills the soil;
The knave deserves it when he tempts the main,
Where folly fights for kings, or dives for gain.
The good man may be weak, be indolent:
Nor is his claim to plenty, but content;
But grant him riches, your demand is o'er?
No—shall the good want health, the good want power?
Add health and power, and every earthly thing,
Why bounded power? why private? why no king?
Nay, why external for internal given?
Why is not man a god, and earth a heaven?

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Who ask and reason thus will scarce conceive
 God gives enough while he has more to give;
 Immense the power, immense were the demand:
 Says, at what part of nature will they stand?
 What nothing earthly gives, or can destroy,
 The soul's calm sunshine, and the heartfelt joy,
 Is virtue's prize:

Write a paraphrase of this passage from Pope, in prose, substituting for every interrogation a corresponding affirmation, and for every pronoun the noun which it represents.

HISTORICAL QUESTIONS.

1. Give some account of the Gracchi—their descent and character, and the state of parties in Rome at the time they flourished.
2. What was the Mithridatic war, and who were the principal Roman generals engaged?
3. State (1) the origin of the Achæan league, (2) the principles on which it was established, (3) its termination, and (4) the chief characters who figured in it.
4. Give some account, with date, of the battles of the Metaurus, Mycale, Arginusæ, Delium, Chæronea, and Mutina.
5. At what time, and under what Emperors, did the final division of the Roman Empire into East and West take place? and what countries were comprehended in each division?
6. Give the line of policy pursued by Henry VII. in his internal government, and the means by which he carried it into effect.
7. What events led to the English wars with France in the 13th and 14th centuries? How did the English finally lose possession of their conquests?
8. State the rise and progress of the representation of the Commons in England.
9. Mention some events in the lives of Sebaktagin, Nadir Shah, Seraji, Mahomed Toglak, and Holkar.
10. Describe the religious opinions, political design, and revenue system of Akbar.
11. When did the Romans first become acquainted with the Oriental mode of warfare, and in what respects did it principally differ from their own?
12. What are the earliest Historical Records among uncivilized nations? and what are the changes which they usually undergo before we arrive at the period of true history? Illustrate this by instances from the Histories of Greece and Rome, of India, and of Europe.

GEOMETRY.

1. To a given straight line apply a parallelogram, which shall be equal to a given triangle, and have one of its angles equal to a given rectilineal angle.
2. If a straight line be divided into any two parts, the square on the whole is equal to the sum of the squares on the parts with twice the rectangle contained by the parts.
3. The opposite angles of a quadrilateral figure inscribed in a circle are equal to two right angles. Give also the demonstration of the converse.
4. The area of a triangle is equal to half the product of its base multiplied by its altitude.
5. Describe an isosceles triangle having each of the angles at the base double of the vertical angle. Give the construction for inscribing the regular decagon in a circle.

ALGEBRA.

6. Find the square root of $4x^8 - 16x^6 - 16x^4 + 12x^2 + 32x^3 + 24x^5 + 8x + 1$.
7. Divide a number a into two such parts, that the sum of the quotients which it contains, when one part is divided by m and the other by n , may equal b .
8. Required two numbers whose sum is $\frac{1}{2}$ of their product, and the greater is to the less as 3 to 2.
9. Given $\begin{cases} x + y = a \\ x^2 + y^2 = b \end{cases}$ to find x and y .
10. Find such a number, that if we take it seven times from its square, the remainder will be 44.

PLANE TRIGONOMETRY.

11. If AB be 8, AC 7.2, and BC 12 miles, and the angle A $107^\circ 56' 13''$: required the distances DA , DC , and DB .
12. The two sides of a right angled plane triangle, which contain the right angle, are 242.7 and 321.2; required the hypotenuse.
13. At the top of a castle which stood on a hill near the sea-shore, the angle of depression of a ship's hull at anchor was $4^\circ 52'$; at the bottom of the castle the angle of depression was $4^\circ 2'$. Required the horizontal distance of the vessel, and the height of the hill on which the castle stands above the level of the sea, the castle itself being 64 feet high.

NATURAL PHILOSOPHY.

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1. Illustrate the different kind of levers, and calculate the advantages gained by each.
2. State the law for the transmission of force through a rigid body, and deduce it from the principle of two equal and opposite forces balancing upon such a body.
3. Describe the formation and use of the screw.
4. Describe the hydrostatic press, and explain the principle of its action.
5. Describe the air-pump, and some of the principal experiments for which it is employed.
6. The cylinder of an air-pump = one-fifth the contents of the receiver: required to find the exhaustion at the fourth stroke.
7. Explain and illustrate the principle of the compound microscope.
8. Explain the principles on which all telescopes are constructed.
9. State briefly the principles on which the Calendar is constructed, and the nature of the Julian and Gregorian corrections.
10. State Kepler's three planetary laws, and deduce its own proper consequence from each.

JUNIOR SCHOLARSHIPS, 1843.

HISTORY.

1. Give a short sketch of the Danish dynasty in England.
2. Give a brief outline of the events that occurred during the reign of Alfred the Great; the chief enemies with whom he had to contend, and the particular acts by which he improved the administration of justice.
3. Under what circumstances did Spain become a power of the first magnitude in Europe, and what were the character and policy of Ferdinand?
4. Who was the first sovereign of the Tudor dynasty in England, and what was the nature of his pretensions to the throne.
5. Who were the European cotemporaries of Henry the Eighth of England, and for what were they and their reigns remarkable?
6. At what period did the Roman Empire begin to decline, and to what great causes can this be attributed?
7. Give a brief outline of the characters of the twelve Cæsars.
8. What was the nature of the laws enacted by Solon for the administration of justice in Athens; and under what circumstances was he called upon to amend the criminal codes of that state?
9. When was the battle of Marathon fought, and to what results did it lead?
10. What proofs can you give of the early civilization of India?
11. Describe briefly the leading events in the life of Mahmood of Ghuzni.
12. What were the results of the battle of Plassey?
13. What advantages does India derive in regard to commerce, security of property, and the diffusion of knowledge, from its connexion with England?

GEOGRAPHY.

1. What are the chief cities of Russia—its extent, population, religion, and form of government?
2. Give a brief outline of what is known concerning the Japanese Empire.
3. Enumerate the principal rivers of Asia, and the countries through which they flow, specifying their various sources and terminations.
4. Enumerate the capital cities of the kingdoms of Europe, and state the latitude, longitude, population, and most striking characteristics of each.
5. What is understood by the Germanic Confederation, and of what States is it composed?
6. For what peculiarities is the Chinese Empire chiefly remarkable?
7. What islands compose the Oriental Archipelago, and what are their principal products?
8. What are the relative proportions of land and water upon the surface of the globe, and what are the chief geographical divisions of each?
9. What are the causes of the change of seasons and variations of climate?
10. What do you understand by the vernal and autumnal equinoxes, and when do they occur?
11. What are the chief products of Asia?
12. How do you find the angle of position between any two places on the globe?

ARITHMETIC.

- 1st.—Reduce $\frac{3}{4}$ of a pound to the fraction of a penny; state the process and result in vulgar fractions and decimals.
- 2d.—What is the value of $\frac{3}{4}$ of an English ell? State the process and result in vulgar fractions and decimals.
- 3d.—If a penny loaf weigh $6\frac{1}{2}$ oz. when wheat is 5 s. a bushel, what ought it to weigh when it is 8 s. 6 d. per bushel? State the process and result in vulgar and decimal fractions.
- 4th.—Find the value of 37 cwt. 2 qrs. 14 lbs, at 7 l. 10 s. 9 d. per cwt. by process of practice.
- 5th.—Divide 721.17562 decimals by 2.257432 decimals.
- 6th.—Multiply 9 ft. 6 in. by 4 ft. 7 in. by process of duodecimals, and also by that of decimals.
- 7th.—What is the square root of 3 to 6 places of decimals?
- 8th.—What is the cube root of 3214?
- 9th.—What is the 5th root of 2?
- 10th.—What is alligation medial? and what is alligation alternate? State examples of both and work them out.
- 11th.—A hare runs at the rate of 10 miles, and a dog at the rate of 18 miles per hour. The hare, being

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being distant from the dog 40 yards, begins to run; when the hare has ran 40 seconds, the dog begins to pursue. In what time will the dog catch the hare, and how many yards will the dog run?

12th.—What is the radius of a circle which contains a begah, or 160 square yards? State the process.

ENGLISH GRAMMAR.

I. What is a triphthong? How many triphthongs are there? and give examples.

II. Divide the following words into syllables:

Arrogant, coalition, coeval, delicious, dependence, efficacious, freedom, filtration, gardener, guidance, impregnable, judicial, momentary, musician, onion, perversity, reverential, solidity, teachest, transient, unanimity, verisimilitude.

III. Correct the false spelling in the following words:

Succede, sence, degeneracy, useful, limited, loveingly, receed, compleat, disappointment, laudible, imbalm, dispence, celledrated, licenciousness, ancesters, exagarate, merrymment, priviledge, condusive, etheriel, reumatism, peazant, sovereign, inesteemable, perswaded, paroxism, flowry, direliction, cronology, prophane, septre, center.

IV. What are the comparatives and superlatives of bad, fore, in, out, up, ill, and little?

V. Give the past tense and perfect participle of the following verbs:

Bid, drink, forbear, shrink, smite, stride, tread, weave, wring, bereave, cleave, beseech, burst, ring, saw, work.

VI. Rectify the errors in the use of capital letters, and supply the stops in the following passage:

Between Fame and true Honour a Distinction is to be made the former is a loud and noisy Applause the latter a more silent and internal Homage Fame floats on the Breath of the Multitude Honour rests on the Judgment of the Thinking Fame may give Praise while it withholds Esteem true Honour implies Esteem mingled with respect The one regards Particular distinguished Talents the other looks up to the whole character.

VII. Parse the following passages:

If we view ourselves, with all our imperfections and failings, in a just light, we shall rather be surprised at our enjoying so many good things, than discontented, because there are any which we want.

Vice is a monster of so frightful mien;
As, to be hated, needs but to be seen:
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.

VIII. Correct the following sentences:—

By these attainments are the master honoured, and the scholars encouraged.

I cannot yield to such dishonourable conduct, neither at the present moment of difficulty, nor, I trust, under no circumstances whatever.

May thou as well as me, be meek, patient, and forgiving.

I have not, nor shall not consent to a proposal so unjust.

No person could speak stronger on this subject, nor behave nobler, than our young advocate for the cause of toleration.

Not a creature is there that moves, nor a vegetable that grows, but what, when minutely examined, furnished materials of pious adoration.

There was much spoke and wrote on each side of the question; but I have chose to suspend my decision.

IX. Scan the following lines:

See the leaves around us falling,
Dry and wither'd, to the ground;
Thus to thoughtless mortals calling,
In a sad and solemn sound.
Beneath the hedge, or near the stream
A worm is known to stray,
That shows by night a lucid beam,
That disappears by day.

Dear Harp of my country! in darkness I found thee,
The cold chain of silence had hung o'er thee long,
When proudly, my own island Harp! I unbound thee,
And gave all thy cords to light, freedom, and song!

TRANSLATION.

English into Vernacular.

Alexander being asked how he had been able, at so early an age, to conquer such vast regions and establish so great a name, replied, "I used my Enemies so well, that I compelled them to be my Friends, and I treated my friends with such constant regard, that they became unalterably attached to my person." When this great Prince was asked why he paid more honor to his Tutor than to his Father; "My Father," he replied, "brought me from Heaven to Earth; by the aid of my Tutor, I ascend from Earth to Heaven." He was, the same author states, subject to violent anger, and used to warn his favorites of the danger of speaking to Princes when under the influence of passion. "They are as a Sea," he was wont to say, "which is dangerous even in a calm, but dreadful when the tempest rages."

He soon afterwards gave some terrible proofs of the outrageous violence of his own ungovernable passions.

Bengalee into English.

Appendix N.

তামুকর্গদেশে এক অতিভয়ানক বন আছে তাহাতে নানাপ্রকার পশু পক্ষি সর্পাদি থাকে সে অরণ্যের এক দেশে শিশু শপাবুক্ষে শুক ও সারী থাকে কিছু দিন পরে সারীর প্রসবকাল উপস্থিত হইলে শুক নানা স্থানহইতে তুণাদি আনিয়া বাসা নির্মাণ করিল পশ্চাৎ সে বাসাতে সারী দুই ভিম্বু প্রসব করিল পঞ্চদশ দিবসের পয় তিম্বুহইতে দুই শাবক জন্মিল শুক ও সারী আহারাди আনিয়া শাবকেরদিগকে প্রতিপালন করে ইতোমধ্যে সেই বনে কোনরূপে অগ্নি লাগিল ইহাতে সেই অরণ্যের যাবদীয় জন্তু পলাইতে লাগিল ইহাতে শুক ও সারী কিছু উপায় না দেখিয়া অত্যন্ত ভাবিত হইল । তাহার পর অগ্নি নিকটে আইলে তাহার উত্তাপে শুকপক্ষী অন্য বনে উড়িয়া গেল সারী শাবকের মায়াতে সেই বৃক্ষে থাকিল কিন্তু শাবকেরা অল্প উত্তাপ পাইবামাত্র উড়িতে না পারিয়া বৃক্ষতলে পড়িয়া অলেপৎ চলিয়া মূষিকের গর্ত্তে প্রবিষ্ট হইয়া মূষিককে কহিল হে মূষিক আমরা তোমার শরণ লইলাম তুমি আমারদিগকে মারিতে হয় মার কিম্বা রাখিতে হয় রাখ । উন্দুর পক্ষিশাবকের এই কথাতে দয়াবান হইরা কহিল যে তোমাদের বাক্যে আমি বড় সন্তুষ্ট হইলাম তোমরা এইখানে থাক কিছু ভয় নাই ইহাই কহিয়া তুণুলাদি আনিয়া থাইতে দিল । পক্ষিশাবকেরা উন্দুরকর্তৃক প্রতিপালনেতে বর্দ্ধিষ্ণু হইয়া কিছু দিন পরে মূষিকহইতে বিদায় হইয়া কাম বনে প্রস্থান করিল সারী সে অগ্নিতে পুড়িয়া মরিল । অতএব জৈশ্বর যাহাকে রক্ষা করেন তাহার কোনরূপে আপৎ হয় না ইতি ।

Oordoo into English.

انتي ميں ايک خو جي ني ميری پاس آکر کہا اس مسجد ميں تو جا کر بيٹھہ شايد تيرا مطلب اس جگہہ بر آوي اور اپني دل کي مراد پوي فقير فرما ني سي اُسکي وہاں سي اُٹھ کر اُسي مسجد ميں جا رہا ليکن آنکھيں در وازي کي طرف لگت رهي تھيں کہ ديکھي پرنہ غيب سي کيا ظا هر هوتا هي تمام دن جيسي روز دار شام هو ني کا انتظار کھينچتا هي ميں ني يهي وہ روز ويسي هي بي قراري ميں کاٹا باري جس تيس طرح سي شام هوئي اور دن پہاڑ سا چھاتي پر سي ٹلا ايکبارگي وهي خوا جہ سرا جن ني اس پري کي مکان کا پتا ديا تھا مسجد ميں آيا بعد فراغت نماز مغرب کي ميری پاس آکر اُس شفيق ني کہ سب راز و نياز کا محرم تھا نہایت تسلي ديکر ہاتھ پکولنا اور اپني ساتھ لي چلا رفتہ رفتہ ايک با غيبي ميں مجھي بٹھا کر کہا يہاں رھو جب تک تمھاري آرزو بر آوي اور آب رخصت هو کر شايد ميری حقيقت حضور ميں کھني گيا ميں اُس باغ کي پھولن کي بہار اور چاندني کا عالم اور حوض نہرون ميں فواري ساون بہادرن کي اچھلني کا تماشا ديکھہ رھا

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No. 1.

لجنيۃ ام غادة رنح السجف
لو حشية لا ما لو حشية شنف

(20. APP.)

4 D

Appendix N.

نفور عرتها نفرة فتجاذبت
مواقفها والحلي والخصر والرديف
وخيل منها مرطها فكأنما
تثني لنا خوط ولا حظنا خشف
زيادة شيب وهي نقص زياد تي
وقوة عشق وهي قوتي ضعف
هراقت دمي من بي من الوجد ما بها
من الوجد بي والشوق لي ولها حلف
ومن كلما جردتها من ثيا بها
كساها ثيا با غير الشعر الوحف
وقا بلني رمانتا غصن بانة
يميل به بدر ويمسكه حقف
أكيدا لنا يا بينا واصلت وصلنا
فلا دارنا تدنو ولا عيشنا يصفو

No. 2.

ولما اتصل بشاه رخ هذا الخبر عيس في بسر و تضرور مجر واز در واز با رو كشر و اكفهر و تغير و
جهه و تمعرو استغاث و تعلق و ولول و استرجع و حوثن و تحرق و تنكد و تا وه و انشد * شعر *
لقد هزلت حتى بدا من هزلها * كلاها وحتي سا مها كل مفلس * ثم طيز بطائق مرا سيمه كل مطير
الي اطراف مما لكه بجمع العسكرو مرشاه ملكث ان يسير غير مر تكب ويستد يم السير و يسابق
بعناقه عناق الطير فيتد اركث ما انفرط من النظام ويطا رد عن ورد المملكة الا غتام الطغام فلا يدع
رائد هم ان يحل و يعا جل مستعجل فد رهم ان يمل فسار شاه ملكث في الحال بعسا كر في المد دكا
لجبال وفي العدد كالرمال ثم اتبعه شاه رخ بسائر الاساور و كوا سرا كا سره و سار لا يلوي علي احد
ولا يسكن في حر كته الي طالع والا رصد فحين وصلوا جيكون و هبروه غطوا وجهه و ستروه فا نسب
ذ لك السيل علي وجه الماء فكان البحر غظي بالنعمام المتركب و غرق في بحر الحيا

No. 3.

نقل هندي

ايك بنيا ابني بيئي كويبا هني برات لي پر شهر كو جاتا تها راه مين ايك جنگل ملاس مين
كهين دائين بائين اس كا بهائي جهازا پهرني كيا اتفاتا اسي وهان باگ كها كيا اس مين ديري جو
هوئي تو بنيا ابني من مين يهه سمجها كه كسي دين لين والي ني شايد ميري بهائي كويبيها ركا هي
لگا روز نامه كها تي كي بهي ديكهني جب ديكهني ديكهني اسمين كسي كا ديننا پانا نه تههرا تب
گهرا كي جنگل مين دهو نذهني چلا كتنني ايك دور جائي ديكهني تو ايك باگ ليئا هوا هي
اور اُسكي بهائي كا هاز چام آكي پڑا هي يهه ديكهني هي بولا سن تو انوت كي انوت نه تيرا هماري
كها تي مين نام نه روز نامه مين تو ني ميري بهائي كو كس حساب سي مار كها يا وه هون كر كي
گهر كاتب بنيا يهه كهه روتا بيئتا پهر آيا كه هان اس حساب سي كها يا تو تهيكث

No. 4.

عكس نقیض در اصطلاح منطقیین از قد ماور و متاخرین چه چیز است مثال آن بالتفصیل باید
نوشت
تعریف عنادیه و اتفاقیه نزد منطقیان چیست معنی آن هر یک جداگانه باید نوشت

میخرا هم که بسازیم مثلث متساوی الساقین که هر یک از دو زاویه قاعده آن مثلث دو چند زاویه راس آن مثلث باشد

هر دو مثلث که متناسب باشند اضلاع آنها که متناظر اند پس زاویه های هر دو که نظائر اند برابر خواهند بود

شخصی خرید کرد ابرین قصه را به چهار صد درهم و قبض کردند بایع و مشتری ثمن و مبیع را بستره قاله کردند هر دو یعنی بایع و مشتری بستره از آن خرید و فروخت کردند آن مبیع مذکور را قبل ازین که متفرق شوند و لیکن قبض نکردند در بار دوم و متفرق شدند پس درین صورت حکم این مسئله چیست

شخصی اجازه داد سرای را بستره فروخت قبل از انتضای مدت آن و مستاجر شفیع آن بود پس این بیع نافذ خواهد شد یا نه و مستاجر را طلب شفعه میرسد یا نه و بر تقدیر طلب اجازه باقی ماند یا نه

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No. 1.

الا لاری الاحداث حمد اولان ما
فما بطشها جهلا ولا كفها حلما
الی مثل ماكان الفتي مرجع الفتي
يعود كما ابدی و یكری كمار میلی
لک الله من منجوعة بحبیبها
قتیلة شوق غیر ملحقها وصما
احن الی الكاس الذي شربت به
واهوی لمشاها التراب و ماضما
بکیت علیها خيفة فی حیوتها
و ان کلا نا نکل صاحبه قدما
و لو قتل الهمج المخبین کلهم
مضي بلد باق اجدت له صرما
منا فعا ما ضر فی نفع غیرها
تغذیل و ترویل ان تجوع وان نظما
عرفت اللیا لی قیل ما صنعت بنا
فلما دهنتی لم تزد نی بها علما

No. 2.

* نقل هندی *

کسی مکان کی بیچ پانچ سات سپاهی بیٹھی آپس میں ڈینک مارتی تھی۔ کوئی کہتا تھا میں نی چار گھاڑ کھا ئی اور کوئی کہتا تھا پانچ غرض ہر ایک نی اپنی اپنی لڑنی اور زخم کھا نی کا احوال بیان کیا ایک بوڑھا ٹھہول باز اُسکی پاس بیٹھا تھا بولا کہ میں گبرو جوانی میں ہم بھی سیکڑوں لڑا تیان لڑی اور ہم نی بھی ہزاروں زخم کھا ئی ایسی کہ کہیں بدن پر تل دھر نی کی جگہ باقی نہیں رہی ہماری آگی۔ اب کوئی کیا لوبگا اور کیا زخم کھا ئیگا اتنی بات کی سنتی ہی ان میں سی ایک جوان خفا ہو کر بولا بڑی میان کپڑی تو انا رو دیکھیں۔ تم نی کہاں کہاں گھاڑ کھا ئی ہیں وہ ہسکی بولا۔ میان گبرو نہ وہ زمانہ رھا نہ وی دن رھی نہ وہ جوانی رھی نہ وہ تیاری رھی نہ وہ جسم ہی رھا اب کیا دیکھو گی اتنا کہہ چنپت ہوا

No. 3.

میخوا هم که نود و نه را در چنین پنج حصه تقسیم کنیم که حصه اول از نانی نه عدد زائد باشد و از نالی ده عدد کم باشد و از رابع نه عدد زائد و از خامس شانزده عدد کم شخصی خمس مال خود را صرف کرد با ده روپیه زائد از آن پس باقی ماند درین هنگام نصف مال وی با زیاده ۳۸ روپیه پس چه قدر مال او بود

No. 4.

صرف ادغام کردن لام معرفه و جوبا و جوارا در چند حروف است و فک آن در کدام حروف درست است
 ایضا هر گاه واقع شود همزه عارضه در جمع چنین جمع که قبل آن همزه الف باشد و بعد آن یا و نه بود آن همزه کمر مفرد آن جمع مثل آن پس درین صورت حکم آن چیست
 نحو تعریف معنی همزه انکاری ابطالی نزد نحاة چیست و چیزیکه مابعد اوست واقع است یا غیر واقع و مدعی آن چیز صادق است یا کاذب
 ایضا و قتیکه متصل شود بفاصل ضمیر مفعول یا واقع شود آن فاعل بعد الا متوسط در میان صورت تقدیم و تاخیر یا واقع شود بعد معنای الا یا متصل باشد فاعل مر مفعول خورد را باینطور که باشد مفعول ضمیر متصل بفعل پس درین همه صور فاعل از مفعول مؤخر باشد یا مقدم و جوبا یا جو از او دران خلاف کسی هست یا نه

SENIOR DEPARTMENT—(Benares).

FIRST DAY.

॥ १ ॥ निम्नलिखितानां पंक्तीनां देशीयभाषयानुवादः

क्रियतामिति ॥

वासन्ती १ आत्रेयि, अथ तस्मादरण्यात् परित्यज्य निवृत्ते लक्ष्मणे, सीता देव्याः किं वृत्त मिति काचिदस्ति प्रवृत्तिः १ आत्रे १ नहि नहि १ वास १ हा कष्टमरून्धती वशिष्ठाधिष्ठितेषु रघुकुल कदम्बकेषु, जीवन्तीषु प्रवृद्ध राक्षीषु, कथमिदं जातं १ आत्रे १ ऋष्यशृङ्ग १ श्रमे गुरुजनस्तदासीत्, सम्प्रति परिसमाप्तं तद्द्वादश वार्षिकं सत्रं, ऋष्यशृङ्गेण च संपूज्य, विसर्जिता गुरवः १ ततो भगवत्यरून्धती, नाहं वधूविरहिता मयोध्यां गमिष्यामि इत्याह ; तदेव राममातृभिरनुमोदितं ; तदनुरोधाद्भगवता वशिष्ठेनापि प्रतिज्ञातं, यथा वाल्मीकि तपोवने गत्वा, तत्र वत्स्याम इति १ वास १ अथ स राजा किमाचारः सम्प्रति १ आत्रे १ तेन राज्ञा क्रतुरश्वमेधः प्रक्रान्तः १ वास १ का तर्हि यज्ञे, सहधर्मचारिणी १ आत्रे १ हिरण्मयी सीताप्रतिकृतिः १ वास १ हन्त भोः १ वज्रादपि कठोराणि, मृदूनि कुसुमादपि, १ लोकोत्तराणां चेतांसि, को नु विज्ञातुमर्हति १ आत्रे १ विमृष्टश्च वामदेवानुमन्वितो मेध्योऽश्वः, उपकल्पिताश्च यथा शास्त्रं तस्य रक्षितारः, तेषामधिष्ठाता लक्ष्मणात्मजश्चन्द्र केतुरवाप्तदिव्यास्त्रसम्प्र-

दाय ; साधनान्वितोऽनु प्रहितः १ वास १ सस्नेहकौतुकास्त्रं ॥ कुमार-
लक्ष्मणस्यापि पुत्रः, हन्त मातर्जीवामि जीवामि १ आत्रे १ अत्रान्तरे,
ब्राह्मणेन, मृतं पुत्रमारोप्य राजद्वारि, सोरस्ताउनमब्रह्मण्य मुद्घोषितं,
ततो न राजापराधमन्तरेण प्रजायामकाल मृत्युश्चरतीत्यात्मदोषं निरू-
पयति करुणामये रामभद्रे, सहसैवाशरीरिणी वागुदचरत्, शम्बूको
नाम वृषलः पृथिव्यां तपते तपः १ शीर्षच्छेद्यः स ते राम, ते हत्वा
जीवयद्विजे १ इत्युपश्रुत्यैव कृपाणपाणिः, पुष्पकं विमानं मारुत्
सर्वादिशो विदिशश्च शूद्रतापसान्वेषणाय, जगत्पतिश्चरि तु मारुत्भवान् १
वास १ शूद्रः शम्बूको नाम धूमपोऽस्मिन्नेव जन स्थाने ततश्चरतीति,
तदपिनाम रामभद्रः पुनरपीदं वनमलंकुर्यात् १ आत्रे १ भद्रे गम्यतेऽधुना १
वास १ आर्ये, आत्रेयि एवमस्तु १

॥ २ ॥ निम्न लिखितानां पंक्तीनां संस्कृतेनानुवादः

क्रियनामिति ॥

एक गांव में चारों ओर से ऐसी आगलगी, किसीको वस्तु भावका
संभार न रहा १ अपना विराना भूल, सब जहां तहां से भाग खड़े लूये १
उसी सभै गांवके मध्य एक अंधा पड़ा तड़फता था ; पर पथ नहीं पाता
था, जो उस आपदा से निकल रक्षा पावे १ ओ जैसे ही एक लुंझ कि जो
चल नहीं सकता था, अपना जो वंचाने के लिये बाहर जाने को लुंझ हाथ
पावों से सरकता था, तौ भी अपनी रक्षा न देखता था १ इतने में उस
अंधेको देख बोला, सूरदास जी क्या समाचार है हमारा तुम्हारा दोनों ही
का जो जाता है, अब कोई रक्षक नहीं दृष्टि में आता है १ अंधरे ने
कहा, भाई १ तूकौन है कहा, मैं पंग हूं, चल नहीं सकता हूं १ जो तू मेरी
आंख ले और मुझे अपने पावों दे तौ दोनों के प्राण त्राण पाय सकते हैं १
उसके भी मन में आ गइ, कौर पंग को झप अंधे ने अपने कंधे पर धर
लिया, और लुंझ भी ऊपर चढ़ा, बांयां दहिना उंचा नीचा बताके आग
से कुछ टप्पेपर पहुंचाया, और अपने अपने साथी के जो को बचाया १

SECOND DAY.

निम्नलिखितेषु नानाशास्त्रोद्येषु प्रश्नेषु अन्यतम शास्त्रीयाणा मुत्तर
लिख्यतामिति १

धर्मशास्त्र प्रश्नाः ॥

॥ १ ॥ कश्चित् कस्यचिदेकं क्षेत्रमाधाय दुष्टतया तदेवान्य स्यात्पादधौ,
भोगश्च पश्चिमस्यैव प्रचलति, साक्षिलेख्यादिसद्भावस्तु दूयोरेव समानः ;
अथातोतेषु कतिपयेषु दिवसेषु क्षेत्रविषये तयोर्महान् विवाद उदतिष्ठत,

Appendix N.

राज्ञे च तौ विज्ञापयामास तुरथ न्यायानुसारिणा नरपतिना कस्मै तत् प्रतिपाद्यतामिति ।

॥ २ ॥ एक च्छायाप्रविष्टेषु प्रतिभूषु कश्चिद्दृशान्तरं लोकान्तरं वा गतवान् तत् पुत्रो विद्यते धनो तु तस्मादेव सर्व्वमादातु मिच्छति, तत्र राज्ञा कया रीत्यासौदापनीयः, अथासौ तदा ऋणिकात् कियद्ग्रहीतु-मर्हतीति ॥

॥ ३ ॥ पुत्रप्रागभावाभावं विनिश्चित्य कश्चिद्दत्तकं गृहीत वाननन्तरञ्च तञ्च पुत्रान्दुहितर त्रैकामुत्पाद्य दिवंगतः, अत्रेयं पृच्छा कीदृशस्तेषां न्यायप्राप्तौविभाग इति ॥

॥ ४ ॥ असंसृष्टौ पितृसहोदरौ, संसृष्टौ चासहोदरौ विद्येते, तत्रोपरतस्या पुत्रस्य धनं कोऽधिकुर्यादिति ॥

॥ ५ ॥ कस्यचिच्चत्वारः पुत्रा आसन्, तत्र जीवत्येव धनिनि कनिष्ठः पुत्रपत्न्यादि रहितः प्राणैर्विरहितः, अथोपरते पितरि ज्येष्ठोऽपि दुहितृद्वयं मृतमातृकत्रैकं दौहित्रं रक्षित्वा खर्गतः, मध्यमस्य दिवंगतस्य लक्षितव्यभिचाराभार्या वर्तते तृतीयस्य त्वनन्तरं लोकान्तरं प्रस्थितस्य पुत्रद्वयमस्ति, अधुना प्राप्ते विभाग काले कीदृशी तेषामंशकल्पनेति ॥

ज्योतिष प्रश्नाः ।

॥ १ ॥ अनुमीयतां, वाराणसो कलिकातातः २४० वियदर्णव पक्षमितक्रोशान्तरेऽस्ति, तत्रोभयस्थानस्थितयोरन्योन्यदर्शनाभि लाषिणो गन्तुमारभमाणयोरेकः सप्तान्यश्चाष्टौ क्राशांश्चलितुं समर्थः, अत्र पृच्छा, कतिपयै दिवसैः कुत्रवा तयोः परस्परं संगति रिति ॥

॥ २ ॥ कश्चित् एकं हस्तिनं अश्वं चैकं क्रीतवान्, अथ कियता कालेन तुल्येनैवमूल्येन उभौ विक्रीणानस्य तस्य, क्रयकाले निज दत्त मूल्यापेक्षया, चतुर्विंशत्यधिकषट्शतमुद्रात्मिका क्षति बभूव ; तत्र प्रतिशतं हस्तिन्येका मुद्रा, चतुर्विंशत्वाश्वे ; अत्रेयं पृच्छा, प्रत्येकस्य कामूल्यसंख्येति ॥

॥ ३ ॥ कश्चित् समसंख्यकफलपूर्णं पात्रद्वयमादाय हट्टं गत वान् ; प्राथमिक स्तस्यैष कल्प आसीत्, चतुर्भिस्ताम्रखण्डैः एक पात्रगतानां त्रीणि, अन्येषाञ्चपञ्च फलानि विक्रेतव्यानि ; अथा सौ विक्रयसौगम्यार्थं सर्व्वं मिश्रीकृत्य अष्टभिस्ताम्रखण्डै रष्ट फलानि विक्रीणोतेस्म ; परन्तु पूर्वं कल्पानुसारि विक्रयेत्पन्न मपेक्ष्यताम्रखण्डचतुष्टयन्यूनो लाभोवभूव अत्र फलानां कासंख्या इति ॥

॥ ४ ॥ कतिचित् पुरुषा त्रिंशन्मासोपयुक्तं भक्ष्यमुपादाय देशभ्रमणाय निर्गताः, मासचतुष्टयानन्तरं द्विगुणीभूतास्ते, मास त्रयात् परतश्च

वियडेपामवेद ४०० मित्ता जनास्तैर्मिलिताः, भक्ष्यं च पंचदशभिर्मीसे
निःशेषितं, अत्र प्राथमिकानां कासंख्येति ॥

॥ ५ ॥ एकस्य वृत्तसूचोखातस्यार्णवाक्षि २४ हस्त मितोवेधः स्थूलफलं
चास्य हयेन्द्रग्नियह ६३१७ मितं अत्रकः परिधिः कोवा व्यास इति ।

वेदान्त प्रश्न ।

॥ १ ॥ श्रवणमनन निदिध्यासनानां कानि लक्षणानि, कदावा
तेषामनुष्ठानापेक्षा भवतीति ॥

॥ २ ॥ निर्विकल्पकसमाधेः किं लक्षणं; कानि तस्यांगानि, के
वास्यविघ्नाः सम्भवन्ति, कश्च सविकल्पकादस्य भेदः तस्य वा किं
लक्षणमिति ॥

॥ ३ ॥ स्थूलशरीरात्मवादः कस्य, काच तत्र श्रुतिः प्रमाणं, कोऽनुभवः,
कावायुक्तिः कथं वा तन्निराकरणं, किम्वा वेदान्त सिद्धान्त सिद्धमात्मत-
त्वमिति ।

॥ ४ ॥ मिलितैः कतिभिरवयवैः सूक्ष्मशरीरं भवति, केवते,
अवयवाः, कुतस्तेषामुत्पत्तिः, सूक्ष्मशरीरसमष्टिव्यष्ट्युपहिते च चैतन्ये
किमाख्ये भवत इति ॥

॥ ५ ॥ अज्ञानस्य किं लक्षणं, तस्य कतिशक्तयः, कानिच तासां
नामानि, ताश्च किं कुर्वन्ति । किञ्च जगतोनिमित्तं कारणं किं किम्बो-
पादानमिति, अथ वस्तुद्वयं एकं वा वस्तु कारण द्वयात्मकं, वस्तुद्वयंचेत्
किं किं तत्, एकं चेत् कथं सम्भवति दृष्टान्तश्चेत् प्रदर्शयता मिति ॥

सांख्य प्रश्नाः ॥

॥ १ ॥ व्यक्ताव्यक्त साधारणा धर्मीः के, ते च पुरुषे सम्भवन्ति वा,
कैश्च धर्मेर्व्यक्तानामव्यक्ताद्वैरूप्यं । किंच गुणाः कति, किं स्वरूपाश्चेति ॥

॥ २ ॥ पुरुषः कथं कीदृशश्च स्वीक्रियते, तद्बहुत्वोकारेच कायुक्तिः,
कथं च तस्य प्रधानेन सह संघातः खीकर्तव्यः, संघातश्च तयोः कयोरेव,
तस्माच्च किं मुत्पद्यतइति ॥

॥ ३ ॥ बन्धः किंस्वरूपः, कोवातस्य हेतुः; केन वोपायेन तद्
च्छिन्तिः सम्भवति किंच, बन्धस्य खाभाविकत्वखीकारे का हानिः,
खाभाविकत्वंच तत् किंलक्षणकमिति ।

॥ ४ ॥ कति प्रमाणानि सांख्याचार्याभिमतानि, कानि वा तेषां
लक्षणानि, केन वा प्रमाणेन कस्य सिद्धि रिति ॥

॥ ५ ॥ सतामपि पदार्थानामनुपलब्धौ केहेतवः प्रदर्शिताः, कतमेनच
तेषां प्रधानानुपलब्धिः, तदुपलब्धौच कोहेतु रिति ॥

Appendix N.

न्याय प्रश्नाः ॥

॥ १ ॥ ईश्वरे किं प्रमाणं ; तस्य कति गुणाः तेचकेः ; किंच ईश्वरस्य मुखमस्ति नवा, अस्तिचेत्, कथं तदीय गुणगणगणनावसरे नोत्तिखितं ; नास्ति चेन्नित्यं विज्ञानमानन्दं ब्रह्मेत्यादि श्रुतेः कथमुपपत्तिः । अथेश्वरस्य ज्ञानमुखात्मत्ववादिनेवेदान्तिवः केनोपायेन निराक्रियन्तां मिति ॥

॥ २ ॥ मनः सावयवं निरवयवं वा, कथं च तत् सिध्यति । किंच, समकालमेव नृत्य गीतवाद्यादौ प्रवृत्तस्य सिद्धिदर्शनेन युगपन्ना नाज्ञानसम्भवदर्शनात् कथमयौगपद्याज्ज्ञानानां तस्याणुत्वमिहे व्यत इति संगच्छत इति ॥

॥ ३ ॥ कतिविधानि प्रमाणानि, कानिच तेषां नामानि लक्षणानि च । अर्थापत्यनुपलम्भयोः कयारीत्या प्रामाण्यं निरसनीयं, केचतयोः प्रामाण्यमंगीकुर्वन्ति कुत्र च तावन्तभीवमा पद्येता मिति ॥

॥ ४ ॥ शक्तिः किंखरूपा, कुत्र च तज्ज्ञानस्योपयोगिता, केचवा तद्रमहोपायाः । किंच लक्षणा किंलक्षणा, तत्स्वीकारे किं वीजं, कुत्र च सा लक्षितलक्षणेत्यभिधीयत इति ॥

॥ ५ ॥ अनुभूतिः कतिविधा ताश्च काः किंलक्षणाश्चेति ॥

THIRD DAY.

निम्नलिखितानां श्लोकानां संस्कृतेन व्याख्या लिख्यता मलङ्का राश्च तत्रत्या यथासम्भवमुद्गाव्यन्तां ।

प्रश्नानाञ्च तन्निम्नलिखितामुत्तरं द्योयतामिति ॥

क्रान्तकान्तवदनप्रतिचिम्बे, गगनवालसहकारसुगन्धो ।

खादुनि, प्रणदितालिनि, शीते, निर्ववार मधुनोन्द्रियवर्गः ॥ १ ॥

कापिशायनसुगन्धि, विधूर्णन्मुन्मदोधिशयितुं समशेत ।

पुल्लट्टष्टि वदनं, वनिताना मब्जचारु चषकञ्च षडङ्घ्रिः ॥ २ ॥

विम्बितं भृतपरिश्रुति जानन् भाजने जलजमित्यवलायाः ।

प्रातुमक्षि पतति भ्रमरः स्म ; भ्रान्तिभाजि भवति क्ल वि वेकः ॥ ३ ॥

राजर्षिवंशस्य रविप्रसूतेरुपस्थितः पश्यत कीटृशोभ्यं ।

मत्तः सदाचारशुचेः कलङ्कः पयोदवातादिव दर्पणस्य ॥ ४ ॥

पौरेषु सोहं वरूलीभवन्त मपां तरंगेष्विव तैलविन्दुं ।

सोदुं न तत्पूर्वमवर्णमीश आलानिकं स्थाणुमिव द्विपेन्द्रः ॥ ५ ॥

तस्यापनोदाय फलप्रवृत्तावुपस्थितायामपि निर्व्यपेक्षः ।

त्यक्ष्यामि वैदेहसुतां, पुरस्तात् समुद्रनेमिं पितुराज्ञयेव ॥ ६ ॥

दृशापि सालिङ्गितमंगमस्य जमाह नायावगतांगहर्षैः ।

अंगान्तरे-नन्तरमीक्षितेतु निवृत्य सस्मार न पूर्वदृष्टं ॥ ७ ॥
 निरोक्षितञ्चांगमवोक्षितञ्च दृशा पिवन्ती रभसेन तस्य ।
 ममानमामन्दमियं दधाना विवेद भेदं न विदर्भसुभूः ॥ ८ ॥
 कुतः संगृह्यता इमे श्लोका इति ॥
 निर्व्ववार मधुनीन्द्रियवर्ग इत्येन्द्रियवर्गः कः कथं वा तेषां सर्व्वे
 षामेवै कस्मिन् मधुनि निर्व्वृत्तिः सम्भवतीति ॥ २ ॥
 अधिशयितुं समशेतेति । अत्र भ्रमरस्य कथं संशय इति ॥ ३ ॥
 राजर्षिवंशेत्यादिकं श्लोकात्रयं कस्योक्तिः ॥ ४ ॥
 मत्तः सदाचारशुचेः कलंक इति । अत्र कलंकः कोदृशः ॥ ५ ॥
 फलप्रवृत्तावुपस्थितायामपीति । अत्र फलप्रवृत्तिः का ॥ ६ ॥

FOURTH DAY.

यथायस्य परोपकारित्वस्य स्वरूपं, प्रशंसा, साधना न, फलानि च
 संस्कृतमयेन गद्येन वर्ण्यन्ता मिति ॥

Appendix (C.)

HINDOO COLLEGE.

ANSWERS.

AUNUND KISSEN BOSE.

Bacon.

1. THE ancient philosophers, who delighted themselves in the luxuriance of imagination, rejected with disdain the aid of experience which they thought was too humble and mean a guide to follow. They were as yet untutored by the truths of inductive philosophy, and hence they were led to make too poor an estimate of the tedious and irksome process of analysis and generalization.

This is the false estimation that Bacon here alludes to. To be much conversant in experience and particulars was, in the opinion of the ancients, a degradation from the dignity of the human mind, and an occupation which seemed to contract its powers. They feared nothing so much as to be too matter-of-fact minded. They did not deign to examine the limits of their power, they therefore plunged themselves into inquiries which are beyond the reach of the human intellect; their speculations in theology, however sublime and transcendent, were carried too far to betray at once the energy and weakness of man. These reflections they thought were congenial to their nature, and hence derided such exertions as were directed to the discovery of truths which are subject to the sense, little knowing how to rise up "from Nature up to Nature's God." They found it more easy to invent a hypothesis for the explanation of a phenomenon than to search for its real cause; hence they call the search tedious; "ignoble to meditate" in comparison with the Divine speculations above alluded to, "hard to deliver," because on such subjects they could not make a display of their eloquence which they were ardently fond of, their delivery being reduced to a bare rationale of facts; "illiberal practise," because they thought it to be a degrading occupation; "infinite in number," because they knew not how to generalize.

2. The doctrine of Plato here alluded to is that there is nothing new on the earth, and that all knowledge is but remembrance—he supposed that the mind is filled with the image of existing things from the very beginning, and that the senses cannot be accounted as the origin of knowledge, but as instruments, by which our notion of things, which lies dormant becomes revived.

3. Superstition requires the immediate interference of the Deity in all the operations of Nature, and claims the peculiar privilege of explaining every physical, mental and moral phenomenon, by some development of supernatural agency. Her votaries fall into an error just opposite to that of the Atheists; the latter rest on "second causes scattered;" the former deny at once the efficiency of second causes; hence superstition cannot stoop to acknowledge the genuine functions of the senses; it is her interest to condemn them as fallacious. She valueth more the false operations, and the innate energy of the man within, than the indispensable aid of the man without.

4. The followers of Aristotle maintained, in their dialogues and discourses, that the senses are the origin of our knowledge, which the Platonists denied; but the latter, in their reasoning and inquiry, take a view of particular examples, and make and approach to induction, though in a
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manner showing that they set not the least value upon it; while the former in their mode of argumentation betrayed a supine neglect of the aid of experience, a minute attention to rules of synthesis, without regard to the nature of the results they brought out. Hence the followers of Aristotle "give the due to the sense in assertions" (which the Platonists do not acknowledge), and deny it much more in practice than those of Plato.

6. They rested only upon agitation of wit; that is, they rested only upon the deductions of theory, without stooping to compare them with those of experience, or bringing the aid of the latter to bear upon the former. The schoolmen were particularly famous for their singular array of arguments, compact and beautiful in their superstructure, but based upon an unsteady foundation.

8. Bacon points out the errors into which the ancients had fallen with respect to their low estimation of experience; he shows clearly that the feeble progress of philosophy is owing to her votaries having disdained to court the aid of this humble but sure guide; that this contempt is unjust and unfounded; that induction is the only means by which man can unravel the arcana of nature, and feel that he treads on firm and unyielding ground.

Macbeth.

1. The witches had accosted Macbeth, calling him Thane of Glamis, Thane of Cawdor, and King that would be. On the arrival of the messenger from King Duncan he learnt that he *has* been made Thane of Cawdor, and as he was already Thane of Glamis, the truth of these two assertions of the witches was consequently verified. These two truths, therefore, Macbeth considers as the prologue to the "imperial theme." The imperial theme is the promise of royalty which the witches had honoured him with.

2. The hasty fulfilment of a part of the prophecy of the witches kindled up the ambition of Macbeth, who began to see before him the prize of royalty. He is at first perplexed what to think of this circumstance, whether it would end in good or evil; then he makes up his mind, and says, it cannot be ill, for it hath given me earnest of success commencing in a truth, which is that I am already made the Thane of Cawdor; thus far, his hopes being fed, there rises a secret question in his heart—why then may I not be a King.

3. Macbeth yielding to the electric current of his imagination, thinks of the murder of Duncan, but he staggers at the thought, and says to himself that the project of murder which his thought has hatched, though yet but a dream, works such a tremendous effect upon him.

4. The sense here seems to me ambiguous. It may either mean that from the perturbed state of Macbeth's mind, the functions of his body and mind were smothered and received a momentary check; or that the perpetration of the contemplated deed seems to be prevented from its being smothered in surmise, buried as it were in doubts. The mind of Macbeth is in a state of dilemma; he wavers and fears, he hopes and determines, according as he looks forward to the consequence, or reflects upon the present happy conjunction of circumstances.

5. That is, that which has no existence produces an effect like a real existence. The phantasm of the imagination, a mere nonentity, torments Macbeth, and forces him to make this observation.

RAJNARAIN BOSE.

Bacon.

1. The supporters of this false estimation maintained, that it is a matter of degradation to the mind of man to be much conversant with the knowledge of material nature, which is "subject to sense, and bound in matter, laborious to search, ignoble to meditate, harsh to deliver, and illiberal to practise;" but that it should rather soar on the wings of speculation and meditate on the existence of God, his infinite attributes, the gradations of being that are links in the universal chain between God and man, and the pre-existence or immortality of the soul; that it should attempt to reconcile the foreknowledge of God with the free will of man, and the existence of evil with his infinite benevolence and infinite power, and that it should expatiate on the causes, progress and effects of the phenomena and qualities of the human mind.

2. The doctrine of Plato here alluded to was this, that when Nature was not created and the powers of the universe lay in chaotic confusion, the Supreme Being had in his mind the pattern of the present system of things in the form of ideas of a general nature, and that he did create this universe by impressing these ideas upon matter, which was at first without form and void. He maintained that the human soul, which is an emanation from the Divine essence, or in the beautiful language of the Persian poet, Jellal-ood-deen Róomee, "a rose from its native garden untimely torn," was, in its pre-existent state, conversant with those ideas, and did revel in the appreciation of their beauty; that it has lost them by being confined in this "fleshy nook;" that it should attempt to regain them by contemplation; and that the cold particulars of physical nature should not merely endow the mind with a knowledge of themselves, but that they should contribute to the revival, and excite its faculties to the attainment of those ideas which it possessed when it was in its pre-existent state, a portion of the Supreme Spirit.

3. Superstition never favoureth the investigation of the qualities of sensible objects. The fancy of the superstitious man is always engaged with the imaginary beings, which his own brain has created, in propitiating them in his own favour, and in yielding homage to them with heartfelt veneration. The superstitious man has hardly the time and the inclination, to make physical nature the object of his study and speculation. Plato did really mingle superstition with his philosophy. He admitted the existence of demons or genii between God and man, and allowed worship and sacrifices to be paid to their Divine Nature. He also maintained that the souls of wicked men, and those who luxuriated in the enjoyment of concupiscent pleasures, after the dissolution of their bodies, did hover around their tombs, and were unable to free themselves from the earth, in whose pleasures and passions they had so much indulged.

4. In theory, Aristotle favoured the study of external nature, and Plato of spiritual nature. But, in practice, the case has been different; for Plato has given, in his invaluable works, many examples of inductive reasoning; but (as he paid superficial attention to that method of ratiocination, and whenever he uses it, uses it in a kind of rambling excursive manner), they are of no force or effect; while on the other side, the schoolmen of the middle ages, the disciples of Aristotle, who regarded the works of their master as possessing equal authority with the Bible itself, were not engaged in the study of physical nature, but busied themselves with theological inquiries and metaphysical subtleties.

5 and 6. The schoolmen were utterly ignorant of history; *i. e.* the history of material nature. Men who were enamoured of theological and metaphysical inquiries, and pursued those inquiries with the greatest alacrity and application, cannot be expected to have much knowledge of natural science, and to pay much attention to its investigation. Their minds rested only upon "agitation of wit," *i. e.* upon wrangling and controversy on the subjects above-mentioned. Theological controversy was the chief employment of the learned in the middle ages. Any University who could puzzle and confound a rival one with their subtleties was declared victorious, and its renown was spread far and abroad. There were prizes given to the parties victorious in metaphysical disputations. These incitements had due effect upon the minds of students, and they devoted their whole attention and time to the study of theology and metaphysics, to the perusal of the huge volumes of St. Augustine, Thomas Aquinas and Duns Scotus. The sense in which the term "history" is used in this passage by Bacon, is countenanced by his division of the intellectual faculties of man and of human knowledge, in the second book of his advancement of learning. He there divides history into civil and natural history.

7. Plato saw well that if we suppose man's mind to be all-sufficient, and that it can pronounce with decision upon subjects beyond its reach, we must acknowledge on the other hand that it has not the means of doing so; for, as far as induction and view of particulars go, so far can man proceed with firm steps in his inquiries and speculations. This is well shown in the case of Plato himself, for he was obliged to have frequent recourse to inductions and view of particulars in the demonstration of his opinions on spiritual subjects, as for example in his able demonstration of the dissimilarity of the corporeal and intellectual natures of man, and the distinct existence of the human soul.

8. In the above passage, extracted from the *Filum Labarynthi* of Lord Bacon, that illustrious philosopher persuades men to the study of physical nature, and refutes the false opinion that prevailed before his time, that it is a matter of degradation to the human mind to exercise its powers upon material objects, which occupation was considered by the proud Peripatetics of the middle ages to be ignoble and illiberal. It should be observed, to the honour of Lord Bacon, that though he depreciates Aristotle in the above passage, and various others of his Great Instauration, and calls him the tyrannical Ottoman who kills his brothers that he himself may be the sole sovereign; yet, in the dedication of his work, named "Colours of Good and Evil" to Lord Mountjoy, he bestows such praise upon Aristotle as almost compensates all his depreciations of that gigantic intellect. Lord Bacon is the founder of modern science. He it was who freed philosophy from the cloister of monks and the jargon of the middle ages. Though he himself did make few actual discoveries in physical science, yet to him we owe a Newton, a Boyle and a Laplace. He has been well compared by Thomson, the poet of the Seasons, to Moses, as the person who, out of the gloom of the dark ages, conducted men to the land of true science and true philosophy.

II.—*Shakespeare.*

1. Macbeth, Thane of Glamis and General of Duncan, King of Scotland, in his way to the capital, after his successful repression of a rebellion of some Scottish Thanes, aided by the Norwegians, is greeted in his way through a blasted heath, with the titles of Glamis, Cawdor and King, by three witches, who wished to gratify their malicious disposition by enticing him to his own destruction by ambiguous prophecies. Immediately after he is hailed with the title of Thane of Cawdor by some messengers from the King. Dumb with astonishment, at the devils speaking true, he breaks forth into the above exclamation, fraught with the most vehement pathos:

"Two truths are told
As happy prologues to the swelling act
Of the imperial theme."

These two truths are, his being Thane of Glamis and Thane of Cawdor; and these truths are happy prologues to the act of the imperial theme, *i. e.* to the act of his accession to the throne of Scotland, which act is more important than the two happy prologues, and which will be performed with imperial magnificence.

2. Macbeth intends to prove by this assertion that this supernatural soliciting cannot be ill; for, if ill, why then has it commenced in a truth (*i. e.* his elevation to the Thaneship of Cawdor), and given him pledge of the future consummation of the ardently desired event, *i. e.* the performance of the "swelling act of the imperial theme."

3. That is, "my intention, the actual execution of which is but yet existing in my phantasy or imagination." Macbeth's fancy is big with the conception of some dark act of blood, *i. e.* of the assassination of his sovereign, in defiance of the laws of loyalty and gratitude. His whole frame is agitated, and is shivering with this mental convulsion.

4. That intention, the actual execution of which is but yet existent only in his phantasy or imagination, shakes his single state of man, *i. e.* convulses his little microcosm so much, that "function is smothered in surmise," *i. e.* his natural functions are impeded, and, as it were, suffocated in their operations by surmise; *i. e.* by anticipation of the bloody and dark act of assassination which is preparatory to his ascension on the throne of Scotland.

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5. Not only his functions are smothered, but he is, as it were, living in the midst of things that are not at present in actual existence, and that are only now existing in his own brain. His mind's eye is seeing only things that are in the womb of futurity. He is not at present standing on the heath; but is, perhaps, grasping a dagger, and burying it in the royal blood of Scotland. The first conception of a bloody act, with the physical convulsion attendant on it, in such a man as Macbeth, who had much of the milk of human kindness in him, is described with a happy and inimitable exactness by the pen of the heart fathomer, William Shakespeare.

JOGESCHUNDER GHOSE. 1ST CLASS.

1st. The Gracchi were descended from a noble family of Romans. They were the sons of Cornelia, who was the daughter of Scipio. Though they were nobles by birth, yet they favoured the people, and proposed in the senate for the revival of the Licinian law, that is for the equal division of land. This was of course rejected by the senators; however, the Gracchi became very popular amongst the Romans, and consequently the senate disliked them. Tiberius Gracchus, the elder brother, was killed at the instigation of the senators, who pretended that he aimed at the sovereignty of Rome; a few years after, the younger brother, Caius Gracchus, met the same fate. Whether they actually aimed at sovereignty, it is very difficult to decide now; but they were guided by motives of patriotism and benevolence to propose for the Licinian law, and their character was every way exemplary; and it was rather the sedition of the senate against the Gracchi than that of the Gracchi against the senate. There were two parties at that time in Rome; the one was the aristocratic, the other was the popular party; and one contended against the other.

2d. The Mithridatic war took place between the Romans and Mithridates in the seventh century, after the foundation of Rome. This Mithridates was descended from that Mithridates who begged the friendship of Alexander the Great, and who was King of Pontus. Sylla, the Roman dictator, defeated Mithridates at Chæronea, the same place where Philip defeated the Thebans two centuries before; and Pompey and Lucullus were the other Roman generals who were engaged in this war.

3d. 1. The states of Achæa, and other Greek provinces, combined themselves in a league to get rid of the encroachments of the Macedonian Kings, in the third century before Christ. 2. They pledged themselves to defend each other against any foreign encroachment, and also they took the lead in the affairs of Greece. 3. The Achæan league was dissolved when the Romans, under the Consul Mummius, defeated the Greeks. 4. Philopœmen and Aratus were the chief characters who figured in this league.

4th. After the death of Theodosius, in the fourth century after Christ, his two sons, Honorius and Arcadius, divided the Roman empire amongst themselves. Honorius took the Western empire, and Arcadius the Eastern. The Western empire comprised Britain, Gaul, Spain, Helvetia and Italy, &c.; and the Eastern empire contained Greece, Syria and other Asiatic possessions, and Egypt and other African possessions.

5th. The line of policy pursued by Henry the Seventh was economy; he likewise depressed the power of the nobility, and increased the influence of the commons by allowing them to purchase the estates of noblemen; he consulted his Parliament on all momentous occasions, and raised the dignity of that august assembly; it was in his reign that something like a Parliament was established in Ireland, by Poynings; though the power of the Irish Parliament was very limited, for that assembly could not pass any important laws without the consent of the English Council.

6th. Edward the Third of England claimed the crown of France by right of Isabella, the Queen of England, who was the daughter of the King of France, and soon after invaded that country and defeated the French, in the battle of Cressy, where his son, commonly called the Black Prince, displayed high feats of valour. Soon after Edward returned to England, and his son, being ill supported by his father, lost all the conquests gradually. All these events took place in the thirteenth century. In the fourteenth century, Henry the Fifth of England revived his claim upon the throne of France, and, having invaded that country, he gained a decisive victory over the French, in the battle of Agincourt; and soon after a treaty was concluded, by which it was agreed that Phillip, the King of France, should be allowed to reign during his lifetime, but after his death Henry should succeed to the throne; and Margaret, the daughter of Phillip, was married to Henry. After the death of Henry the Fifth, his son Henry the 6th, who was a minor, succeeded to the thrones of England and France. It was at this time that an enthusiastic woman named La Pucelle, commonly known as Joan of Arc, spread a rumour that she was destined by God to rescue France from a foreign yoke; however, by this she caught the credulity of the people, and soon after she headed an army and defeated the English; and Charles, the son of Phillip, was re-instated on his ancestral throne; and thus did the English finally lose possession of their conquest.

7th. In the year 1215, the barons, sword in hand, extorted from King John his consent to the Magna Charta, the ground-work of English liberty, by which it was enacted, that in criminal matters all Englishmen should be tried by a jury of their peers, and a free enjoyment of person and property was also secured. However, it was not till the end of the thirteenth century, that the Commons obtained a share in the legislation. Henry the Third was obliged to allow the Commons a share in the legislation; and in his reign it was enacted that knights, citizens and burgesses should be summoned to attend the Parliament. This was the origin of the House of Commons. In the reign of Edward the First it was enacted, that Parliament should be summoned annually, and oftener if need be. In the reign of Edward the Third the House of Commons was re-modelled, and it was enacted that no taxes can be levied without the consent of the Commons; and the House of Commons was constituted in the same form in which it continued for several centuries. In the reign of Queen Anne, the Scotch Parliament was incorporated with the English; and in the year 1800, the Irish Parliament was also united with the English. In the year 1831, a Bill was introduced in the House of Commons, by Lord John Russell, for reforming the constitution of the Parliament; after a long debate for two or three sessions, it was at last passed. By this Bill, the number of electors was increased to 900,000 nearly, and all British-born subjects who possess a freehold of 10*l.* per annum are entitled to vote in the election; and some rotten boroughs were disfranchised,

disfranchised, and Manchester, Birmingham, and other large towns received franchises. Those who enjoy a clear freehold revenue of 600 *l.* per annum, are entitled to become members for counties; and a freehold of 300 *l.* per annum will entitle a man to become a member for towns and boroughs. The total number of the Members of the House of Commons is at present 658, of which 100 represent Ireland, and 45 represent Scotland.

8th. Sebactagin was the son of Aleptagin, and may be said to be the founder of the Afghan dynasty; and Mahomed, the celebrated Sultan of Ghizni, was the son of Sebactagin. He flourished in the eleventh century.

Nadir Shah was originally known by the name of Cooly Khan, and was the leader of a band of Tartar shepherds. His valour recommended him to the service of the King of Persia, and soon after he became the King of Caubul. At this time India was governed by a weak and imbecile Prince, Mahomed Shah, whose profligacy disgusted his ministers, who invited Nadir Shah to come and take possession of India. Nadir Shah invaded India in 1738, and the imperialists were defeated by him, and he soon attacked Delhi, and ordered a general massacre of the inhabitants; and, after taking an immense quantity of gold and jewels, he returned to his country, where he was soon after murdered in his camp by Ahmed Shah Abdalli.

Holkar was a Mahratta Chief, who ruled Malwa. About the beginning of the present century Jeswunt Rao Holkar became a formidable potentate. Holkar intended to burn Poonah in 1803; but it was saved by the timely arrival of General Wellesley (afterwards the great Duke of Wellington). About the year 1805, Holkar ravaged Hindoostan, and defeated Colonel Monson at Shamlee; afterwards he was pursued closely by the English, and he fled to Lahore; soon after, Lord Cornwallis concluded a peace with him. During the government of Lord Hastings, the power of Holkar was totally annihilated.

9th. In the war with Pyrrhus, King of Epirus, the Romans first became acquainted with the Oriental mode of warfare, for we know that Pyrrhus brought with him some elephants, which the Orientals only use in their warfare. The chief strength of the Romans consisted in their infantry, which was known under the name of Roman Legions; but the chief strength of the Eastern nations consisted in their cavalry and elephants. The Romans fought very close, while the Oriental scattered their forces; in these respects the Oriental mode of warfare differed principally from the Roman mode. In the Mithridatic war, the Romans became properly acquainted with the Oriental mode of warfare.

10th. The earliest records among uncivilized nations consisted in traditions, ballads, and monuments; and, gradually, these ballads are collected and sung by minstrels; afterwards poems are composed to commemorate principal events, and then history, in the proper sense of the word, takes its rise. Thus we see Hesiod and Homer collected their great poems from ballads and traditions; afterwards true history took place of traditions and poems. The Romans originally used to commemorate their events by songs, and it was not till the time of the Punic wars that historians commenced to write true histories. The Ramayuna and Mahabharut, the two greatest epic poems of India, contain the earliest histories of India, which were collected from oral traditions and ballads; after the conquest of India by the Mahomedans, we arrive at the period of true history.

In modern Europe, the Druids and minstrels used to commemorate principal events by means of ballads and songs; and the poems of Ossian and others are collected from these ballads.

PRIZE ESSAY.

PEARYCHURN SIRCAR.—1st CLASS.

The Effect upon India of the new Communication with Europe by means of Steam.

The application of steam, in carrying on the communication with Europe, has been the source of innumerable advantages to India. By means of this powerful agent, Europe, ere long regarded as a remote quarter of the globe, has lost that character. The appalling distance between these two portions of the world has been diminished, though not in a scientific sense. The connection between them has been strengthened by the communication being rendered more easy, and voyages to Europe have lost that forbidding aspect which had so long dissuaded the unenterprising sons of India from leaving her shores.

The introduction of this great improvement in guiding ships has facilitated Indian commerce to a great degree. Voyages at present are performed within less than a fourth part of the time occupied a few years ago. Vessels are no longer subject to wind and sail, and the lengths of voyages are made subjects of mathematical calculation. Merchants, enabled to transport goods much oftener in the course of a year, and receiving their returns much sooner, have found means to carry on trade on very extensive scales. Capitals are speedily set free, so as to be invested in fresh merchandise, and the prices of articles are lowered by the rapid import of large quantities of them. The application of machinery to manual labour, as existing in Europe, is daily coming into use here also. Thus the commerce of India, one of the principal sources of her civilization and aggrandizement, is indebted to the agency of steam for much of its present flourishing state.

As the enlightenment of India is owing in a great measure to her intercourse with Europe, the object that has been instrumental in bringing her close to the focus of illumination, must be regarded as having been highly beneficial to her. The arts and sciences of Europe, the many valuable inventions and discoveries that have been made in that continent, the useful instruments and utensils that are there used, and the innumerable improvements that the people in that quarter have made, both in practical and intellectual knowledge, have all been rendered easily accessible to her ignorant children.

Another source of the advantages derived from steam communication, is the quickness with which intelligence is conveyed from one place to another. The overland mail has been of great utility to every class of men any way connected with Europe, but particularly to Government; for

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owing to this rapid vehicle of intelligence, its measures are no longer clogged with unnecessary delays, and business is conducted with a degree of expedition, the want of which is sometimes productive of very evil consequences. By means of the overland mail, a speedy communication is kept up with the Court of Directors; and thus the Government here is soon relieved from suspense, and the consequent inaction, in executing measures of importance. In the case of a war breaking out, the intelligence may be rapidly communicated to any place, and the preparations commenced with the greatest expedition.

Besides these, the Government is in several other ways benefited by steam communication. By means of the overland mail the state of the whole of Europe is brought under the cognizance of the inhabitants of India within a very short time; and thus these two parts of the world, distant as they are, are made to communicate with each other in civil, political and literary matters, with the greatest ease. So we see that by means of a certain quantity of steam the distance of several thousands of miles is made to be regarded as comparatively nothing. Such is the triumph of science.

The advantages derived from the use of steam in navigation are too numerous to admit of being described within the short compass of an essay of this nature, in the limited time that is allowed to write it. Suffice it to say, that by means of steam communication India is daily rising higher and higher in the scale of civilization, and that the treasures of Europe, in the most extensive sense of the word, are poured upon her lap in profusion, taking into consideration not the riches of the soil only, which are very poor indeed, when compared with the inestimable boon of intellectual improvement which it has been the lot of her sons to receive at the hands of enlightened strangers.

 Appendix (D.)

HINDOO COLLEGE.

THE prizes for proficiency in Adam Smith's Moral Sentiments, given by the President of the Council of Education, have been contended for at the Hindoo College.

The questions were not communicated to the students till they were all assembled in the hall of the college, and the answers were all written in the presence of the President, without reference to books or other assistance. The answers have been examined by the President, and he has awarded the gold medal to Annand Kissen Bose, and the silver medal to Raj Narain Bose.

The questions were the following:—

I. Whether is the moral estimate which, according to Smith, we form of conduct, founded ultimately in reason or sentiment?

II. Show that we have no *immediate* experience of what other men feel; and point out, carefully, the connexion of this fact with Smith's theory.

III. Whence arises our sense of the propriety or impropriety of conduct, and of its merit or demerit in others and in ourselves?

IV. Whence are the *general maxims* of morality derived; and what importance would you attach to them as *regulators* of our conduct and moral decisions?

V. State your opinion on the following objections to Smith's theory:—

1. Sympathy being a capricious principle, cannot be regarded as the standard of our moral judgments, which are on the whole pretty regular.

2. Smith says, "when we judge in this manner of any affection as proportioned or disproportioned to the cause which excites it, it is scarce possible that we should make use of any other rule or canon but the corresponding affection in ourselves."

"I judge of your sight by my sight, of your ear by my ear, of your reason by my reason, of your resentment by my resentment, of your love by my love." But I may surely think my own sight bad and yours good, or both bad. Then why may I not think your resentment proper and my own improper, or both improper? and if so, my own can be no rule or canon for judging of yours.

3. The principle of sympathy becomes insufficient when applied to cases, wherein a good act, instead of securing the affections of men, subjects us to their hatred.

ANNAND KISSEN BOSE.

1. There are two sets of philosophers who have taken different views of the manner in which we perceive moral approbation or disapprobation. The one founds the moral estimate of our conduct on reason, which, according to this theory, is supposed to exercise its jurisdiction not merely over the dominion of truth and falsehood, nor to confine its power in adapting means to an end agreeably to the scientific acceptance of the phrase, but to observe what tenor of conduct or tone of temper is fit and proper, deserving of reward or punishment, necessary and advantageous to be indulged and encouraged, or checked and eradicated. The other builds the theory of moral approbation and disapprobation upon sentiment, upon a certain conformation of our feelings, or what some metaphysicians call, passive affections of the mind. Clarke, Cudworth, Price, Butler, Malebranche and Stewart stand as the distinguished champions of the first or the rational theory. Hume, Hutcheson, Shaftsbury, Cumberland, Adam Smith and Brown, form the conspicuous supporters of the second or the sentimental theory.

Though the writings and opinions of these philosophers go in favour of the one or the other of these two theories, yet there is no unanimity among the upholders of the same system; among the rationalists, there are almost as many distinct theorists as there are among the sentimentalists. Adam Smith, who belongs to the latter class, has distinguished himself by the originality of his system, by the nicety and subtilty of his reasoning, by his deep and profound knowledge of human nature, and by the many apt and lucid illustrations which he has brought forward to establish his theory.

theory. He seems to be the most candid of all the founders of new theories, and betrays no desire of veiling any objections that appeared such to him; he examines every system of moral philosophy that was known in his time, declares them to be founded upon some acknowledged principle of mental operations, points out the false phases in which lurk undetected errors, and marks the points of coincidence with his own theory; he takes notice of those varieties of agents which exert any material influence upon moral approbation or disapprobation, gives their due weight to those faculties which are the basis of antagonist theories, and disclaiming the sophisms and visions which haunt thick the recluse in his closet, comes out into the broad daylight of the world, appeals to fact and experience, and traces the source of the moral estimate of our conduct to sympathy, an universal, though till his time not duly noticed, operation in the economy of nature. He defines sympathy to be our fellow feeling with any passion whatever, with grief as well as with joy, with gratitude as well as resentment, with the social and the selfish, with the amiable and the boisterous passions.

2. Though it is a matter of question, whether by any process of *a priori* reasoning, built upon the knowledge of the natural constitution of man, we can discover the truth, that we have no immediate perception of another man's feelings, yet that we can have no such perception is a fact of every day's experience, and too obvious to cause any doubt, even in the mind of the most superficial observer. Since, therefore, it is more from experience than by any process of ratiocination that we come at this conclusion, the best means by which we can prove its reality to any (who takes a fancy to question it), is by citing instances and giving illustrations.

If, while I am conversing with a person, he happens to show some symptoms of an inward complaint, I observe them, and grope about for some cause which excited them. I question him, and until he gives an answer my feeling is not a whit disturbed, my state is that of impatient curiosity. When I learn the cause, I ponder upon it, my imagination is set actively at work, and by a process (which I shall have occasion to explain hereafter), a faint idea of his suffering is conveyed to me.

The external senses are the only instruments by which any emotion of pleasure or pain can be excited, and as there are no links to connect the senses of one man with those of another, there is no possibility of a feeling excited in one being immediately perceived by an observer. A culprit that is undergoing a flagellation feels an emotion of pain which is excited by the irritation of his nerves; the nerves of a spectator not being in a similar state of excitement, he cannot immediately have the same perception of pain.

There is a strong connexion between this fact and the theory of Smith, inasmuch as it may be regarded as the corner stone of his theory. The connexion may be thus traced. If I can have no immediate perception of another man's feelings, by what process is it, that when I am acquainted with everything regarding those feelings, I exhibit faint expressions of similar feelings? The solution of this query leads to the theory in question.

Smith argues, that as we can have an immediate perception of our own feelings only, when we observe a person under any sort of excitement, we in imagination transport ourselves into his situation, and conceive what must be the state of our feelings under similar circumstances, and by this illusive identification we acquire a perception of his feelings. That such is really the case our author proves by many striking illustrations. We see, says he, a person drawing back his leg when he observes a stroke aimed at the leg of his neighbour; we see the spectators of a rope-dancer writhing and twisting themselves in the same manner as the player does to balance himself; now all this can never arise from any immediate transfer of nervous influence—sympathy alone explains these phenomena.

After having established this ground-work of his theory, Smith goes on to show how, from this principle, we regulate our approbation or disapprobation of another man's conduct.

When I see a person commanding himself in the agony of disease, I approve of his conduct. My approbation cannot arise before I perceive his feelings; the perception is caused by my imagining myself to be transported into his situation, and by observing the state of my feelings under similar circumstances. Thus by *my* feelings I judge of *his*; and if, subsequently, I find that I would have acted similarly as he acts, I approve of his conduct.

Smith, moreover, observes, that our sympathy does not arise so much from the view of the passion as from that of the situation of the person. Thus, on many occasions, as in the case of idiots, of men of callous feelings, and of departed spirits, our illusive sympathy arises from conceiving ourselves in their situations, and feeling an emotion which they feel not; on other occasions, when we see a person labouring under a passion, we naturally inquire the cause of it, that we may enter thoroughly into his situation, and have a perception of his feelings.

From simple, double, divided, illusive and conditional sympathy, Smith explains all the phenomena arising from the sense of merit and demerit, of propriety and impropriety.

3. Our actions and affections may be judged under two different views; in relation to the cause which excited them, or the motives from which they sprung; and in connexion with the consequences arising from, or the ends proposed by, them.

When actions and affections appear to us as suited to, or out of keeping with, their cause or motive which excited them, we approve or disapprove of them.

When the ends they aim at or tend to produce, and the consequences arising from them, appear to us beneficial or hurtful, there arises in our minds a sense of their merit or demerit. When we judge of another man's conduct as consistent with propriety or not, we conceive ourselves placed in his situation, and observing his feelings, if we find every emotion of our heart corresponding with his, we approve of his conduct; if, on the contrary, we find no feelings of our heart responding to his, we disapprove of his conduct.

Our sense of the propriety or impropriety of another man's conduct, therefore, is founded upon the concord or dissonance of our sentiments with his.

Our sense of the merit or demerit of an action is a compound sentiment; it is made up of a direct sympathy with the motives of the person who confers the benefit, and an indirect sympathy with the gratitude of the person upon whom the benefit is conferred, on the one hand, and a direct antipathy with the motives of the injurer, and an indirect sympathy with the resentment of the injured, on the other.

We judge of the propriety or impropriety, merit or demerit, of our own conduct, by the same principles with which we judge in the case of others.

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We approve or disapprove of our own conduct, when, by transporting ourselves into the situation of an impartial spectator, my sentiments correspond or disagree with those of the imaginary being.

Those actions of our own which are the proper objects of gratitude or resentment, appear to us as deserving of reward or punishment; proper objects of gratitude or resentment, are the objects of that gratitude or resentment which every impartial spectator can go along with. This imaginary being, the man within the breast, is conscience.

4. These general maxims are drawn by a process of induction, acting upon the materials supplied by sympathy. They are of high importance in correcting our momentary and false sympathy, and in the moment of acting under the influence of a passion.

5. Answer to Objection.—The first objection to Smith's theory loses its force, when we recollect that Smith does not regard the first impulse of sympathy as the standard of moral judgment; this is not the "be all and the end all" in our consideration of what is right or wrong, proper or improper.

It is true that the sympathetic emotion of no two individuals are alike, nor of the same individual at all times; but upon this vacillating and capricious nature of sympathy, we could never rely for the decision of moral truths, had it not, when called into exercise, required the assistance of the general rules of morality, and of the result of the experience of our former sympathies. As, in judging of a composition of genius, a delicacy of taste, sound judgment, habits of comparison and experience, must combine to make our decisions right; as we pronounce those productions to be models or standards of taste, which, throughout the revolutions of time, the mutations of custom and religion, have continued to please the generality of civilized nations; as we do not call that sort of writing the best, which, in the heat of party spirit and popular phrenzy, has been applauded to the skies; so in judging aright the conduct of a man, a delicacy of feeling, a vigorous understanding, habits of experience, and a knowledge of human nature are the essential requisites; we call that tenor of conduct just and proper, which not only is the object of our own approbation, but which has become such throughout all ages and in almost all civilized countries. Our approbation of that course of action is not proper, which, under the influence of some passion or prejudice, we for a moment sympathise with.

To explain this view more clearly, I shall take the following instance. Here is a general moral maxim; that the good of the greatest number should be preferable to that of a few; which I observe is quite opposite to the view of my neighbour. I charge him with bad judgment, he retorts the charge upon me; how can the dispute be put an end to? I bring forward arguments from the general economy of nature; but they do not convince him; he gives another turn to the question, and says, that he sees no necessity why he should sacrifice his own interest to that of the world. Reason can go no further to convince him; he continues firm in his opinion, till enlarged experience and general commerce with mankind prove how disagreeable such a passion appears to the rest of his fellow-creatures; how little they sympathise with this selfish view. When he learns that the moral maxim above alluded to has continued to guide the generality of mankind from time immemorial; the dislike, with which his selfish view was received, often and often returns to his mind; upon these facts he builds his reasoning, and the accumulation of these concurring circumstances presses upon him with irresistible force, and compels him to believe what at one time he denied. Thus is the capriciousness of sympathy corrected; thus the varying judgments of moral truths are reconciled; and thus the eternal and immutable maxims of morality produce those beneficial effects which it was intended by the Great Ruler of the Universe to work.

Answer to Objection II.—With respect to the second objection, it may be observed, that as we can have no immediate perception of another man's feelings, I must, in judging of a person's affection, refer to my affection on a similar occasion. It is true I judge of another man's sentiment by my own; but I do not rely upon this until other concurring circumstances (mentioned in the answer to the 1st objection) confirm it: here it must be confessed, that the expressions of Smith upon this part of the subject are a little lax.

Amongst the several sorts of sympathy, Smith mentions a conditional sympathy. When I observe that conduct, which to me appears praiseworthy, is notwithstanding censured by the generality of mankind; yet I abide by my conviction by the belief, that if men were thoroughly acquainted with my feelings and motives, if they had viewed the particular conduct from the same point of view as I have done, they would undoubtedly sympathise with my sentiments.

RAJNARAIN BOSE.—1st CLASS.

1. The opinion into which I have been led on this often disputed and most intricate point of moral philosophy, after as much of candid and impartial investigation as I have made up to this time, is this, that the moral estimate which we form of conduct is founded neither on reason or pure sentiment, but on the compounded principle, of what is called by Smith sympathy. I call sympathy a compounded principle, because, at every time it is exercised, it is compounded of either imaginative and emotive, or imaginative, ratiocinative, and emotive processes. When I sympathise with another person, I place myself in his situation, I identify myself with him, *I become he*; this is an act of the imagination; then, when I have placed myself in his situation, I participate in his feelings; this participation is an emotive process: sometimes he is reasoning on the ultimate cause of my sympathy, and I participate in his reasonings; this is a ratiocinative process; and then again after he has reasoned, immediately an emotion springs up in his breast, I participate in this emotion also; here again is the emotive process. However it is certain, that in every operation of sympathy, there are the imaginative and emotive processes. If we examine our hearts thoroughly, we shall find that every isolated thought which rises in our breast is conjoint with feeling; and that it is certain, that no man can be "an intellectual all in all," a being of pure intellect and thought.

It is certain, and is agreed to by all moral theorists, that in every moral estimate, the final faculties, which decide the point, are the emotions of approbation and disapprobation; it is not certain, however, whether reason, or sympathy, or moral sense *precedes* approbation and disapprobation. Now, as general rules have been formed, and at present regulate our moral decisions, we cannot decide this question, unless we take as our data the probable nature of this antecedent process, occurring

occurring in the earlier stages of society when general rules were not yet formed; and the instances of it which yet occur at this stage of society when general rules have been formed, and when remembrances of such general rules precede and guide approbation or disapprobation. The supposition of a moral sense, which precedes approbation and disapprobation, is inconsistent with that economy of nature which prevails in innumerable works of her hand; and with which it is *probable* she has acted in this instance also; which probability being such, that it almost amounts to certainty. Reason cannot precede approbation or disapprobation. Suppose the case of a savage that first of all saw a murder committed. Instantly, it is certain, the emotion of disapprobation should have arisen in his breast: but it is very probable that he would have been unconscious of a ratiocinative process, if we suppose any such, that would have preceded this disapprobation. He thought, says the rationalist, of the results of this murder towards the individual murdered, and his family; and also of the prejudicial consequences which this crime, if frequently committed, would have on society. If such reasonings did really precede his disapprobation, then why was he unconscious of them? In the present state of society, I am certain that, in no case whatever, are we conscious, except very rarely, of a ratiocinative process, preceding our approbation or disapprobation. Locke says, that "I cannot conceive how any idea springs up in the mind, and I be unconscious of it;" with much more truth, I can say, that I cannot conceive how a process of ratiocination is being performed in my mind while I remain unconscious of it.

After the refutation (a feeble one) of the Hutchesonian and the rational system, I will attempt to prove that sympathy does really precede approbation and disapprobation. If we examine our hearts carefully, we will find that, as we are social beings, we often regard the opinions of others. When we are going to perform any bad action, we frequently ask what will *men* think? After we have done any bad action, we usually ask ourselves, after it has been brought to light, what are men thinking of it; perhaps they are thinking so and so, perhaps their feelings towards us are so and so. With respect to other men, we imagine what they have reasoned and felt, before and after the commission of such and such an action. We will find that after every such operation of sympathy, the emotion of approbation or disapprobation arises in our breast, and we will find that if we do not exercise sympathy before approbation or disapprobation, the remembrance of general rules has supplied its place.

Smith's theory is very simple and deeply founded in the feelings of human nature. I cannot therefore think well of the intellect of a very modern moral theorist, who has said that it requires but common acuteness to refute his theory.

2. That we have no immediate experience of what other men feel is very evident; we have no sense by which we can become conscious of other men's feelings; we have eyes to see, ears to hear, tongues to taste, noses to smell, muscular sensation to perceive the feeling of touch, but we have no sixth sense whereby we can become conscious of the *feelings* of others. It is, then, by the imagination only that we can become conscious of them. Unless we place ourselves in their situation, identify ourselves with them, and *become they*, I cannot conceive of any other way of which we can become conscious of their feelings and emotions. This is sympathy; this is the fact upon which Smith has ingeniously and ably erected his sympathetic theory. I have before proved that sympathy is a compounded principle, and that it does not consist solely of an imaginative process.

3. Every affection can be considered in two relations; first, its relation to the cause which excites it; and, secondly, its relation to the effects which it produces, or tends to produce. Upon the suitableness or unsuitableness, gracefulness or ungracefulness of an affection with respect to its cause, depends the decency or indecency, propriety or impropriety of the affection, and the conduct which it occasions; upon the suitableness or unsuitableness of the effects, which an emotion produces, or tends to produce, considered with respect to the emotion itself, depends the merit or demerit, the utility or the hurtfulness of an action or a line of conduct; and it is deserving either of rewards or punishments, as it becomes the object of gratitude or resentment.

4. The general rules of morality have been formed by the process of induction. After men had felt what actions please, and what actions displease, they have, by an easy induction, formed these rules.

These solid rules of morality are very useful; for they supply the place of sympathy which Smith allows, varies with the different humours, and different states of the health of men; they are the great regulators of our conduct, and, by an easy reference to them, we can decide cases of morality. It is by a regard to them that we waver many times before the commission of an atrocious act; and, after we have done the deed, it is a regard to these general rules that fills our minds with the stings of remorse, that leads us to consider that we are the object of the detestation of mankind, and subjects us to continual anguish. If we had not the general rules of morality, then the collisions of various and fluctuating sympathies would have introduced confusion into morals; though it must be confessed that these various and fluctuating sympathies themselves were the sources of the formation of these general rules. It is plain, then, that these rules are of great importance to us as *regulators* of our conduct and moral decisions.

5.—1. Though sympathy is a capricious principle, yet it is not so capricious as its opponents think: for instance, every man on the face of the globe, however depraved his moral principles may be, admires a beneficent action, and disapproves of theft, robbery and murder. Even the perpetrators of these crimes acknowledge that they are in the wrong, but have been led into the commission of them by want, necessity or passion. I grant that sympathy is capricious; but then, where it is capricious, it is guided and corrected by reason.

Smith, in his review of the national system, at the latter part of his work, grants that sympathy is capricious, and that all solid and just judgments concerning right and wrong, are made by reason. Some nations follow customs which, judged according to the pure and elevated standard of European morality, are morally culpable, but which the nations themselves consider as innocent. The custom of infanticide prevailed in ancient Greece and Rome. The rites of infant sacrifice and Suttee prevailed until very lately in Hindoostan. In the island of Formosa, promiscuous sexual intercourse is considered no crime; and in some parts of Africa, the people throw their old parents from trees. All these have originated in mistaken, misguided, and rude sympathy; yet we can venture to assert, that when those nations will gain the same stock of information and civilization as the Europeans possess, their elevated reason will correct these products of misguided sympathy, and will abolish them altogether. I doubt not that if the Suttee rite had prevailed up to this time, the youths who are educated in the institutions, where Western learning and literature are cultivated

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and taught, would not have sympathized with the perpetrators of the rite, and would have disapproved of it.

5.—2. The objection, as far as it goes, with respect to sight, is true, but the inference, that "my own resentment cannot be a rule or canon for judging of yours" from the premises "why may I not feel your resentment proper and my own improper, or both improper," such inference is not correct. In innumerable cases I judge of your resentment by my resentment, and in those cases such judgment is generally correct. By my resentment of improper, hurtful and vicious actions, I judge of your resentment of such actions, and this judgment, we find, is usually correct.

The senses in which the words "why may I not feel your resentment proper and my own improper," can be taken, are two. First, when the cause of resentment is the same; and, secondly, when it is not the same. The latter is out of the question altogether; but as to the former, if the cause of resentment be the same, it is impossible that when I call *my own* improper, I will call your's proper; I cannot conceive of such a case. So that the words "why may I not feel your resentment proper and my own improper" are a contradiction in terms. Then, as to the very last part of the objection, when we feel the resentments of both of us to be improper, in this case, I judge of your resentment by my resentment. I judge my resentment to be improper, and I pass the same judgment with respect to your resentment; it is plain that I judge of your resentment by my own resentment.

5.—3. According to my humble opinion, the principle of sympathy does not become insufficient, when applied to cases, wherein a good act, instead of securing the affections of men, subjects us to their hatred. I cannot conceive of such case as that when a good action subjects us to the hatred of all men. Though the multitude did not relish the poem of Antimachus, yet still there was a Plato to approve of it. So a good action may be disliked by the generality of the actor's countrymen; yet still he can repose in the sympathies of his wise friends, and contemporaries, and countrymen, who approve of the deed. Yet, granting such a case to happen as that of a good action incurring the hatred of *all* men, yet still the actor may think that the people are prejudiced against, and have formed some misconception of the scope and tendency of, the action; therefore they hate it; but when they will be in their right senses, they will shower applauses upon him. If his own generation do not approve of the action, yet still he thinks that posterity will do justice to him. The applauses of future centuries ring upon his ears, and he disregards the cotemporary hatred that is pouring invectives and vituperations upon him. It is this conditional and future sympathy, that the actor reposes in and contemplates with calm and serene satisfaction.

HOOGLY COLLEGE.

ESSAY.

The Effects upon India of the new Communication with Europe by means of Steam.

Nothing tends so much to advance society, to humanize the manners, and to elevate men in the scale of civilization, as intercourse with different nations. It encourages commerce, by supplying the wants of one country with the superfluities of another; the knowledge of one people may be made the common property of all by its means, what the people of the remotest regions discover or invent, can be communicated everywhere. In short, intercourse renders the earth, separated as it is into continents, islands, &c., by vast oceans, sometimes by insurmountable mountains, into one entire whole; and all mankind, as the members of one and the same family.

It was by carrying on an intercourse with the Greeks, that the Romans were enabled to improve in the liberal and mechanic arts. It was Greek philosophy that softened and polished the rough military manners of the Romans, and soothed them when misfortune compelled them to look for consolation. In the middle ages, when religious fanaticism coupled with superstitious zeal, led to the opening of a communication between Asia and Europe, the people of the latter continent who, sunk in barbarism and ignorance, were then groaning under the pressure of tyranny and oppression, received from the hands of the Asiatics, who were their superiors in civilization, the blessings of social life and happiness. But those short days of Asiatic glory and superiority are gone, the stream of civilization has taken an opposite course; before, it flowed from Asia to Europe, now, but with more than its pristine vigour and rapidity, it flows from Europe into Asia.

The blessings that Europe now showers upon us are numerous and useful. Both in ancient and modern times Europe has been the seat of philosophy and civilization, but in consequence of there being no safe intercourse in ancient times, that civilization was confined to where it grew. But now that that obstacle is removed, an entire change has taken place in the circumstances of countries; whatever is now or has been gathered in Europe or in any part of the earth, receives an universal circulation.

England which is of all the countries of Europe is nearest related to India by her present position in Asia, is particularly engaged in the cause of Indian improvement. She not only carries on commerce with India, but she is ardently employed in instructing the natives in the arts and sciences, in history and political economy, and, in fact, in every thing that is calculated to elevate their understanding, meliorate their condition, and increase their resources.

But since, from a communication with Europe, these benefits upon India have resulted, if this communication be rendered more easy and rapid, would not the benefits received increase in proportion? The sooner a thing desired is had the better. But this facility of communication is beneficial in many other ways; whether to carry on war, or manage the civil affairs of a distant empire, or communicate with a friend situated in a remote country, in every one of these concerns, expedition is the chief instrument of success. To secure expedition and facility in carrying intelligence from one place to another, public roads are constructed, post-offices established, &c. But none of these means has proved of greater use in answering the desired end than steam. By means of steam a distance that took 18, afterwards six months to pass over, now takes six weeks only. Hence, whatever advantages existed before is, by the new mode of communication,

cation, increased four times. Now, Europe is brought nearer to Asia, and each can partake of the fruits of labour of the other with more ease than before. But since, in the event of an association of an inferior with a superior, the inferior is the gainer, let not our rulers think themselves the losers; for a knife is whetted upon a stone which is in itself not sharp. The English are to us what the Romans were to the English; and as the English are the children of modern times, and command more resources and power than the Romans, we derive the greater advantage. The facility afforded to communication by the use of steam has enabled the English to govern our country with great prudence and vigilance, they do not appear to be at any time at the risk of forbearing in the glorious work which they have commenced, of improving the native mind and condition, but prosecute it with honour to themselves and favour to their subjects, till they are styled the regenerators of India.

NOBINCHUNDER DASS.

PAPER ON GENERAL LITERATURE.

ANSWERS.

Bacon.

Answer 1st.—By the passage, "That it should be a diminution of the mind of man, &c." is meant that it is a degradation of the mind of man to be very familiar in experiences and particulars; intimating that it is beneath the dignity of the human mind to be conversant in them, for they are derived through our senses and from matter; also, because it requires great labour to find out these experiences and particulars which are too mean to be deeply thought of, disagreeable to be made known, unworthy of being practised or imitated, too many to be enumerated in the flourishing of arts.

Answer 2d.—Plato maintained, that human happiness depends on the true knowledge of the Almighty, which is to be acquired from speculations, as God and matter were different things, having no connexion with each other.

Answer 3d.—"Superstition never favoureth the sense," the author means to say, that one who pays great veneration for superstition is incapable of favouring the dictates of his sense, or of allowing them to be correct, when they do not coincide with his superstitions.

Answer 4th.—Aristotle's school asserted that opinions should be founded and explained by our sense, but Plato's school asserted, that the same should be accomplished by speculation. In practice, however, the first acted contrary to his own assertion in a greater degree than Plato did.

Answer 5th.—The author means to say, that the schoolmen were utterly ignorant of the different phenomena of nature and the dependencies existing in it.

Answer 6th.—"Résting upon the agitations of wit," means depending upon what they made out by consulting their wit.

Answer 7th.—Plato observed, that he could not, upon proper grounds, suppose that the mind of man is of itself sufficient to make all investigations, without having recourse to anything else.

Answer 8th.—From the whole passage it appears, that we must invariably make reference to the works of nature for arriving at any correct conclusion, and that true knowledge depends upon experiences and particulars.

Shakspeare.

Answer 1st.—The two truths told to Macbeth (while he was passing on) by some witches and spirits. They were, that Macbeth would become the Thane of Cawdor and the Thane of Glamis, and the imperial theme was, that he would be the sovereign.

Answer 2d.—Macbeth, by asserting that I am the Thane of Cawdor, intends to prove that what was made known to him by the supernatural agency, could not be ill, for what they prophesied, was partly fulfilled, as he became the Thane of Cawdor, and similarly the rest might also be fulfilled.

Answer 3d.—The word fantastical means fanciful, and, therefore, the whole passage means—whose murder is not yet accomplished, but only thought of in his mind, or intended.

Answer 4th.—This passage means, that considerations relative to the murder have smothered his purpose, or have rendered him incapable of executing his object.

Answer 5th.—I take this to be its meaning: Macbeth says, that "nothing is but what is not"—smothered, alluding to his person, that is to say, nothing remains of him except his body, his senses being smothered by the thought.

HURRYMOHUN CHATTERJEE,
Upper School, First Class, Sec. A.

ANSWERS TO HISTORICAL QUESTIONS.

Answer 1.—The two brothers, Tiberius and Caius, were the sons of the high-minded Cornelia, by Gracchus. In one of his journeys through Italy, Tiberius, the elder, observing the wretched condition of the people, resolved to redress their grievances, and place them on terms of equality at least before the laws with their haughty lords. On his return to Rome, he stood a candidate, and became the tribune of the people. The first acts of Tiberius, after being installed tribune of the people, were well calculated to gain their favour. He proposed, and carried into effect the agrarian law; measures were taken for the rebuilding of Carthage, and he proposed, what the senate, after a useless waste of blood and treasure, was obliged to concede, the extension of the privileges of the citizens of Rome, to all the inhabitants of Italy. But Tiberius was not thus allowed to carry on his measures: the senate took alarm at these dangerous encroachments on their power, and resolved, if possible, to put him out of their way. In a tumult, excited by one of his measures, Tiberius was slain, to the regret of the people of Italy.

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But his brother Caius was near at hand to avenge his fate. Being elected tribune, he proposed that none but the knights should be elected senators, and that the *commita centuriata* should be transferred from the senate to the people. Not content with this, he resolved to carry the measures of his brother into effect. Accordingly, he invited a great number of Italians to Rome to carry out that law, which vested the rights of the citizenship of Rome to the allies; but the brutal Optimus, at the instigation of the senate, fell upon him while still in the forum, and slew him, with a great number of his followers.

Thus fell the two brothers, Tiberius and Caius, whose patriotism has been stigmatised with the name of sedition by historians. Tiberius possessed all the talents of an accomplished statesman, and understood well the means by which he could carry on his measures with success. Caius, though inferior to his brother, was still a good statesman.

The state of parties in Rome at this time was of a most heterogeneous nature. While the former distinctions of patricians, plebians and clients remained, the new ones of poor and rich began gradually to usurp their place.

Answer 2.—The Mithridatic war was a war with Mithridates, king of Pontus. This bold and powerful Asiatic, having consolidated his own kingdom, resolved to seize on the possessions of Rome, and ordered, in a cruel manner, the general massacre of all the Romans found in Asia. The generals who were successively engaged in this war, were Sylla, Lucullus and Pompey.

Answer 3.—The Achæan league had subsisted in Greece from the earliest ages; but the part which it had hitherto taken in the affairs of Greece was either very unimportant or was obscured by superior parts of Sparta, Athens and Thebes. But when these states successively lost their supremacy, Achæa rose into notice.

The principle of union between the different cities of Achæa was the same, as it now exists, among the Swiss Cantons, and among the United Provinces of America, that is, each city was governed by its own particular laws and usages; but all public affairs were decided in national assemblies.

With the destruction of Corinth, we may date the termination of Achæan league, which was finally absorbed in the vast empire of Rome.

The principal characters who figured in it, were Aratus and Philopemen, the last of Grecian heroes according to Cicero's judgment.

Answer 4.—The contending parties who opposed each other at the battle of the Metarans, were Asrubal (the brother of Hannibal) and the Roman Generals, Nero and Livius, in which fortune gave the victory to the Romans, 206 B. C.

The battle of Mycale, off the coast of Ionia, between the Persians and the Greeks, under the Athenian, Zairtephus, and the Spartan, Leotichides, gave such a fatal blow to the power of Persia, that the Ionians were encouraged to throw off the galling yoke of king of kings. B. C. 425.

There were two battles off this promontory: the one in which the Greeks gained a partial victory over the fleets of Xerxes, in 427 B. C.; the other in which the Spartan Admiral Calicrates was defeated and slain by ten Athenian Admirals.

The battle of Delian was fought between the Spartans and the people of Argos, in which the latter were completely defeated.

The field of Charonia was fatal to the liberties of Greece, because Phillip here obtained a bloody victory over the Athenians and Thebans.

The battle of Mantinea decided nothing; for both the Spartans and Thebans claimed the victory. In this engagement Epaminondas, the first of the Greeks according to Cicero's judgment, lost his life, B. C. 362.

Answer 5.—The final division of the Roman empire took place under the sons of Theodosius, the Great Honorius and Arcadius, of whom the former became emperor of West, and the latter of the East. The western division of the empire with Roman for its capital, comprehended Italy, Gaul, Spain, England, Africa, Egypt and Pannonia, and the eastern division with Constantinople for its capital. All those countries lately under the Turkish empire.

Answer 6.—The policy which Henry the Seventh pursued in his internal government, was the depression of the ancient barons, and the elevation of the middling classes and the clergy. This he carried into effect by granting permission to the nobles to dispose of their estates, which the merchants and all those who had acquired wealth, were easily enabled to purchase. Another method by which he attempted to break in the power of nobles, was by the enactment of such laws which prohibited the nobles from keeping retainers in their service.

Answer 7.—The English princes in the thirteenth and fourteenth centuries, embraced a notion of conquering France, or at least those portions of it, which formerly belonged to the Norman line. In the prosecution of this idle plan, they often came into contact with the French kings, and on one occasion had nearly completed the conquest of France, when their prey was wrested from them by a simple country girl.

The English lost their last hold in France in the reign of Mary. Without any provocation she declared war against Henry II. of France, in hopes of making a diversion in favour of her husband, Philip II. of Spain. But all her hopes were frustrated, the French, under the celebrated Duke of Guise, besieged and took Calais in 12 days, which it had cost Edward III. eight months to capture; and thus the English finally lost their last possession in France, in 1556 A. D.

Answer 8.—Although the House of Commons owes its origin to the usurpations of Leicester, yet it has been found one of the most effectual checks upon the power of kings. Leicester, in order to conceal his own usurpations, first issued writs to the counties and boroughs, to return to Parliament two Members from each county, and one or two from every borough. On his death, Edward, though a warlike prince, found the necessity of the support of the House of Commons to all his ambitious projects, and he thus established its legal title. Under Edward III. the House of Commons enacted those three laws which rendered their power permanent, viz. that no tax should be levied without the consent of the House of Commons. That any alteration in any law should have their concurrence, and that they should exercise the privilege of impeaching king's minister for bad government. The House of Commons had nearly lost its importance in the wars of the Roses, when in the reign of Henry the Eighth, it was made the instrument of all his cruelties. Some spirit began to show itself in the reign of Elizabeth, and which farther developed itself in that her successor, James I. "The Great Rebellion" decided the dispute whether the King should govern

govern with or without Parliaments; but it was decided in favour of Parliaments. The reign of James II. affords a curious spectacle to every reader of the constitutional history of England. The House of Commons boldly declared that James, by violating the fundamental laws of the realm, had abdicated the throne. Under the Hanoverian family were decided two questions, namely, the dispute between the constituents and their representatives, occasioned by the Middlesex election of Wilkes, and the Reform Bill. By the latter Act, the right of returning Members to Parliaments was extended to those cities which had hitherto remained unrepresented.

Answer 9.—There is nothing extraordinary or inalogous in the history of oriental despotism, when we say, that both Sebaktigin and Nadir Shah raised themselves from the lowest states to the highest pinnacle of human grandeur. Both were slaves, and both became kings. The one was more ferocious and cruel than the other, and was at the same time well fitted to shine in troubled time. Both invaded India, of whom Subaktigin confined his incursions to the Punjab, while Nadir Shah carried his ravages as far as Delhi, marking his progress with devastation and bloodshed.

Sevagi, the founder of the Marhatta greatness, is a character, the like of which is scarcely to be found in the history of the world, surrounded by powerful neighbours. Sevagi found means to enlarge his territories at the expense of the kings of Ahmednuggur, and Bijapore and Golcon, and in the course of a few years gave importance to a race of men hitherto little known. The most important event in his life was his escape from the fort of Rhijor, where he was confined by the bigoted Arungzebe.

It is hard to decide whether Mohammad Toglak was perfectly in his senses. The evident signs of derangement is everywhere visible; in one of his capricious fits he orders the inhabitants of Delhi to remove their family, cattle, furniture, &c. to Dowlatabad, because he intended to make it the capital of his empire.

Answer 10.—The religious opinions of Akber are thus stated by a Persian writer: Akber, himself, believed in the existence of one deity, the author of all space and matter; but he could not go all the lengths he wished for the fear of offending his Mahomedan subjects. Akber, say the same writer, was extremely fond of hearing religious disputes, and would sometimes take an active part in them. He would engage Brahmins, Molnas, Jews and Christian missionaries to decide on the merits of their respective religions.

The revenue system of Akber was the same as is still to be found in some of native states. The Great Reformer of the revenue system of the Moguls, was Raja Fodarmul. He divided lands into three sorts, viz., those which require no fallows, those which after the expiration of four years, and those which are overflowed by inundations, and waste ground. The lands which required no fallows were required to pay one-third of the whole produce, which, if it were inconvenient to be paid in kind, was transmuted into money, according to the price of the commodity. The lands which required fallow were in the same manner required to pay one-fourth of their whole product. The waste grounds were only to pay one-eighth of the whole, with the same conditions as before stated.

Answer 11.—The Romans first became acquainted with the oriental mode of fighting in their wars with the Syrian kings. The principal points in which it differed from their own, lay in the organization of the two armies. The orientals place all their dependence on the cavalry, while the Romans generally made their infantry the instrument of their victories.

Answer 12.—The earliest records among uncivilized nations are the traditions, monuments and documents take in their place after tradition, and at last history appears. This may be finely illustrated from the Grecian history. Before the time of Herodotus, it may with propriety be said, that there was no history, and its place was usurped by traditions.

(signed) NOUROTON MULLICK.

Appendix N.

Appendix (E.)

SECTION I.

ANNUAL RETURN OF DISEASES treated in the MALE HOSPITAL of the Medical College,
from the 1st of May 1843 to the 30th of April 1844.

DISEASES.	Remained.	Admitted.	TOTAL.	Discharged.	Died.	Remaining.	Remarks.
Febris Intermittens	-	47	47	47	-	-	
" Remittens	-	43	43	37	6	-	
" Continua Communis	-	130	130	115	15	-	
Pneumonia	-	4	4	4	-	-	
Bronchitis	1	16	17	17	-	-	
Pleuritis	-	6	6	6	-	-	
Enteritis	-	3	3	1	2	-	
Hepatitis Acuta	2	15	17	13	4	-	
" Chronica	-	2	2	2	-	-	
Splenitis	4	34	38	33	5	-	
Rheumatismus Acutus	6	106	112	112	-	-	
" Chronicus	3	32	35	35	-	-	
Hæmoptysis	-	4	4	3	1	-	
Phthisis Pulmonalis	-	12	12	-	12	-	
Dysentæria Acuta	7	176	183	146	35	-	
" Chronica	2	35	37	14	13	-	
Apoplexia	-	7	7	-	7	-	
Paralysis	-	13	13	13	-	-	
Epilepsia	-	8	8	8	-	-	
Colica	-	16	16	16	-	-	
Cholera Morbus	-	169	169	134	65	-	
Diarrhœa	2	43	45	45	-	-	
Delirium Tremens	3	101	104	102	2	-	
Aneurisma	2	-	2	-	2	-	
Anasarca	-	8	8	8	-	-	
Erysipelas	-	3	3	3	-	-	
Ascites	-	7	7	4	3	-	
Hydrocele	1	21	22	22	-	-	
Syphilis Primitiva	12	103	115	115	-	-	
" Consecutiva	1	10	11	11	-	-	
Scorbutus	-	4	4	4	-	-	
Icterus	-	4	4	4	-	-	
Hernia Humoralis	1	5	6	6	-	-	
Gonorrhœa	-	20	20	20	-	-	
Dysuria	-	6	6	6	-	-	
Scrofula	-	4	4	4	-	-	
Elephantiasis	2	7	9	9	-	-	
Gangrena	-	3	3	-	3	-	
Variola	-	5	5	4	1	-	
Tetanus	-	6	6	-	6	-	
Hernia Strangulata	-	2	2	2	-	-	
Tumores	-	2	2	2	-	-	
Psora et Herpes	-	2	2	2	-	-	
Luxatio	-	4	4	4	-	-	
Vulnus Incisum et Contusum	10	120	130	129	1	-	
Contusio	5	70	75	75	-	-	
Ambustio	2	4	6	2	4	-	
Ulcus	8	113	121	121	-	-	
Fractura	4	26	30	30	-	-	
Morbi Oculorum	-	4	4	4	-	-	
Concussio Cerebri	-	6	6	3	3	-	
Poisoning	-	7	7	6	1	-	
TOTAL	78	1,598	1,676	1,495	191	-	

Medical College,
16 May 1844.]FRED. J. MOVAT, M.D.
Secy.

SECTION

SECTION 2.

ANNUAL RETURN of DISEASES treated in the FEMALE HOSPITAL of the Medical College,
from 1st May 1843 to 30th April 1844.

DISEASES.	Remained.	Admitted.	TOTAL.	Discharged.	Died.	Remaining.	Remarks.
Febris Intermittens - - -	-	2	2	2	-	-	
„ Continua Communis - - -	-	28	28	26	-	2	
„ Remittens - - - - -	-	14	14	10	4	-	
Bronchitis - - - - -	-	7	7	7	-	-	
Peritonitis - - - - -	-	3	3	3	-	-	
Splenitis - - - - -	1	7	8	5	1	2	
Rheumatismus Acutus - - -	1	30	31	25	-	6	
„ Chronicus - - - - -	-	10	10	8	-	2	
Phthisis Pulmonalis - - -	-	1	1	-	1	-	
Dysenteria Acuta - - - - -	1	33	34	24	8	2	
„ Chronica - - - - -	-	8	8	3	3	2	
Epilepsia - - - - -	-	2	2	2	-	-	
Colica - - - - -	-	1	1	1	-	-	
Cholera Morbus - - - - -	-	28	28	19	9	-	
Diarrhoea - - - - -	-	6	6	6	-	-	
Ascites - - - - -	-	4	4	3	1	-	
Menorrhagia - - - - -	-	3	3	3	-	-	
Erysipelas - - - - -	-	1	1	1	-	-	
Hæmorrhoids - - - - -	-	4	4	4	-	-	
Syphilis Primitiva - - - -	3	49	52	48	-	4	
Variola - - - - -	-	4	4	1	3	-	
Cancer Uteri - - - - -	-	1	1	1	-	-	
Paralysis - - - - -	1	3	4	3	1	-	
Vulnus Incisum et. Contusum	1	39	40	36	1	3	
Ulcus - - - - -	2	12	14	11	-	3	
Fractura - - - - -	1	6	7	7	-	-	
Concussio Cerebri - - - -	-	4	4	1	3	-	
Abortio - - - - -	-	3	3	3	-	-	
Parturitio - - - - -	9	48	57	45	-	12	
Poisoning - - - - -	1	7	8	7	1	-	
TOTAL - - - - -	21	368	389	315	36	38	

Medical College, }
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FRED. J. MOUNT, M.D.
Secy.

Appendix N.

SECTION 3.

TABLE OF ADMISSIONS AND DEATHS IN THE MEDICAL COLLEGE HOSPITAL FOR THE YEAR 1843-44.

Months.	EUROPEANS.						REMARKS.
	Admitted.		Discharged.		Died.		
	Medical.	Surgical.	Medical.	Surgical.	Medical.	Surgical.	
May - 1843	40	20	42	17	6	1	Of the deaths among Europeans— 36 were from 1 to 2 days in hospital. 21 were from 2 to 7 ditto. 30 were from 7 to 14 ditto. 10 were from 14 to 20 ditto. 4 were from 20 to 40 ditto.
June - "	62	20	46	20	7	1	
July - "	69	24	53	22	9	-	
August "	71	23	50	18	9	-	
September "	56	22	46	17	11	-	
October "	57	25	42	15	8	-	
November "	49	18	46	12	7	-	
December "	39	14	42	11	13	-	
January 1844	33	16	49	14	6	-	
February "	37	15	40	11	7	-	
March - "	59	11	48	15	8	-	
April - "	21	10	46	18	7	-	
TOTAL - -	593	218	550	190	99	2	
Months.	NATIVES.						REMARKS.
	Admitted.		Discharged.		Died.		
	Medical.	Surgical.	Medical.	Surgical.	Medical.	Surgical.	
May - 1843	42	36	36	24	13	-	Of the deaths among Natives— 40 were from 1 to 2 days in hospital. 20 were from 2 to 7 ditto. 12 were from 7 to 14 ditto. 8 were from 14 to 20 ditto. 10 were from 20 to 40 ditto.
June - "	34	29	48	21	6	2	
July - "	43	34	37	25	4	-	
August "	37	32	42	26	7	1	
September "	36	24	38	18	8	-	
October "	40	30	37	22	8	-	
November "	36	22	38	18	4	1	
December "	39	20	42	16	2	4	
January 1844	42	27	45	22	5	6	
February "	44	25	40	24	7	1	
March - "	41	23	39	22	7	-	
April - "	33	18	45	24	4	-	
TOTAL - -	467	320	487	258	75	15	

Medical College, }
16 May 1844. }FRED. J. MOUNT, M.D.
Secy.

SECTION 4.

RETURN OF SURGICAL OPERATIONS performed by Professor RALEIGH at the Medical College Hospital, from 1st May 1843 to 30th April 1844.

NATURE OF OPERATIONS.	Number.	REMARKS.
Trephining for compound fractures of the skull	2	
Amputations of the arm	2	
Ditto of the leg	3	
Hypertrophied scrotums removed	7	
Large carcinomatous tumour removed from the pubis	1	
Vascular sarcomatous tumour removed from the head	1	
Ditto medullary sarcoma from ditto	1	
Adipose and encysted tumours from various parts of the body	6	
Luxations of the hip-joint reduced	2	
Ditto of the shoulder ditto ditto	2	
Operations for cataract	1	
Ditto for hydrocele	21	
Minor surgical operations	40	

Medical College, }
16 May 1844. }FRED. J. MOUNT, M.D.
Secy.

SECTION

SECTION 5.

ANNUAL RETURN of DISEASES treated in the OUT-DOOR DISPENSARY of the Medical College, from 1st of May 1843 to 30th of April 1844.

DISEASES.	Remained.	Admitted.	TOTAL.	Cured.	Relieved.	Absconded.	Died.	Remaining.
Of the Digestive Function :								
Colica - - - - -	-	31	31	12	11	8	-	-
Diarrhœa - - - - -	1	593	594	528	26	38	-	2
Cholera Biliosa - - - - -	-	9	9	6	-	3	-	-
Cholera Spasmodica - - - - -	-	9	9	7	-	2	-	-
Icterus - - - - -	-	21	21	17	1	3	-	-
Of the Respiratory Function :								
Asthma - - - - -	1	15	16	-	9	6	-	1
Of the Sanguineous Function :								
Febris - { Intermittent - - - - -	-	40	40	33	2	5	-	-
{ Continued - - - - -	-	52	52	41	1	8	-	2
Phlegmon et Abscessus - - - - -	5	622	628	593	6	14	-	15
Inflamatio - { Cephalica - - - - -	-	13	13	7	4	2	-	-
{ Thoracica - - - - -	-	11	11	7	3	1	-	-
{ Enteritica - - - - -	-	20	20	16	2	2	-	-
Hepatitis - { Acuta - - - - -	-	23	23	10	6	4	-	3
{ Chronica - - - - -	-	84	84	57	13	13	-	1
Splenitis - - - - -	1	227	228	156	50	18	-	4
Ophthalmia - { Acuta - - - - -	-	42	42	35	2	2	-	3
{ Chronica - - - - -	-	149	149	138	6	5	-	-
Catarrhus - - - - -	1	107	108	97	3	8	-	-
Dysenteria - { Acuta - - - - -	5	85	90	72	4	10	-	4
{ Chronica - - - - -	2	304	306	251	9	34	-	12
Rheumatismus - { Acutus - - - - -	6	130	136	107	12	12	-	5
{ Chronicus - - - - -	-	506	506	429	25	43	-	9
Variola - - - - -	-	6	6	4	1	-	-	1
Scrophula - - - - -	-	14	14	11	-	2	-	1
Syphilis - { Primativa - - - - -	-	93	93	67	15	8	-	3
{ Consecutiva - - - - -	8	569	577	510	18	34	-	15
Elephantiasis - - - - -	1	13	14	1	12	-	-	1
Scorbutus - - - - -	-	1	1	-	1	-	-	-
Ulcus - - - - -	-	3,205	3,205	3,137	21	36	-	11
Of the Nervous Function :								
Mania - - - - -	-	5	5	3	2	-	-	-
Cataracta - - - - -	-	16	16	10	4	2	-	-
Apoplexia - - - - -	-	4	4	3	1	-	-	-
Paralysis - - - - -	-	27	27	11	13	2	-	1
Of Sexual Function :								
Gonorrhœa - - - - -	1	654	655	465	146	32	-	12
Of the Excerpt Function :								
Tumores - Bronchocele - - - - -	-	1	1	1	-	-	-	-
{ Anasarca - - - - -	-	27	27	17	7	3	-	-
{ Acites - - - - -	-	8	8	3	3	2	-	-
{ Hydrocele - - - - -	-	68	68	54	12	1	-	1
Dysuria - - - - -	-	7	7	6	-	1	-	-
Lepra - - - - -	-	36	36	15	10	9	-	2
Psora et Herpes - - - - -	-	4,399	4,399	4,278	28	56	-	37
Of the External Violence :								
Contusio - - - - -	-	29	29	23	3	3	-	-
Vulnus - - - - -	-	3	3	3	-	-	-	-
Ambustio - - - - -	-	4	4	2	1	-	-	1
Fractura - - - - -	-	15	15	7	7	-	-	1
TOTAL - - - - -	32	12,298	12,330	11,250	500	432	-	148

Medical College, }
1 May 1844. }

FRED. J. MOUNT, M.D.,
Secy.

Appendix (F.)

SECTION 6.

HALF-YEARLY RETURN of SUB-ASSISTANT SURGEONS educated at the Medical College, from the 1st July to 31st December 1843.

Nos.	NAMES.	Date of Rank.	Stations to which attached.	Character and Qualifications.
1	Omachurn Sett - -	22d March - 1839	Government Dispensary, Agra.	Conduct good, and qualifications of a first rate.
2	Samachurn Dutt - -	July - 1841	- ditto, Jubbulpore -	Highly satisfactory.
3	Essur Chunder Gangoolee -	10th January - 1840	Native Hospital, Benares	Has received an excellent English and professional education; is intelligent and zealous.
4	Ramnarain Doss - -	10th January - 1840	Government Dispensary, Cawnpore.	Very good.
5	Jadub Chunder Sett - -	17th February 1840	- ditto, Bareilly - -	In every way excellent.
6	Punchanun Sreemoney - -	10th January 1840	- ditto, Moorsheedabad -	Appear unexceptionable.
7	Mr. Heming - - -	23d April - 1841	Civil Station, Calpee -	Very good.
8	Callachunder Day - -	20th January - 1841	Government Dispensary, Bhoaneepore.	- ditto.
9	Rajkisto Chatterjee - -	3d February 1841	- ditto, Chittagong -	Conduct good, and has good knowledge of his profession.
10	Jadubchunder Dharia - -	10th February 1841	- ditto, Allahabad - -	Very good.
11	Chummun Loll - - -	10th February 1841	- ditto, Delhee - - -	Very satisfactory.
12	Nobin Chunder Paul - -	10th February 1841	- ditto, Dacca - - -	Conduct good, and has a good knowledge of his profession.
13	Mr. Imlay - - -	10th February 1841	Sandoway - - -	Good.
14	Nilmoney Dutt - - -	24th February 1841	Government Dispensary, Pooree.	Conduct and qualification are very good.
15	Budden Chunder Chowdry	23d February 1841	Imambarrah Hospital, Hooghly.	Good.
16	Mohes Chunder Nan - -	22d June - 1841	Government Dispensary, Muttra.	Good.
17	Deenonauth Dhur - - -	22d June - 1841	Civil Station, Sirsa -	Not mentioned.
18	Sadachtrh Mullick - -	22d June - 1841	Government Dispensary, Furruckabad.	Very good.
19	Gopal Kisto Goopt - -	22d June - 1841	Jail Goorgaon or Rhotuck	Very satisfactory.
20	Nobin Chund Mookerjee -	17th April 1843, letter Medical Department.	Native Hospital, Burdwan	Qualifications are good.
21	Esser Chunder Nye - -	17th April - 1843	Bancoora Cutcherry Hospital.	In every way satisfactory.
22	Samachurn Ghose - - -	17th April - 1843	Civil Station, Jessore Charity Hospital.	He was constantly unwell during the half year.*
23	Purmanund Sett - - -	17th April - 1843	Bijnore.†	
24	Mr. F. D'Cruze - - -	22d February 1843	Civil Station, Agra -	Latterly has been attentive, and will improve.
25	Inayut Hosein - - -	28th December 1842, General Department.	His Majesty of Oude's Dispensary.	Very steady and intelligent, but not very zealous.
26	Samachurn Day - - -	22d February 1843	Civil Station Loodiana -	Not mentioned.
27	Chunder Seekur Holdar -	22d February 1843	- ditto, Umballa - -	- ditto.
28	Tarachund Pyne - - -	22d February 1843	Government Dispensary, Moradabad.	Good.
29	Gobind Chunder Doss - -	22d February 1843	Civil Station, Budaon -	Not mentioned.
30	Purmesser Doss - - -	10th May C. G., 27th May 1843.	Charity Hospital, Rungpore.	Good.
31	Moheschunder Dey.			

* Since dead.

† Not joined yet.

(signed) J. FORSYTH, Surgeon,
Off^s Sec^y Med. Board.

SECTION 7.

HALF-YEARLY RETURN of the NATIVE DOCTORS who were educated at the Secondary Class of the Medical College, from the 1st July to 31st December 1843.

Nos.	NAMES.	Date of Rank.	Stations to which attached.	Character and Qualifications.	REMARKS.
1	Kurream Bux - - -	3d Nov. 1841	Volunteer Battalion -	Not known.	
2	Mahommed Hosein - -	3d Nov. 1841	29th Regiment N. I.	Correct.	
3	Mahommed Kissen Allee	3d Nov. 1841	2d Irregular Cavalry	Not known - -	The Regiment gone to the expedition; no return received during the half-year.
4	Fuzoollah Khan - - -	3d Nov. 1841	67th Regiment N. I.	Very good, and can read English prescriptions.	
5	Allee Bux 2d - - -	3d Nov. 1841	11th Light Cavalry -	Not known.	
6	Bux Khan - - -	3d Nov. 1841	72d Regiment N. I. -	Apparently well-behaved and qualified.	
7	Chunder Deoir Suknl -	3d Nov. 1841	Garrison of Agra -	Very good.	
8	Allee Bux 1st - - -	3d Nov. 1841	55th Regiment N. I.	Very attentive.	
9	Mozuffer Hossain - -	3d Nov. 1841	9th Light Cavalry -	Not known - -	ditto - ditto.
10	Jelall Ooddeen - - -	3d Nov. 1841	24th Regiment N. I.	Good.	
11	Shaik Munglo - - -	3d Nov. 1841	50th Regiment N. I.	Not known - -	ditto - ditto.
12	Wodhim Sing - - -	20th June 1842	4th Light Cavalry -	ditto.	
13	Kendy Sing - - -	20th June 1842	Under orders of the G. G.'s Agent, Assam.	Good.	
14	Summon Khan - - -	20th June 1842	1st Irregular Cavalry	Conduct uniformly good.	
15	Shaik Ashan Ally - -	20th June 1842	7th ditto - - -	- - - -	Discharged from the Service G. O. C. C. 1st July 1843.
16	Hingun 2d - - -	20th June 1842	8th Irregular Cavalry	Very good and well qualified.	
17	Meer Caussim Allee -	20th June 1842	28th Regiment N. I.	Very good.	
18	Collee Persaud - - -	20th June 1842	31st Regiment N. I.	Not known - -	On general leave.
19	Golam Rajah - - -	20th June 1842	52d Regiment N. I.	Not mentioned.	
20	Meer Golam Shaw - -	20th June 1842	Meywar Bheel Corps	Not known - -	Appointed by G. O. C. C. 14th November 1843.
21	Ghassy Khan - - -	20th June 1842	Kital Agency - -	Not known - -	ditto, 10th ditto.
22	Mirza Bauker Hossen -	20th June 1842	37th Regiment N. I.	Attentive.	
23	Nuzuff Alee - - -	20th June 1842	Deptd. 11th Lt. Cavalry	Good, and attentive to his duty.	
24	Oahud Allee - - -	20th June 1842	37th Regiment N. I.	Attentive; conduct satisfactory.	
25	Golam Murtoza - - -	20th June 1842		Satisfactory.	
26	Abdool Wahed - - -	20th June 1842	5th Regiment N. I. -	Not known - -	G. O. C. C. 16th October 1843.
27	Mirza Monur Beg - -	20th June 1842	Deptd. 61st Regiment N. I., Pooree.	Not known.	
28	Shaik Elahee Bux - -	5th Dec. 1842	Sylhet. L. I. Battalion	Not attentive.	
29	Hedyet Oollah - - -	5th Dec. 1842			
30	Torab Allee - - -	5th Dec. 1842	Civil Station, Baraset	Conduct good -	Appointed by G. O. 28th Nov. 1843.
31	Hingun 1st - - -	5th Dec. 1842	49th Regiment N. I.	Satisfactory.	
32	Udhur Persaud - - -	5th Dec. 1842	RamGhur Local Force	Conduct good; qualification moderate.	
33	Seetul Sing - - -	8th June 1843	Assam Sebundy Corps	Not known.	
34	Essory Loll - - -	8th June 1843	Under the orders of The Supg. Surgeon, Saugor.	Not known - -	Applied to do duty with 39th Regiment, G. O. C. C. 23d October 1843.
35	Ghunsam Sing - - -	8th June 1843	In charge of prisoners In the Nagpore-road.	Good.	
36	Khaundum Hossain - -	8th Aug. 1843	Darjeeling - - -	Not known.	
37	Sooltan Khan - - -	17th July 1843	1st Regiment N. I. -	Conduct good, and in other respects improved.	
38	Bissessor Sing - - -	4th Sept. 1843	Rajshy Jailor Bauleah	Active and intelligent.	
39	Sahebddd Khan - - -	11th Aug. 1843	56th Regiment N. I.	Not known.	
40	Mendhy Khan - - -	29th July 1843	Station Hospital -	Not known - -	Vide G. O. C. C. 28th Nov. 1843.
41	Imdad Hossain - - -	25th Sept. 1843	25th Regiment N. I.	Requires zeal.	
42	Jhoomuck Loll - - -	25th Sept. 1843	Nipaul Residency -	Good and qualified.	
43	Ameer Khan - - -	8th Sept. 1843	Under the orders of the Supg. Surgeon, Agra.	- - - -	Not appointed to the Service.
44	Oozeer Khan - - -	8th Sept. 1843	- ditto - ditto -	- - - -	- ditto.
45	Bhowanee Sing - - -	8th Sept. 1843	- ditto - ditto -	- - - -	- ditto.

(signed) J. FORSTER,
Offr Secy Med. Board.

Appendix N.

APPENDICES to the REPORT of the MOFUSSIL INSTITUTIONS.

Appendix No. 1.

CIRCULARS issued from the Education Department, from the 30th April 1843 to the 30th April 1844.

CIRCULAR No. 1.

To the SECRETARY to the Local Committee.

(Education.)

Sir,

I AM directed to transmit for your information and guidance the annexed extract from a Resolution recorded by the Government of India, under date the 29th ultimo, and to acquaint you, that the Institutions in the Agra Division of the Bengal Presidency, as noted in the margin,* are placed under the Government of the North-West Provinces, and you are requested to submit all your communications connected with the school to that Government for orders.

2. You will be pleased also to forward in future the monthly pay abstracts of the school to the Secretary to Government in the North-West Provinces, who will transmit them, after examination, to the Civil Auditor there, for the purpose of being audited and returned to you for payment at the local treasuries, as heretofore.

Fort William, 3d May 1843.

Benares College.
Ghazipore.
Allahabad.
Saugor.
Jubulpore.
Azimghur.
Goruckpore.
Agra College.
Delhi ditto.
Barrelly.
Meerut.
Furruckabad.

EXTRACT from a Resolution of the Government of India, dated 29th April 1843.

RESPECTING education, the establishments within the two divisions of the Presidency, which are now carried on under the direction of the Supreme Government, will henceforth be superintended by the Governments of Bengal and Agra respectively; the Council of Education being placed in direct communication with the Government of Bengal, and in other respects remaining on its present footing until further orders.

CIRCULAR No. 2.

To the SECRETARY to the Local Committee.

(Education.)

Sir,

I AM directed to acquaint you, that, by a Resolution of the Government of India, dated the 29th ultimo, the school has been placed under the Government of Bengal; and you are requested, in future, to address your communications to the Secretary to that Government, instead of to the Secretary to the Government of India, as heretofore.

Fort William, 3d May 1843.

CIRCULAR No. 3.

To the SECRETARY to the Local Committee.

Sir,

GREAT inconvenience having at various times been experienced by pupils desiring admission to the Calcutta Medical College being sent for examination who were not found qualified, I am directed by the Honourable the Deputy Governor of Bengal to state, that in every case in which any pupil of your school (or college) may wish to join that institution, the following are the qualifications required:

- 1st. The age must not be under 15, or above 18 years of age.
- 2d. The candidate must bring a certificate of good conduct and character from the Head Master of the institution in which he has been educated.
- 3d. He must be able to read correctly, and analyse any passage from Milton's Paradise Lost, Robertson's Histories, or other works of the same classical standard; be able to write correctly from dictation, and possess a knowledge of arithmetic as far as the rules of proportion.
- 4th. He must produce a certificate from his master of having been examined and found qualified in the above-mentioned branches of education.
- 5th. The number of pupils admitted to the stipendiary class is limited to 50, and the amount of the stipend is eight rupees per mensem, tenable for four years, subject to the special regulations of the college on the subject.
- 6th. The number of free students is unlimited, and for them the tests of age and qualification are the same as prescribed above.

Fort William, 26th June 1843.

CIRCULAR

CIRCULAR No. 4.

To the SECRETARY to the Local Committee.

(Education.)

Sir,

It has been determined that the examination for Scholarships in the Mofussil Schools and Colleges shall be uniform with those in the Presidency institutions; and hence it is absolutely necessary that the examinations throughout the country should be held simultaneously, or as nearly so as to prevent the possibility of unfair practices by the communication of the contents of the question papers from one station to another, previous to the day of examination.

2. The examination for Scholarships will commence during the month of September, some few days before the Dusserah vacation; and of this you are requested to inform the candidates, in order that they may be prepared to undergo their examination at the shortest notice.

3. With the papers will be communicated specific instructions as to the orders in which the several subjects are to be given, and the precise day and hour at which the examination in each is to be commenced. The Committee are requested to be particular in observing that those instructions are punctually conformed to, as any deviation will preclude the award of a Scholarship even to a properly qualified candidate.

4. You are requested to state by *return of dawk* the number of sets of Senior and Junior Scholarship examination papers that will be required in the institution under your charge.

Fort William, the 28th August 1843.

CIRCULAR No. 5.

To the SECRETARY to the Local Committee.

(Education.)

Sir,

In continuation of my Circular No. 4, dated the 28th ultimo, I have now the honour to forward, in separate sealed packets, sets of examination questions for Senior, and sets for Junior Scholarships.

2. The examination for Junior Scholarships at the Presidency Institutions will commence on Thursday the 14th instant, and be held in the following order:

1. Grammar	-	-	-	Thursday	-	-	14	September.
2. History	-	-	-	Friday	-	-	15	"
3. Geography	-	-	-	Saturday	-	-	16	"
4. Arithmetic	-	-	-	Monday	-	-	18	"
5. Vernacular	-	-	-	Tuesday	-	-	19	"

That for Senior Scholarships as below:

1. General Literature	-	-	-	Thursday	-	-	14	September.
2. History	-	-	-	Friday	-	-	15	"
3. Mathematics	-	-	-	Saturday	-	-	16	"
4. Natural Philosophy	-	-	-	Monday	-	-	18	"
5. Essay	-	-	-	Tuesday	-	-	19	"

3. The Committee are therefore particularly enjoined to observe the above order in giving the subjects, and not to give more than one subject on each day. Should the papers reach the Committee before the 14th instant, they are requested to hold the examination on the very same day as those determined upon by the Council of Education for the Presidency schools; but should they arrive on the day itself, or subsequently to it, the Committee are requested to commence the examination on the day after the receipt of the papers (not being Sunday), allowing no day except Sunday to intervene between those on which the examinations may be held.

4. In modification of a portion of section 80 of the printed Rules, the Committee are requested to open each sealed packet on the day set apart for the examination on the particular subject to which its contents refer, and not before. They are also requested to observe that portion of the Rules transcribed in the margin,* with the greatest care.

5. As there are no means available at the Presidency for composing a suitable paper in the vernacular of your district, a paper in Bengali is sent, which the Committee will, in the first instance, render into the vernacular, and give it, in that form, to be translated by the students. To Ramree, Cuttack and Moulmein.

6. The Deputy Governor has determined that the award of Scholarships shall be made exclusively at the recommendation of the Committee, and his Honor trusts that the increased responsibility involved in the change will ensure their best attention and care in examining the candidates, and weighing the merits of their respective performances.

7. The Committee will lose no time in reporting the result of the examination, together with the names of those whom they recommend for Scholarships, for the information of Government. The answers need not be sent.

8. After

* The students will not be allowed to communicate with each other during the examination, and on that account will be placed at a proper distance from each other.

They will be required to answer the questions and to write the Essay without any assistance whatever, and to ensure this, one of the members of the local Committee will remain in the room and superintend during the whole examination.

At the hour fixed for the close of each day's examination, each student will deliver to the superintending member of the local Committee his answers or his essay signed by himself. The member of the local Committee will immediately put them all into an envelope, and seal it up.

Appendix N.

8. After the close of the examination, and of the proceedings of the Committee consequent thereupon, the question papers may be made over to the Head Master, for the use of the pupils of the institution.

Fort William, 4th September 1843.

CIRCULAR No. 6.

To the SECRETARY to the Local Committee.

(Education.)

Sir,

I AM directed by the Honourable the Deputy Governor of Bengal to transmit to you the accompanying copy of a Notification received from the Secretary to the Council of Education, respecting vacancies in the stipendiary class of the Medical College, and to request that you will cause the contents of the same to be made known to the pupils of the institution under the Committee's charge.

Fort William, the 23d October 1843.

NOTIFICATION.

An examination will be held by the Council of Education in the Medical College on or about the 1st December, of all candidates for the stipendiary vacancies in the Medical College, 12 in number.

The amount of the stipend is eight rupees per month, tenable for five years. No persons will be allowed to compete who are under the full age of 15 years, or above that of 18, on any account whatever.

The candidates must present themselves before the Secretary to the College three days prior to the day of examination, in order that they may be identified as the persons really desiring admission.

All candidates will be expected to possess a thorough knowledge of English, so as to be able to read, write and enunciate it with fluency and facility. They must be able to analyse a passage in Milton's Paradise Lost, Robertson's Histories, or works of a similar classical standard; be acquainted with arithmetic, as far as the rules of proportion; and bring certificates from the Head Master of the schools in which they have studied, expressly stating that they possess the information required, and are capable of undergoing the ordeal proposed. The preference in selection will be always given to those who possess the greatest amount of information in the above-mentioned branches of elementary education.

Pupils of the schools and colleges in the Upper Provinces are informed that four Scholarships of 10 rupees per month each, in addition to the college stipend of eight rupees, are open to all who are willing to compete for them. The following are the conditions on which they will be allowed to contend:—

No boy from the Upper Provinces shall, on any account, be admitted as a student of the college under the age of 15, or above that of 18 years of age.

The stipends of all students who may obtain Robertson Scholarships, with a view to study the medical profession in Calcutta, should be fixed at 10 rupees per month, tenable for four years. In addition to which they shall receive the usual college allowance, when admitted as stipendiary students; viz., eight rupees per mensem.

With a view to ascertain the respective attainments in general literature and English of the various candidates in the different colleges of the North-west Provinces, a series of examination papers, prepared in Calcutta, shall be forwarded to the various institutions, to be opened on a fixed day, the answers to be written in the presence of the Masters or Teachers, by the pupils, without having any access to books or paper on the subjects; the respective replies to be forwarded for the decision of the Council of Education, with a descriptive roll of the age, caste, parentage, general character and attainments of the several candidates.

CIRCULAR No. 7.

To the SECRETARY to the Local Committee of Public Instruction, Patna, Bhaugulpore.

(Education.)

Sir,

IN forwarding the accompanying copy of an Urdu translation of Marshman's History of India, which has been approved of by the Government, I am directed to state, for the Committee's information, that it is thought desirable to introduce the work in question into the Vernacular Department, with a view of imparting a knowledge of the historical facts which it contains, as well as of the language into which it has been translated.

2. You are requested to state how many copies the Committee are prepared to purchase for the use of the school under their management. The price is 1 rupee 8 annas a copy.

3. The Committee will, of course, understand that the introduction of an Urdu version of this work supersedes the necessity for the use of the original in the English classes; and that the pupils are expected hereafter to obtain their knowledge of Indian history to the end of the fifteenth century through the medium of the vernacular language of the district.

4. This, however, must not be understood as intended to discourage those pupils who may feel disposed to read, out of school-hours, the history, in its original English: it is merely designed, in conformity with the frequently expressed desire of the Government, to make the vernacular the means of inculcating sound information in every branch of instruction in which it can be made available.

Fort William, the 20th November 1843.

CIRCULAR

CIRCULAR No. 8.

Appendix N.

To the SECRETARY to the Local Committee.

Sir,
 WITH reference to the printed Rules 45 and 46, I am directed to request that, on the first of every month, you will submit, together with the monthly bills, an abstract of the register of daily attendance for the preceding month, according to the annexed Form, showing the number of boys present on each school-day, as well as the average number present throughout the month.

Fort William, the 11th December 1843.

ABSTRACT REGISTER of Daily Attendance of Scholars at the School (or College), for the Month of — 184 .

Date.	Number of Scholars borne on the Books.	Number of Scholars in Attendance.	REMARKS.

CIRCULAR No. 9.

To the SECRETARY to the Local Committee.

(Education.)

Sir,
 I AM directed to request that you will report how far the directions contained in the fifth head of the fifth section of the printed Regulations are attended to, and why the monthly visiting book is not submitted annually, for the information of Government.
 Fort William, the 15th January 1844.

CIRCULAR, No. 10.

To the SECRETARY to the Local Committee.

(Education.)

Sir
 I AM directed to forward, for the information of the Committee, and of the Principal, Masters and Scholars of the institution under their charge, and for distribution to the same, copies of rules for leave of absence, and travelling and acting allowances in the Education Department, which the Deputy Governor of Bengal has directed to be in force from this date.
 Fort William, the 28th February 1844.

RULES for Leave of Absence, and Travelling and Acting Allowances, to Principals and Masters of the Government Colleges and Schools, passed by the Deputy Governor of Bengal, on the 28th February 1844.

1. The Local Committee may grant leave of absence, without deduction from salary, during the authorized vacations, and it shall not be necessary to report the same to Government.
2. In addition to the above, the Government will, at the recommendation of the local Committee, and on good cause being shown for the indulgence, grant leave of absence on private affairs for not more than three months; but no salary will be drawn for the period of such absence.
3. The Government will grant leave of absence on medical certificate for one year to any place within the limits of the East India Company's Charter, one-half of the absentee's salary being deducted for the first six months, and the whole for the remainder.
4. In cases of extreme urgency, the local Committee are authorized to grant leave of absence for one month on medical certificate, reporting the same to Government for sanction.
5. No leave will be granted under Rule 3 until after the lapse of three years from the expiry of previous leave under that Rule.
6. If the period of leave granted under Rule 3 be less than one year, the Government will extend the same to the full period allowed by the Rule, on the production of a medical certificate showing the necessity for such extension.
7. Absence without leave will subject the absentee to loss of appointment.
8. No person appointed to a situation in the Education Department shall draw the salary of his appointment for any period prior to the date of his joining it.
9. A person holding a situation at one station in the Education Department appointed to one of equal or higher value at another, will draw the salary of his former situation from the date on which he may relinquish it, until the date of his joining his new appointment, provided he does not exceed the time allowed for joining, prescribed by the following Rule, in which case no salary will be passed to him for such period in excess.

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10. The time allowed for joining an appointment is to be calculated at the rate of 10 miles a day (Sundays excepted), together with a week to prepare for the journey.

11. A person officiating temporarily in any situation on the occurrence of a vacancy, or during the absence of the real incumbent, will, if he hold no other appointment, draw one-half the salary of such situation; and if he hold any other situation of less value, he will receive half the fixed salary of his own appointment, together with half the fixed salary of that in which he officiates.

12 The 1st, 2d, 3d, 4th, 5th, 6th and 7th of these Rules shall be considered applicable to the holders of Senior and Junior Scholarships, and to the Stipendiary Students of the Medical College.

CIRCULAR No. 11.

To the SECRETARY to the Local Committee.

(Education.)

Sir,

I AM directed by the Deputy Governor to forward, for the information of the Committee, extract of a letter (para. 10) addressed to the local Committee at Dacca on the 5th ultimo, and to request that in future the annual examination of the institution under the Committee's charge may be conducted simultaneously with that for Scholarships, of the time for which due information will be given.

2. This rescinds section 76 of the late General Committee's printed Regulations, and the special Instructions in Mr. Deputy Secretary Bayley's Letter, No. 1299,* dated 30th July 1842, No. 1790,† dated 12th October 1842.

Fort William, the 4th March 1844.

* To Bhaugulpore Hill School.

† To Moulmein.

EXTRACT of a Letter addressed to the Secretary Local Committee at Dacca, dated 5th February 1843, No. 104.

10. The arrangements made as to the time for holding the general examination are approved. In future it may be always held simultaneously with the Scholarship Examination, immediately before the Dusserah holidays, during which period there will be ample time to determine the award of prizes, scholarships, promotion, &c., and to make the requisite preparations for re-opening the college after the vacation. It does not appear necessary that those students who compete for a Scholarship, senior or junior, should undergo any other test of their proficiency during the year.

CIRCULAR No. 12.

To the SECRETARY to the Local Committee.

(Education.)

Sir,

I AM directed by the Honourable the Deputy Governor to request that you will submit to this office returns of the institution under the Committee's charge, brought up to the 30th of April, according to the Forms of Statements annexed, and despatch the same so filled up without fail on the 1st of May 1844.

His Honor begs that the instruction may be carefully attended to.

Fort William, the 11th March 1844.

LOCAL COMMITTEE on the 30th April 1844.

NAMES.	Designation and Office.

ESTABLISHMENT on the 30th April 1844.

NAMES.	Designation.	Salary.	Date of Appointment.

STATEMENT

STATEMENT of Number, Caste, &c. of Students on the 30th April 1844.

Appendix N.

Statement, showing the Number of Paying Students, and the Amount paid by them, and Students who do not Pay.	Statement, showing the Number of Students studying each of the Languages taught.	Statement, showing the Total Number of Students in the Institution.

LOCAL RECEIPTS and DISBURSEMENTS as for the 30th April 1844.

Resources of Annual Income.	Actual Charges for 1843-44.

BOOK ACCOUNT, as per Circular, No. 23.

ABSTRACT of Receipts and Disbursements from the 30th of April 1843 to 30th of April 1844.

CIRCULAR No. 13.

To the SECRETARY to the Local Committee.

(Education.)

Sir,
I AM directed by the Honourable the Deputy Governor to inform you, that if there be no local objection to the arrangement, the Committee are authorized to admit boys into the institution under their management, for the purpose of receiving instruction in the vernacular language alone, without making it incumbent upon them to study English likewise.

Fort William, the 11th March 1844.

CIRCULAR No. 14.

To the SECRETARY to the Local Committee.

(Education.)

Sir,
I AM directed to forward an extract from Mr. Principal Ireland's Report on the Dacca College for 1843, and, with reference thereto, to request that the Committee will use their best endeavours to establish in the institution under their control the system of prepayment for school-books which has been so successfully introduced at Dacca.

Fort William, the 25th March 1844.

EXTRACT from Report of Mr. IRELAND, Principal of the Dacca College, dated 20th December 1843.

Para. 7. On the receipt of printed Circular, No. 23, in May last year, directing the Committee to discontinue sending indents for books to Government, and authorizing them to charge, in a contingent bill, 70 rupees per mensem, to provide all books, &c. which might be required in the college, it was resolved that Rule 41 should be immediately enforced, and that all the boys, without exception, should be made to pay something for their class-books. The old books already in the hands of the boys, were accordingly all called in, valued and re-issued; and the boys were further supplied from the store with such books as they required in their respective classes. They were then informed that these books must all be paid for, and that in future no class-books would be given out to them unless paid for beforehand. Three months elapsed, and only two boys had the honesty to come forward with their payments. All the rest positively declared that they were in very poor circumstances, and had not the means of paying. This was referred to the Committee,

(20. APP.)

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and

Appendix N.

and the senior boys were summoned before them, and questioned on the subject, but they still persisted in declaring their inability to pay. There was in fact a conspiracy among the boys of the senior department to resist payment as long as possible, in the expectation of being able to induce the Committee not to enforce the rule; while the boys of the junior department refused to pay unless the senior boys paid also. It was well known that many of the boys were in good circumstances, and could easily pay if they chose; and it had been ascertained by the teachers, that several of them had actually received money from their parents for that purpose. Public notice was therefore given by the Committee, that they would enforce payment for class-books from all the students, but that the payments might be made either at once or by monthly instalments, and that some deduction would be made from the bills of such as were really in very poor circumstances. Several boys responded to the call, but the majority still held out, and the payments came in so slowly, that on the 5th September the Committee deemed it necessary to issue notice, that they would hold a special meeting on the 19th of the same month, to investigate the cases of those boys who had not then paid up their monthly instalments, and that it was their intention to expel every boy who refused to pay. Perceiving that the Committee were in earnest, and that the consequences of further opposition were likely to be more serious than they had anticipated, the boys now came forward with their payments. Many of them, however, returned several of their books, as they had copies of their own at home, but had taken these, as usual, from the college, little expecting they would be made to pay for them. On the day of meeting only 23 were reported as not having paid anything; but these did not refuse to pay, they only petitioned for further delay, as their friends lived at a great distance from Dacca, which was granted, on their promising to pay immediately after the holidays. After this, the lies that were told, and the mean practices that were resorted to by several of the boys, in order to make it appear they were in very indigent circumstances, and unable to pay the full value for their books, were truly disgusting. In some instances they succeeded in their efforts; and I have since seen several of those very boys who were the most urgent in their appeals, purchasing books that were not required in their respective classes. The affair altogether gave me great annoyance, but the experiment was well worth trying, and it has completely succeeded, without injuring the college in the least, as our increased numbers during the year clearly show. It may, however, have driven away a few incorrigible idlers, but such boys may well be dispensed with, as they only bring discredit on the college, and are a source of much annoyance to the teachers. The charge for class-books will not, on the average, exceed from two to four annas a month in the junior department, and eight annas in the senior department of the college. This is the only expense incurred by the students, and I am sure there are not 20 boys attending the college who find any difficulty in raising the money. I am confirmed in this opinion by the fact, that since the promotions were made at the re-opening of the college on the 27th October, we have already received no less than 638 rupees for class-books, chiefly from those boys who were promoted. This would not have been deemed possible 12 months ago. There are in fact only two boys at present attending the college who have not yet paid for the books which were given out last year. Five of those who have left the college carried away their books with them; but in three instances we have succeeded in recovering them. The other boys are not in Dacca, and cannot be found or heard of. The college has, at various times, suffered heavy losses from this cause alone; but this will not occur in future. The class-books are now all made over to the writer, who is instructed not to give credit to any boy, as he will be held responsible for the payment. This has caused a great addition to his labours, and as he is trustworthy, and his responsibility is much greater, I think his salary should be increased to 15 rupees per month. It is intended always to keep on hand a large supply of the best class-books, and we have lately procured from England, through our book-agents in Calcutta, upwards of 100 £ worth of valuable class-books and maps. It is gratifying to observe how eagerly these books are bought up by the senior boys, who never before had an opportunity of procuring good and useful books in Dacca. On the arrival of every fresh supply of books from Calcutta, the same eagerness is shown to purchase such as they think will be useful for them in preparing for the Scholarship Examinations.

Appendix No. 2.

STATEMENT of Number, Caste, &c. of the STUDENTS of the Colleges and Schools in the Bengal Presidency, on the 30th April 1844.

(20. APR.)

COMMITTEE ON THE GOVERNMENT OF INDIAN TERRITORIES.

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NAMES OF INSTITUTIONS.	Statement showing the Number of Paying Students, and the Amount paid by them, and Students who do not Pay.			Statement showing the Number of Students studying each of the Languages taught.										Statement showing the Number of Students of each Caste.					Daily average Attendance of the Students from 30th April 1843 to 30th April 1844.
	Non-paying.	Paying.	Total Amount Paid.	English.	Arabic.	Persian.	Urdu.	Hindee.	Sanscrit.	Bengalee.	Oreah.	Mug.	Burmese.	Christians.	Mohamedans.	Hindoo.	Others than those Three.	Total.	
			<i>Rs. a. p.</i>																
Sanscrit College	140	-	-	72	-	-	-	-	140	-	-	-	-	-	-	140	-	140	80
Hindoo College	50	448	28,872 8 6	498	-	-	-	-	498	-	-	-	-	-	-	498	-	498	388
Patsalah	-	144	864 4 6	-	-	-	-	-	144	-	-	-	-	-	-	144	-	144	122
School Society's School	249	202	2,155 13 6	451	-	-	-	-	25	-	-	-	-	-	171	-	-	171	339
Madressa	129	42	40 8 -	47	171	-	-	-	-	-	-	-	-	-	-	-	1	73	58
Medical College	73	-	-	73	-	-	71	-	-	-	-	-	-	20	4	48	-	71	-
Secondary School	71	-	-	-	-	-	-	-	-	-	-	-	-	-	55	16	-	71	-
College of Mohamed Mohsin	519	372	4,481 - -	632	177	82	-	-	632	-	-	-	10	263	618	-	-	891	672
Branch School	212	96	1,114 - -	250	21	37	-	-	250	-	-	-	3	55	250	-	-	808	254
Infant School	40	-	-	40	-	-	-	-	40	-	-	-	1	1	38	-	-	40	30
Seetapore School	64	36	212 12 -	100	-	-	-	-	100	-	-	-	-	-	100	-	-	100	80
Umerpore School	102	-	-	102	-	-	-	-	86	-	-	-	-	-	102	-	-	102	82
Ramree School	100	-	-	32	-	-	34	-	-	-	73	-	-	5	57	3	35	100	86
Moulmein School	71	-	-	71	-	-	-	-	-	-	-	71	13	-	-	-	58	71	48
Midnapore School	47	82	357 8 -	129	-	-	-	-	128	-	-	-	3	1	125	-	-	129	86
Cuttack School	55	41	-	98	-	-	-	-	96	96	-	-	16	11	69	-	-	96	73
Dacca College	335	-	-	335	-	-	-	-	335	-	-	-	14	18	303	-	-	335	224
Commillah School	8	108	354 - -	116	-	6	-	-	93	-	-	-	3	12	101	-	-	116	86
Chittagong School	24	69	188 - -	93	-	25	-	-	93	-	-	-	10	11	63	-	-	93	65
Sylhet School	112	-	-	109	-	-	-	-	104	-	-	-	6	31	75	-	-	112	66
Jessore School	122	-	-	122	-	-	-	-	122	-	-	-	-	15	107	-	-	122	62
Gowahatty School	172	-	-	93	-	23	-	-	3	137	-	-	-	67	105	-	-	172	153
Seebagore School	41	-	-	36	-	-	-	-	10	41	-	-	1	4	36	-	-	41	30
Chota Nagpore Schools	63	-	-	63	-	-	-	63	-	-	-	-	1	6	47	-	9	63	50
Nizt. Col. Sahibzadah's Dept.	19	-	-	19	2	7	7	-	2	-	-	-	-	19	-	-	-	19	11
Moorshe- dabad - General Dept.	5	-	-	5	-	-	5	-	5	-	-	-	-	5	-	-	-	5	2
Bauleah School	109	-	-	109	-	-	-	-	27	109	-	-	3	-	106	-	-	109	82
Patna School	112	-	-	112	-	-	112	112	-	-	-	-	26	27	59	-	-	112	83
Ditto Hindee Schools	647	-	-	-	-	-	-	647	-	-	-	-	3	56	591	-	-	647	456
Bhagulpore School	130	-	-	130	-	-	130	-	-	-	-	-	-	35	92	-	-	130	72
Ditto Hill School	109	-	-	78	-	-	-	109	-	-	-	-	-	7	24	78	-	109	83
TOTAL	3,930	1,640	* 38,640 6 6	3,953	371	180	359	931	180	2,956	96	73	71	147	931	4,311	181	5,570	† 3,932

* Exclusive of the amount paid at Cuttack, which is not stated in the local returns.

† Exclusive of the Madrussa and Secondary School; not stated in the local returns.

Appendix No. 3.

BALANCE of SCHOLARSHIPS which appeared in the last General Report of 1842-43, and those gained in the Year 1843-44, also the SCHOLARSHIPS available for 1844-45.

COLLEGES AND SCHOOLS.	Balance in the Report of 1842-43.				Gained in 1843-44.				Available for 1844-45.				REMARKS.	
	English.		Oriental.		English.		Oriental.		English.		Oriental.			
	Junior.	Senior.	Junior.	Senior.	Junior.	Senior.	Junior.	Senior.	Junior.	Senior.	Junior.	Senior.		
Calcutta:														
Sanscrit College	-	-	3	6	-	-	3	5	-	-	-	-	1	All gained in 1841-42.
Scholarships open to public competition in the Sanscrit College	-	-	1	1	-	-	-	-	-	-	1	1		
Hindoo College	-	-	-	-	-	-	-	-	-	-	-	-		
Madressa College	3	3	-	1	-	-	-	-	3	3	-	-	1	
Scholarships open to public competition in the Madressa College	1	1	-	1	-	-	-	1	1	1	-	-	-	
Hooghly College of Mohammad Mohsin	-	1	5	2	-	1	5	-	-	-	-	-	2	Gained in 1842-43.
Mohammad Mohsin's Scholarships	-	-	-	-	-	-	-	-	-	-	-	-		
Scholarships open to public competition in the College of Mohammad Mohsin	-	1	1	1	-	1	1	-	-	-	-	-	1	
Hooghly Branch School in the College of Mohammad Mohsin	-	-	1	-	-	-	-	-	-	-	1	-		
Seetapore School - ditto ditto	1	-	1	-	-	-	-	-	1	-	1	-		
Ummerpore School - ditto ditto	1	-	-	-	-	-	-	-	1	-	-	-		
Arracan:														
Ramree School in the Hindoo College	1	-	-	-	-	-	-	-	1	-	-	-	-	
Tenasserim Provinces:														
Mouelmein School - ditto ditto	1	-	-	-	-	-	-	-	1	-	-	-	-	
Mergue School - ditto ditto	1	-	-	-	-	-	-	-	1	-	-	-	-	
Probational:														
Bancoorah School, in the College of Mohammad Mohsin	1	-	-	-	-	-	-	-	1	-	-	-	-	Gained in 1841-42.
Midnapore School - ditto ditto	-	-	-	-	-	-	-	-	-	-	-	-		
Cuttack School - ditto ditto	1	-	-	-	-	-	-	-	1	-	-	-		
Dacca:														
Central College	-	7	-	-	-	4	-	-	-	3	-	-	-	
Scholarships open to public competition in the Dacca College	-	1	-	-	-	-	-	-	-	1	-	-	-	
Probational:														
Sylhet School, in the Dacca College	1	-	-	-	-	-	-	-	1	-	-	-	-	* One additional Scholarship awarded.
Burrisaul School, ditto ditto	1	-	-	-	-	-	-	-	1	-	-	-		
Jessore School, in - ditto ditto	-	-	-	-	1	-	-	-	-	-	-	-	-	
Gowahatty School - ditto ditto	1	-	-	-	-	-	-	-	1	-	-	-	-	
Seesaugor School - ditto ditto	1	-	-	-	-	-	-	-	1	-	-	-	-	
Bauliah School - ditto ditto	-	-	-	-	-	-	-	-	-	-	-	-	-	
Commillah School - ditto ditto	-	-	-	-	-	-	-	-	-	-	-	-	-	
Chittagong School - ditto ditto	1	-	-	-	1	2	-	-	-	-	-	-	-	
Patna School	-	-	-	-	-	-	-	-	-	-	-	-	-	† One additional Scholarship awarded. Gained in 1841-42.
Bhaugulpore School	1	-	-	-	1	-	-	-	-	-	-	-		
TOTAL	17	14	12	12	4	6	9	6	15	8	3	6		

(20. Apr.)

Appendix No. 4.

STATEMENT of the RECEIPTS and DISBURSEMENTS on account of BOOK ALLOWANCE granted to the Institutions under the Government of Bengal, as per Circular No. 23, dated 11 May 1842.

NAMES OF INSTITUTIONS.	Balance on the 30th April 1843.		Drawn from Government.		Sale of Books.		From other Sources.		TOTAL.		Expended.		Balance on the 30th April 1844.		REMARKS.
	Rs.	a. p.	Rs.	a. p.	Rs.	a. p.	Rs.	a. p.	Rs.	a. p.	Rs.	a. p.	Rs.	a. p.	
Hindoo College	62	5 11	1,300	-	93	-	2	7 11	1,457	13 10	1,395	7 11	62	5 11	* For 4 months, from 1st January to 30th April 1844.
Pautshalla	-	-	40	-	-	-	-	-	40	-	39	13 -	-	8 -	
School Society's School	-	-	† 220	-	-	-	-	-	220	-	176	5 6	43	10 6	† For 11 months, from 1st June 1843 to 30th April 1844.
English Class Sanskrit College	-	1 6	300	-	-	-	-	-	300	1 6	213	9 3	86	3 3	Against £. 439. 11. 6.
Hooghly College	106	- 3	1,492	6 6	13	- 3	-	-	1,611	7 -	2,051	2 6	-	-	
Branch School	182	6 9	420	-	-	-	-	-	602	6 9	291	2 -	311	4 9	
Infant School	44	8 8	60	-	-	-	-	-	104	8 3	11	6 6	93	1 9	
Seetapore School	97	9 -	240	-	-	-	-	-	337	9 -	176	4 -	161	5 -	
Umerpore School	83	1 -	240	-	-	-	-	-	323	1 -	246	8 -	76	9 -	
Tribanee School	40	-	-	-	-	-	-	-	40	-	-	-	40	-	Abolished.
Madressa College, Calcutta	275	1 -	840	-	-	-	-	-	1,115	1 -	672	10 -	442	7 -	
Medical College	840	-	840	-	-	-	-	-	1,680	-	1,006	6 -	673	10 -	
Dacca College	170	12 5	† 1,030	-	2,221	6 3	10	-	3,432	2 8	3,140	2 9	291	15 11	† Including 190 rupees for prize books.
Patna School	2	14 5	360	-	19	2 5	-	-	382	- 10	347	10 2	34	6 8	
Gowahattee School	39	10 8	300	-	-	-	-	-	339	10 8	326	12 -	12	14 8	
Cuttack School	116	14 -	300	-	28	3 -	-	-	445	1 -	217	12 -	227	5 -	
Midnapore School	104	9 5	300	-	226	10 9	-	-	631	4 2	260	12 -	370	8 2	
Jessore School	86	7 -	240	-	52	-	11	1 -	389	8 -	207	15 -	181	9 -	
Comillah School	56	13 6	240	-	170	5 6	-	-	467	3 -	368	15 6	98	3 6	
Chittagong School	27	-	270	-	12	-	-	-	309	-	301	6 6	7	9 6	For 9 months, from December 1842 to August 1843.
Ramree School	-	-	240	-	80	-	-	-	270	-	111	-	136	6 -	§ Last year's excess.
Seesagore School	171	-	240	-	4	12 -	-	-	415	12 -	§ 22	10 -	266	5 3	
Bhaugulpore School	327	- 5	360	-	40	-	-	-	727	- 5	436	5 -	290	11 5	
Ditto Hill School	139	6 -	240	-	7	-	-	-	386	6 -	211	5 -	175	1 -	
Banleah School	† 569	11 6	360	-	58	6 8	-	-	988	2 2	522	10 2	466	8 -	¶ Including donations and subscriptions, amounting to Rs. 245. 5.
Syihut School	-	-	240	-	79	14 -	-	-	319	14 -	228	10 6	91	3 6	
Maulmein School	-	-	** 60	-	-	-	-	-	60	-	49	2 -	11	14 -	** For 3 months, from January to March 1844.
Chota Nagpore Schools, S. W. Pr. Bursisaul	-	-	-	-	-	-	-	-	-	-	-	-	-	-	Not drawn. No returns received from this school.
TOTAL	3,543	5 -	10,772	6 6	3,055	12 10	23	8 11	17,395	1 3	13,183	2 -	4,652	10 9	

COMMITTEE ON THE GOVERNMENT OF INDIAN TERRITORIES.

Appendix N.

Appendix No. 5.

No. 319.

To the COMMISSIONER of ASSAM.

SIR,

WITH reference to a letter from the Secretary to the local Committee of Public Instruction at Gowahattee, No. 13, dated the 15th ultimo, I am directed to inform you that the Deputy Governor has been pleased to abolish the situation of Head Master of the Gowahatty School, at present held by Mr. Robinson, and to appoint that gentleman to be Inspector of Schools in Assam, on his present salary.

2. Mr. Robinson's duty will be to visit every school in the Province, as often as he may be able; to introduce an uniform system of instruction in all; to exercise a vigilant control over the Masters and Teachers, requiring from the head of each school a monthly report of attendance and progress; to see that the pupils in each school are supplied either gratis or at a moderate price with the books necessary for their instruction; to recommend the establishment of additional schools in localities where they may be required; to persuade the inhabitants, and especially the more respectable among them, to send their children to be instructed; and generally to carry out the views of Government in diffusing throughout the Province the means of a sound and gradually improving system of education through the medium of the native language.

3. The school at Gowahattee, together with all the branch schools attached to it, will be placed under Mr. Robinson's superintendence. The former will be considered as, in its primary object, a vernacular school, but the Deputy Governor will not refuse to grant the means of acquiring a knowledge of English to those who may desire to profit by them, and for this purpose the services of the second Master will be retained.

4. In like manner the school at Sibsagur, at which the last monthly returns show an average attendance of 30 boys, is hereby abolished as an English school, and the services of Mr. D'Souza, the Head Master, dispensed with. The Assistant Teacher and Pundit will be able to carry on the duty of instructing the boys in the vernacular, and the former can also instruct in English those who may wish to continue their studies in that language. The salary of 150 rupees a month thus saved will be held available for the extension of vernacular instruction in Assam, as soon as the most beneficial plan for the disposal of the whole sum, or a part of it, shall be determined on.

5. The local Committees at Gowahattee and Sibsagur are hereby dissolved, and the secretaries will be directed to make over their records to you. It will still, however, be expected of the officers of Government resident at those stations, as well as in every district of the Province, to visit all the schools within their jurisdiction as often as may be, to bring irregularities and abuses to the notice of the Inspector at his periodical visits, and to afford every encouragement to the natives to avail themselves of the means provided by Government for the education of their children. The spirit of the orders of the 6th January 1841 will henceforth be considered applicable to all public officers in regard to the schools of the districts in which they are severally employed.

6. The Inspector will furnish you with an annual detailed report of the state and progress of all the schools in the Province; in submitting which to Government, with your remarks and suggestions, you will not fail to mention the names of those officers who have taken a lively interest in the education of the natives, and endeavoured to promote it by the influence which their official position naturally gives them, as well as those who may have shown indifference to the subject, and neglected this highly important branch of their public duty.

7. In regard to granting leave to Masters under the Rules of the 28th February last, you will exercise the functions of the local Committees as therein defined. The appointment and removal of all Masters and Teachers of every description will rest with you, and you are at liberty to delegate as much power in this respect to the Inspector as you may deem advisable. A statement, however, of Masters appointed, promoted and removed, will accompany your annual report.

8. The Deputy Governor desires to be favoured, at the earliest practical period, with a scheme of vernacular instruction applicable to the Province, from the first rudiments of the language to the highest point to which, under present circumstances, it may be expedient or practicable to extend it. His Honor would be glad to learn your views in regard to the provision of books and other instruments of education, and whether it would be proper to demand payment of their value either partially or generally, from the boys who may require them for use, or whether they ought to be provided gratis by the Government. His Honor would also be glad of your advice as to the demand of a monthly contribution, however trifling, from each pupil, more as an incitement to application than as compensation to the state for providing him with the means of improvement, though the latter consideration is not to be overlooked. The remuneration of the Masters, who, it would appear from the minutes appended to the local Committee's letter above referred to, are still most improperly paid in part by grants of land, is likewise a branch of the subject which requires attention and amendment.

9. With a view to render Mr. Robinson's services as efficient as possible, and to encourage him to visit each school as frequently as the great extent of country over which they are scattered will permit of, the Deputy Governor will be prepared to sanction such a reasonable rate of travelling allowance as you may think adequate to cover the expenses he is likely to incur, whether by a rate

of

mileage for actual distance travelled, or by a fixed daily allowance during the time occupied in travelling, or by reimbursement of sums actually and necessarily expended.

Appendix N.

10. His Honor thinks that the Mofussil School bills may be conveniently submitted, as heretofore, through the Collectors of the several districts, and those of the schools at Gowahatee and Sibsagur by the same channel, the Inspector alone forwarding his bills direct to this office. The Collectors, however, must be kept aware of all leave of absence granted to Masters, as well as of all removals and appointments, with a view to prevent irregular payments.

11. In replying to this letter, you are requested to favour the Government with such further suggestions as your matured experience and conversance with the affairs of the Province may lead you to consider calculated, if carried out, to impart the highest degree of efficiency to the educational establishments which it is at present in the power of the Government to entertain.

I have, &c.

The 29th April 1844.

CECIL BEADON,

Under Secy to Gov^r of Bengal.

Appendix No. 6.

ABSTRACT STATEMENT of RECEIPTS of the EDUCATION DEPARTMENT, from 30th April 1843 to 30th April 1844, as furnished by the Accountant-General.

INSTITUTIONS.	Sale of Books.	Tuition.	Deposited by Boys.	Refund Charges.	Fines, &c.	Local Funds.	Interest.	Miscellaneous.	Parliamentary and other new Government Grants, &c.	TOTAL.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
<i>Institutions at the Presidency.</i>										
Balance on the 1st May 1843 -	-	-	-	-	-	-	-	-	-	88,095 6 2
Secretary to the Council of Education	24 - -	-	-	300 - -	-	-	24,046 6 4	4,250 15 6	256,407 6 8	285,028 12 6
Hindoo College	-	28,981 11 3	-	132 9 7	30 - -	-	1,668 7 10	140 - -	-	30,952 12 8
Medical College	-	-	-	628 - -	127 12 -	-	-	-	76,449 5 6	77,205 1 6
Patahallah	56 1 6	869 15 9	-	17 6 10	-	-	-	-	-	943 8 1
Sanscrit College	-	-	-	163 7 8	-	-	-	-	24,669 13 -	24,833 4 8
Madrisa	-	-	-	40 8 -	-	-	-	-	32,000 - -	32,040 8 -
School Society's School	-	-	-	-	-	-	-	-	12,017 8 -	12,017 8 -
	80 1 6	29,851 11 -	-	1,282 - 1	157 12 -	-	25,714 14 2	4,390 15 6	401,544 1 2	551,118 13 7
<i>Institutions in the Provinces.</i>										
Chittagong School	-	-	-	-	-	2,106 7 10	-	-	-	2,106 7 10
Cuttack School	300 - -	-	-	-	-	-	-	4 - -	-	300 4 -
Mahomed Mohsim's College	-	4,182 8 -	195 8 -	31 2 8 $\frac{1}{2}$	1 8 -	5,093 6 1 $\frac{1}{2}$	41,399 12 9	6 2 8	-	50,910 - 3 $\frac{1}{2}$
Branch School	-	1,093 8 -	99 - -	4 1 $\frac{1}{2}$	-	-	-	-	-	1,192 12 1 $\frac{1}{2}$
Infant School	-	-	-	19 5 7 $\frac{1}{2}$	-	-	-	-	-	19 5 7 $\frac{1}{2}$
Seetapore School	-	210 12 -	-	-	-	-	-	-	-	210 12 -
Midnapore School	-	-	-	738 8 8	-	26 4 -	-	-	-	764 12 8
Patna School	15 4 -	-	-	-	-	114 - -	-	-	-	129 4 -
Bauleah School	148 2 8	-	-	120 - -	-	-	-	-	-	268 2 8
Commillah School	-	266 14 10	-	-	14 2 6	155 2 -	-	4 - -	-	440 3 4
Sylhut School	-	-	-	-	-	-	-	-	3,000 - -	3,000 - -
Seebagore School	-	-	-	-	-	-	-	-	3,120 - -	3,120 - -
Arracan School (Ramree)	14 6 -	-	-	-	-	-	-	-	6,000 - -	6,014 6 -
Moulmein School	-	-	-	-	-	-	-	-	6,000 - -	6,000 - -
Bhaugulpore Hill School	-	-	-	167 - -	-	-	-	-	3,000 - -	3,167 - -
Nowgong School	-	-	-	-	-	-	-	-	1,080 - -	1,080 - -
Durrang School	-	-	-	-	-	-	-	-	768 - -	768 - -
Kamroop School	-	-	-	-	-	-	-	-	1,441 8 -	1,441 8 -
Debrooghur School	-	-	-	-	-	-	-	-	816 - -	816 - -
Luckimpore and Dokwakhana Schools	-	-	-	-	-	-	-	-	420 - -	420 - -
10 Pergunnah Schools	-	-	-	-	-	-	-	-	229 13 5	229 13 5
Bhaugulpore School	86 - -	-	-	-	-	-	-	-	-	86 - -
Jessore School	124 5 4	-	-	-	-	-	-	-	-	124 5 4
Gowahatty School	-	-	-	-	-	71 8 -	-	-	-	71 8 -
TOTAL	Rs. 638 2 -	5,753 10 10	294 8 -	1,076 5 1 $\frac{1}{2}$	15 10 6	7,566 11 11 $\frac{1}{2}$	41,399 12 9	10 6 8	25,875 5 5	82,630 9 3 $\frac{1}{2}$
GRAND TOTAL	Rs. 718 3 6	35,605 5 10	294 8 -	2,358 5 2 $\frac{1}{2}$	173 6 6	7,566 11 11 $\frac{1}{2}$	67,114 10 11	4,401 6 2	427,419 6 7	633,747 6 10 $\frac{1}{2}$

Deduct Amount allotted to the North-Western Provinces out of the Balance on the 30th April 1843, standing at the Credit of the Education Department, as per Resolution of the Government of Bengal, dated 18th December 1843. Rs. 32,161 14 6
 Ditto - ditto, out of the Parliamentary and Government Grants, and of the Interest on the General Funds in the hands of the Government Agent, for the year 1843-44, as per ditto 123,991 10 -

Co.'s Rs. 477,593 14 4 $\frac{1}{2}$

(20. APP.)

ABSTRACT STATEMENT OF DISBURSEMENTS OF THE EDUCATION DEPARTMENT, from 30th April 1843 to 30th April 1844, as furnished by the Accountant-General.

INSTITUTIONS.	Establishment.	Scholarship.	Stipend.	House Rent.	Purchase of Books.	Contingencies.	Pensions.	Batta, Gratuity and House Rent, &c., of the Professors and others.	Ceylon Students.	TOTAL.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. u. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
<i>Institutions at the Presidency :</i>										
Secretary to the Council of Education	4,346 13 6	- - -	- - -	- - -	2,691 15 -	3,687 9 6	- - -	- - -	- - -	10,726 6 -
Hindoo College	45,496 6 -	6,896 3 6	- - -	1,680 - -	1,200 - -	1,675 8 3	- - -	- - -	- - -	56,984 1 9
Sanscrit ditto	13,784 10 3	2,619 - -	748 10 -	- - -	300 - -	513 3 -	- - -	- - -	- - -	17,965 7 3
Madressa	27,026 2 8	4,010 12 2	- - -	- - -	840 - -	2,390 10 4	2,016 - -	- - -	- - -	36,283 9 2
Medical College	52,945 9 -	544 - -	4,192 - -	- - -	40 - -	5,174 4 9	- - -	10,918 8 -	3,430 11 9	77,205 1 6
Patsalah	2,309 - -	- - -	- - -	- - -	220 - -	255 9 -	- - -	- - -	- - -	2,604 9 -
School Society's School	6,270 - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	6,490 - -
	1,52,178 9 5	14,069 15 8	4,940 10 -	1,680 - -	5,291 15 -	13,696 12 10	2,016 - -	10,918 8 -	3,430 11 9	2,08,223 2 8
<i>Institutions in the Provinces :</i>										
Burrisaul	- - -	- - -	- - -	- - -	300 - -	- - -	- - -	- - -	- - -	300 - -
Bhagulpore Institution	4,120 - -	141 15 -	- - -	- - -	360 - -	- - -	- - -	- - -	- - -	4,621 15 -
Bhagulpore Hill School	2,579 9 2	160 - -	1,173 - -	- - -	240 - -	- - -	- - -	- - -	- - -	4,152 9 2
Bancoorah	- - -	- - -	- - -	- - -	20 - -	- - -	- - -	- - -	- - -	20 - -
Chittagong	5,435 5 8	257 - 6	- - -	- - -	240 - -	54 12 -	- - -	- - -	- - -	5,987 2 2
Cuttack	3,048 - -	193 - -	- - -	12 8 -	300 - -	37 4 -	- - -	- - -	- - -	3,590 12 -
Dacca	14,967 5 8	1,358 - -	- - -	1,020 - -	840 - -	130 8 -	- - -	- - -	- - -	18,315 13 8
Mohammed Mohsin's College	61,681 6 11	7,436 1 3½	167 - -	65 1 6	1,467 14 6	2,318 14 2	- - -	- - -	- - -	73,136 6 4½
Branch School	6,579 4 3	162 15 11	- - -	- - -	420 - 6	359 9 -	- - -	- - -	- - -	7,521 13 2
Infant School	1,516 2 -½	- - -	- - -	- - -	60 - -	33 12 6	- - -	- - -	- - -	1,609 14 6½
Seetapore School	2,112 - -	- - -	- - -	2 - -	240 - -	81 12 -	- - -	- - -	- - -	2,435 12 -
Umerpore School	- - -	- - -	- - -	- - -	240 - -	- - -	- - -	- - -	- - -	240 - -
Jessore School	3,980 - -	147 3 7	- - -	- - -	240 - -	138 11 9	- - -	- - -	- - -	4,505 15 4
Sebsaugore School	2,304 - -	- - -	- - -	40 - -	200 - -	46 11 6	- - -	- - -	- - -	2,590 11 6
Gowahatty School	6,024 4 7	96 - -	- - -	- - -	300 - -	250 - -	- - -	- - -	- - -	6,670 4 7
Midnapore School	5,052 - -	192 - -	- - -	- - -	300 - -	120 - -	- - -	- - -	- - -	5,664 - -
Patna School	6,540 12 8	196 6 -	- - -	600 - -	360 - -	129 14 -	- - -	- - -	- - -	7,827 - 8
Bauleah School	3,264 - -	174 7 -	- - -	- - -	360 - -	250 - -	- - -	- - -	- - -	4,048 7 -
Ramree School	2,288 - -	96 - -	- - -	- - -	220 - -	243 1 -	- - -	- - -	- - -	2,847 1 -
Sylhut School	2,600 - -	- - -	- - -	- - -	260 - -	- - -	- - -	- - -	- - -	2,860 - -
Moulmein School	5,293 2 -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	5,293 2 -
Mergui School	358 13 -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	358 13 -
Commillah School	4,127 5 4	- - -	- - -	- - -	240 - -	- - -	- - -	- - -	- - -	4,367 5 4
Durrung School	749 4 7	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	749 4 7
Luckimpore School	260 - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	260 - -
Dukna Khana School	195 - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	195 - -
TOTAL	1,45,075 11 10½	10,611 1 3½	1,340 - -	1,739 9 6	7,207 14 6	4,194 13 11	- - -	- - -	- - -	1,70,169 3 1
GRAND TOTAL	2,97,254 5 3½	24,681 - 11½	6,280 10 -	3,419 9 6	12,499 13 6	17,891 10 9	2,016 - -	10,918 8 -	3,430 11 9	3,78,392 5 9
Balance in favour of the Education Department on the 30th April 1844										99,201 8 7½
										Cs.'s Rs. 4,77,593 14 4½

COMMITTEE ON THE GOVERNMENT OF INDIAN TERRITORIES.

APPENDIX O.

(Referred to in the Evidence of CHARLES HAY CAMERON, Esquire,
Quest. 7317, p. 275.)

Appendix O.

PROPOSED PLAN OF THE UNIVERSITY OF CALCUTTA.

THE present advanced state of education in the Bengal Presidency, with the large and annually increasing number of highly educated pupils, both in public and private institutions, renders it not only expedient and advisable, but a matter of strict justice and necessity, to confer upon them some mark of distinction, by which they may be recognized as persons of liberal education and enlightened minds, capable, from the literary and scientific training they have undergone, of entering at once upon the active duties of life; of commencing the practical pursuit of the learned professions, including in this description the business of instructing the rising generation; of holding the higher offices under Government open to natives, after due official qualification; or of taking the rank in society accorded in Europe to all members and graduates of the universities.

The only means of accomplishing this great object is by the establishment of a central university, armed with the power of granting degrees in arts, science, law, medicine and civil engineering, incorporated by a Special Act of the Legislative Council of India, and endowed with the privileges enjoyed by all chartered universities in Great Britain and Ireland.

After carefully studying the laws and constitution of the Universities of Oxford and Cambridge, with those of the recently established University of London, the latter alone appears adapted to the wants of the native community.

This university was incorporated by Royal Charter, dated the 5th of December, in the first year of the reign of Queen Victoria, under writ of Privy Seal, constituting the persons named, a Chancellor, Vice-Chancellor and Fellows, one body politic and corporate, by the name of the "*University of London*." In this charter are defined the mode of appointing and electing the officers above-mentioned, their constituting the Senate of the university, with the power of granting degrees in arts, science, medicine, &c.

Upon a similar plan, and for the same objects, it is proposed that the University of Calcutta shall consist of a Chancellor, Vice-Chancellor and Fellows, as follows:—

CHANCELLOR and VISITOR :*

The Governor-general of India.

VICE-CHANCELLOR :

The President of the Council of Education.

FELLOWS :

Law Faculty.

The Judges of the Supreme Court.
The Judges of the Sudder Dewanny
Adawlut.
The Advocate-general.

The Registrar of the Sudder Dewanny
Adawlut.
The Remembrancer of Legal Affairs.

Faculty of Science and Civil Engineering.

The Chief Engineer.
The Superintendent of Government
Machinery.

The Secretary to the Military Board.
The Civil Architect.

Faculty of Medicine and Surgery.

The Physician-general.
The Inspector-general of Her Ma-
jesty's Hospitals.

The Surgeon to the General Hospital.
The Secretary to the Medical Board.
The Apothecary-general.

Faculty of Arts, and for general Control and Superintendence.

The Secretary to the Government of
India, Home Department.
The Secretary to the Government of
Bengal.

The Council of Education.
The Secretary to the College of Fort
William.

The-

* During the absence of the Governor-general, the functions of Chancellor and Visitor to devolve on the Deputy Governor of Bengal.

The above to form the body politic and corporate, to be styled the "University of Calcutta," to constitute the Senate for its government, to be armed with the legal powers accorded to all such bodies by Royal Charter in Great Britain, and to frame bye-laws and regulations for the granting of degrees* and diplomas.

The powers and authority of the Chancellor and Visitor to be such as pertain to those offices in Europe.

The Vice-Chancellor and Fellows to have the entire management of and superintendence over the affairs, concerns and property of the university, for framing bye-laws and regulations for degrees, granting the same, convening meetings, and "in general touching all other matters whatsoever regarding the said university."

Six members to form a meeting for the decision of all questions relating to the university. All such questions to be decided by the majority of members present, the Chairman having a vote; and in case of an equality, a second or casting vote. In the absence of the Vice-Chancellor, a Chairman to be chosen by the members present.

An examination of candidates for degrees in all departments to be held at least once a year, and conducted either by Examiners appointed from among the Senate, or by any others specially nominated by that body.

The benefits of these examinations to be extended to ALL institutions, whether Government or private, approved of by the Senate, provided the candidates from such institutions conform to such regulations as may be enacted respecting the course, extent and duration of study, with the certificates that will be required, authority being granted for the issue of the same.

A regulated scale of fees, to be determined hereafter, for degrees and diplomas, to form a Fee Fund for the payment of the expenses of the university, of which an account is to be furnished annually to the Financial Department of the Government of India.

The names of all candidates receiving degrees and diplomas to be published annually in the *Government Gazette*, as well as in the Reports of the Education Department.

OUTLINE OF PROPOSED REGULATIONS.

MATRICULATION EXAMINATION.

All pupils intending to be candidates for degrees or diplomas in arts and science, law, civil engineering, or medicine and surgery, shall pass a matriculation examination, of which the standard shall be the present *Junior Scholarship* standard of the Council of Education; except in the case of pupils from the Martinière, Parental Academy, and similar institutions, for whom translations from and into Latin and Greek, if the candidates prefer them, shall be substituted for vernacular translations.

No candidate shall be allowed to matriculate until he has completed his 15th year.

Every candidate shall pay a matriculation fee of five rupees prior to the examination, which shall be returned to him if he should be rejected.

ARTS AND SCIENCE

Shall consist of a Bachelor's and Master's degree, with a special examination for honours of those who may have passed.

Course of study, subjects of examination, fees, and other details, to be arranged hereafter by the Senate, should the university be established and incorporated.

LAW

Likewise to consist of two grades, with an examination for honours; and graduates to be legally entitled to practise at the Bar of the Supreme or Sudder Courts; to act as Attorneys and Vakeels; to be considered qualified for the appointment of Moonsiff, Sudder Ameen, &c.; and to form a distinct legal profession for the Indian Empire.

Detailed regulations to be determined by the Judges and other legal members of the Senate.

CIVIL ENGINEERING.

One Examination and Degree.

The course of study, qualifications, nature and extent of examination, &c. to be decided by the engineer members of the Senate, so as to raise up ultimately an indigenous class of engineers in the Government service, as well as native architects, builders and surveyors, &c.

MEDICINE AND SURGERY.

Two examinations, one for the degree of graduate in medicine, the other for a diploma in surgery, together with a special examination for honours. Details to be arranged by the medical

* As degrees are unknown here, it will be expedient to describe them in the Act, together with the privileges attached to them.

Appendix O.

medical members of the Senate, in communication with the Council of the Medical College.

The above is a rough outline of a plan, the carrying out of which would form one of the most important eras in the history of education in India. It would open the paths of honour and distinction alike to every class and every institution; would encourage a high standard of qualification throughout the Presidency, by bestowing justly-earned rewards upon those who had spent years in the acquisition of knowledge, and rendering their literary honours a source of emolument as well as of social distinction. It would remove most of the objections urged against the existing system of examination of candidates for public employment, without lowering the standard of information required; and would in a very few years produce a body of native public servants, superior in character, attainments and efficiency to any of their predecessors.

It would encourage the cultivation of the arts and sciences, and call into existence a class of native architects, engineers, surveyors and educated landholders, whose influence would rapidly and certainly diffuse a taste for the more refined and intellectual pleasures and pursuits of the West, to the gradual extinction of the enervating and degrading superstitions of the East. Increased facilities of intercourse, by means of railroads, with the interior of the country, the North-West Provinces, and with Europe, would cause these influences to radiate from the centre of civilization, with a velocity and effect heretofore unknown in India, and, in fact, would be attended with all the advantages that have been recorded in history to have followed a judicious, enlightened, extended and sound system of education, encouraged by suitable rewards and distinctions.

The adoption of the plan would only be attended with a very trifling expense to Government in the commencement; for in the course of a few years the proceeds of the *Fee Fund* would be more than sufficient to defray every expense attendant upon the university.

It would raise the character and importance of the whole Education Department in public estimation, and ultimately place the educated natives of this great empire upon a level with those of the western world.

That the time for such a measure has arrived is fully proved by the standard of excellence attained in the senior scholarship examinations of the Council of Education,* and the creditable skill and proficiency exhibited by the graduates of the Medical College, whose examinations, in extent and difficulty, are much greater than those of any of the Colleges of *Surgeons* in Great Britain, and, in a purely professional point of view, nearly on a par with those required from the medical graduates of most British Universities.

FRED. J. MOUAT, M.D.
Secretary.

Council of Education,
25 October 1845.*

 APPENDIX P.

(Referred to in the Evidence of the Rev. J. TUCKER, Quest. 8232, p. 335.)

Appendix P.

THE MEMORIAL of the CHURCH MISSIONARY SOCIETY, for AFRICA and the EAST, presented to the Right Honourable the Earl of ABERDEEN, First Lord of the Treasury, &c. &c. &c., in reference to the Renewal of Powers to the Honourable EAST INDIA COMPANY.

 THE MEMORIAL, &c. &c.

In the course of the months of March, April and May 1852, several meetings were held of a Joint Conference of Members of the Society for Promoting Christian Knowledge, the Society for the Propagation of the Gospel in Foreign Parts, and the Church Missionary Society, to take such measures as might seem to them advisable, with a view to promote the efficiency and well-being of the Church, and the interests of religion, in India, on occasion of the renewal of powers to the Honourable East India Company.

At these meetings the following Resolutions were adopted:—
That it is advisable—

1. To press for an increase of the episcopate in India.
2. To represent the necessity of an increased number of Chaplains and Assistant Chaplains; and to ask for grants-in-aid towards the support of clergymen in the smaller English stations, where there is no chaplain or assistant chaplain.

3. To

* Fully equal in extent to the Bachelor's examination of Oxford, Cambridge, and Dublin; and much more so than that of the *Bachelier-ès-Lettres* of the Sorbonne in Paris.

3. To recommend the appointment of native sub-assistant chaplains, as already recommended by the Bishop of Calcutta, to minister to native Christians connected with the Honourable Company's service.
4. To point out the importance of increased means, and an improved system of education in India, and to call attention to the especial claims of the poorer classes of Europeans and East Indians connected with the public service.

In reference more especially to the subject of education, the following Resolutions were adopted:—

1. That the object for which a yearly sum for educational purposes is set apart by the East India Government, is to promote good general education, to be ascertained on the report of their Inspectors, among all classes of the inhabitants of India.
2. That every school in which such general instruction as shall reach the standard prescribed by the competent authorities be conveyed, is entitled to share in the benefit of the Government Grant.
3. That any regulation or usage which prevents the admission of the Holy Scriptures into schools and colleges supported by Government, should be discontinued.
4. That the Conference desires to submit for consideration the importance of using every effort to ameliorate the condition of society in India, and especially of discountenancing such inhuman and demoralizing customs as are unhappily still too prevalent in that country.

It having appeared advisable to the united committees that, while securing by the Conference substantial agreement as to the course to be pursued, the several Societies should urge their views upon the Government separately and independently, the Church Missionary Society, confining itself chiefly to points of a purely missionary character, adopted the following Memorial, which was presented to the Earl of Aberdeen on the 22d of June, and subsequently, at his Lordship's suggestion, to the President of the India Board by their President, the Earl of Chichester, and a deputation of the Society.

To the Right Honourable the Earl of ABERDEEN, First Lord of the Treasury, &c. &c. &c.

The Memorial of the Church Missionary Society for Africa and the East.

That the Church Missionary Society was founded in the year 1799, under the title of "The Society for Missions to Africa and the East;" and that on the opening for Christian Missionaries, granted by the wisdom of the Legislature on the renewal of the Charter of the East India Company in the year 1813, this Society immediately extended its operations to that country.

That the Society, in the course of the period which has since elapsed, has founded the under-mentioned Missions in India, namely:—

In Bengal and North-Western Provinces:—Stations at—

Calcutta.	Benares.	Agra.
Burdwan.	Chunar.	Mirut.
Krishnaghur.	Jaunpur.	Himalaya, at Kotghur.
Bhagulpur.	Goruckpur.	Punjab, at Amritsir.

In the Madras Presidency, at—

Madras.	Travancore, comprising 6 Stations.
Tinnevely, comprising 11 Stations.	Masulipatam.

In the Bombay Presidency, at—

Bombay.	Junir and Astagaum.	Sinde, at Kurachi.
Nassuck.	Malligaum.	

According to the latest Returns received in this country—

There are now in connexion with the Society in India, 88 Ordained Missionaries, of whom 73 are Europeans, 2 Indo-Britons, and 13 Natives; these are assisted by 104 Catechists, 9 of whom are Europeans, 2 Indo-Britons and 93 Natives, and 197 Native Scripture Readers.

There are 36,502 Native Christian Converts in connexion with these Missions, of whom 5,815 are communicants; besides upwards of 10,000 unbaptized persons under Christian instruction.

There are 20,141 Scholars in 622 Schools—17 English, 60 boarding, and 545 day and vernacular; in which 700 schoolmasters and mistresses, 14 Europeans, 10 Indo-Britons and 676 Natives, are engaged in the instruction of 15,741 males and 4,320 females.

The expense of maintaining these different establishments has amounted for some years past, on an average, to 45,900 *l.*, the whole of which has been raised by voluntary contributions from the members of the Church of England in this country, and from Protestant Christians of various denominations in India; the proportion being four-fifths in Europe, and one-fifth in India.

It is with great thankfulness to the Divine Author and Finisher of their common faith, in obedience to whose command these missions for communicating the knowledge of His salvation to the natives of India were undertaken, and have been sustained, that your Memorialists

Appendix P.

are able to challenge the fullest inquiry into the conduct of their missionary establishments, as regards the public peace, the cause of order, and the national interests. In the long contest maintained in this country and abroad, as to the danger of permitting the free exercise of the labours of Christian missionaries in India, it was contended by their opponents that such labours must be perilous to the public tranquillity; but forty years' experience to the contrary, if it has not entirely silenced the unfounded suspicion, may be reasonably appealed to in vindication of the past history of this Society, and other Protestant Christian missionary efforts in India; and affords ample justification of the applications which your Memorialists now prefer.

First, for the removal of certain obnoxious measures which are repugnant to the Christian character of the nation—which obstruct the progress of Christianity in India—and are at variance with the clearly-expressed intention of all the recent legislation in this country, and the orders of the Court of Directors founded thereupon.

Secondly, in behalf of the reasonable claims of the Christian natives to participate in the funds appropriated by Government towards the education of the people of the country; from the benefit of which the Christian natives are at present practically excluded.

And, *Thirdly*, for the complete and practical recognition, in the patronage of the Indian Governments, of the great principle enunciated in the present Charter (Act 3 & 4 Will. 4, c. 85, s. 87), namely, "That no Native of the said Territories, nor any natural-born subject therein, shall, by reason only of his religion, place of birth, descent, colour, or any of them, be disabled from holding any place, office or employment under the said Company."

Your Memorialists gratefully preface their statements upon the above-mentioned points, by an acknowledgment of the perfect liberty of action which has been afforded in all parts of India to the missionaries of the Church Missionary Society, and the protection and kindness shown to them personally by the local authorities in the different districts where the missions are situated. Your Memorialists further adopt the language of an able publication from the Calcutta press, in which high praise is conceded—and not higher than is due—to the Honourable Court of Directors of the East India Company, "for the steady perseverance with which they have carried out the avowed wishes of the English Parliament and people; for the thorough change which they have admitted into their own views; and for the energy with which they urged on their own officers, when the latter were inclined to adopt only incomplete measures."—"Calcutta Review," May 1852, Article, "Government Connexion with Idolatry in India.") Your Memorialists likewise readily subscribe to the liberal judgment pronounced by the same publication, in reviewing the Parliamnetary "Returns" of the progress of the measures referred to, that "in the Bengal and Madras Presidencies, the Government service contains a considerable number of very able men, acquainted with the condition of those over whom they rule, anxious to conciliate them in matters where they feel most deeply, and to carry out the measures of their superiors, with prudence, justice and decision."

I. Under the first of the points above mentioned, your memorialists refer primarily to the continued existence in the Statutes of two of the Presidencies of India, Bengal and Madras, of a Regulation enacting that—

"Whereas considerable endowments have been granted in land, by the preceding Governments of this country, and by individuals, for the support of Mosques, Hindu Temples and Colleges, and for other pious and beneficial purposes: and whereas there are grounds to suppose that the produce of such lands is in many instances appropriated contrary to the intentions of the donors, &c.; and whereas it is an important duty of every Government to provide that all such endowments be applied according to the real intent and will of the grantor, &c. &c., the general superintendence of all lauds granted for the support of Mosques, Hindu Temples, Colleges, and for other pious and beneficial purposes, &c., is hereby vested in the Board of Revenue and Board of Commissioners, &c. It shall be the duty of the Board of Revenue and Board of Commissioners to take care that all endowments made for the maintenance of establishments of the above description be duly appropriated to the purposes for which they were destined by the Government or individual, by whom such endowments were granted."—Madras Regulation VII. of 1817, corresponding with the Bengal Regulation XIX. of 1810.

In Bombay no such Regulation exists. The natural course of proceeding there, in case of alleged malversation, was therefore plain. The parties appealed to the ordinary courts for redress. In Bengal and the North-West Provinces, the Regulation rarely came into operation, and had long fallen into disuse. But at Madras it was largely applied, until nearly all the idolatrous institutions of the country had come under the immediate charge and superintendence of the public servants of the East India Company, and so continued to be, until their severance from all such connexion was ordered, by the celebrated despatch of the Court of Directors, dated 20th February 1833, which directed "that in all matters relating to their temples, their worship, their festivals, their religious practices, their ceremonial observances, our native subjects be left entirely to themselves."

The Court of Directors, as we have already acknowledged, have in all material proceedings, for some years past, enforced the observance of that grand fundamental rule of policy; but the above quoted regulation, though in contradiction of that rule, remains unrepealed. Its repeal has been repeatedly urged by authorities of the highest name in India, by the Sudder Board of Revenue in Bengal, by the Governor-general in Council, and by the Government of Madras, which years ago submitted for the approval of the Supreme Government the draft of a Regulation for that purpose; but it still remains in the statute book, liable to be mischievously used, disturbing the course of justice in the

case

case of alleged abuses by the managers of native institutions, and containing a recorded connexion between a Christian Government and idolatrous and immoral institutions. Your memorialists therefore pray that orders may be given for the annulment of that Regulation, and for the early completion of any measures, which may yet be needed, for removing all pagoda lands and their property from the interference of the Company's Collectors of Revenue; and that reports of the execution of such orders be speedily laid before Parliament.

There is another document, as we are informed, still suffered to remain on the records of the Indian Government, strangely at variance with the otherwise commendable tenor of the instructions of the Court of Directors of late years on subjects of this nature. It is a despatch to the several Governments of India, forbidding their public servants to take any part in Christian missionary proceedings. It is scarcely necessary to remark, that no attempt is known to have been made to carry this prohibition into effect; and that persons in the highest stations of the public service, who have long been equally eminent for their support of Christian efforts to benefit the native population, and for their distinguished official services, must disregard directions which encroach on the liberty of personal action in matters of a purely private and conscientious nature. But there are scrupulous persons who, knowing the existence of such orders, feel themselves painfully constrained in the matter; while the Native Christians (as will be shown by a document to be subsequently referred to), conscious that the Hindu official servants of Government are never interfered with in promoting their superstitions, justly remark on the unequal measure meted out to the Christian servants of the Company, who may feel it their duty to assist efforts for extending the blessings of a pure faith. It is submitted, that it is not enough for such instructions to fall into desuetude; they ought to be cancelled.

Your memorialists invite your Lordship's attention to the statements which the members of other Christian Societies have presented to Parliament, relative to the payment of money allowances to Hindu pagodas. They know that great efforts have been made, under the orders of the Court of Directors, for commuting claims of this nature; and that, where they are inseparably bound up with the possession of Circar land, considerable difficulty may be experienced in completely relieving the public accounts from these charges. But they implore your Lordship that measures may be taken for enforcing the complete execution of the orders which have been transmitted from home, prohibiting all connexion with, and support of, pagodas.

It is under this head, indeed, that the most obnoxious of this class of payment is still permitted to continue. Your memorialists need hardly name the annual money allowances paid by Government to the temple of Juggernaut. At the close of years of controversy on the subject of this charge; after item by item of the original allowance had been reduced as indefensible; after advantages, far exceeding the last remnant of allowance, had been conceded to this temple,—the Court of Directors adopted, on the 5th of February 1850, a despatch of the India Board, suggesting that the time had arrived when the remaining comparatively trivial allowance might be discontinued. The Governor-general concurred in this opinion, and a Regulation was framed for the purpose of abolishing it. The terms of that Regulation, however, have been the subject of correspondence between the Home and Indian authorities ever since. Old pleas in behalf of the monster-idol have again been suffered to creep in, and the allowance still exists—the opprobrium of the Government—the occasion of the incessant taunts from the opponents of Christianity on the spot, as to the patronage still afforded by Government to that impure worship, and filling the hearts of Christian men in all countries with grief and shame. Your memorialists earnestly entreat that no further delay be allowed in the execution of orders which ought to have been long since carried into effect for expunging this hated charge from the public accounts of India.

Great progress has happily been made, since the days when the Marquess Wellesley prohibited the exposure of infants to be drowned, or devoured by alligators, in the (so called) sacred rivers of India, and in abolishing various practices in the religious ceremonies of the natives, which are alike revolting to humanity and decency. But similar practices still prevail, less glaring it may be, but most debasing to the native mind, and which call for the interference of a humane and enlightened Government. The abolition of such practices cannot fail, it is believed, to be acceptable to the growing intelligence of the educated natives; and if accompanied, as other measures of the same nature have been, by a frank exposition of the motives of Government, the reform may be effected, as in the preceding instances, without danger in any manner to the public interests.

II. The second point to which your memorialists solicit your Lordship's attention is, the reasonable claim of Christian Natives to participate in the funds appropriated by Government towards the education of the people of India.

It has been already stated that the Christian Natives are practically excluded from the benefits of any share in these funds. The whole amount of the monies granted for educational purposes has hitherto been exclusively applied to the Government schools and colleges. These institutions profess to be open to all classes. The colleges are designed for the cultivation of European, Hindu and Mahomedan literature, and European science; the vernacular schools are for an inferior scale of learning. But the Christian Scriptures and all Christian teaching are excluded from all these seminaries. According to the statements of a document, which will be referred to in the sequel, Natives becoming Christians have been excluded from one in high repute in Calcutta.

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The schools of the various Christian missions are equally open to and attended by all classes, although the instruction, besides common learning, professedly includes direct Christian teaching. From tables that have been compiled from authentic documents, the relative number of schools and scholars in the Government lists, and in those of the different Christian missions in India, stand as follows:—

GOVERNMENT SCHOOLS.

	SCHOOLS.	TEACHERS.	PUPILS.	YEAR'S COST.
				<i>Rs.</i>
Bengal - - - - -	141	387	10,150	387,110
North-Western Provinces - -	15	160	1,582	133,521
Madras - - - - -	1	13	180	43,558
Bombay - - - - -	247	295	13,450	150,408
TOTAL - - - - -	404	855	25,362	714,597

CHRISTIAN MISSION SCHOOLS.

Boys' SCHOOL.

	VERNACULAR DAY SCHOOLS.		BOARDING SCHOOLS.		ENGLISH SCHOOLS.	
	Schools.	Boys.	Schools.	Boys.	Schools.	Boys.
Bengal - - - - -	127	6,369	21	761	22	604
North-Western Provinces - -	55	3,078	10	209	16	1,207
Madras - - - - -	852	61,366	32	754	44	4,156
Bombay - - - - -	65	3,846	4	64	9	984
TOTAL - - - - -	1,099	74,659	67	1,788	91	6,951

GIRLS' SCHOOLS.

	SCHOOLS.	SCHOLARS.
Bengal - - - - -	54	1,526
North-Western Provinces - -	19	421
Madras - - - - -	263	8,030
Bombay - - - - -	75	2,802
TOTAL - - - - -	411	12,779

GRAND TOTAL.

Christian Missions - - -	Schools, 1,668	- -	Scholars, 96,177
Government - - - - -	ditto 404	- -	ditto 25,362
	2,072		121,539

It will hence be apparent, that notwithstanding the monopoly of the public funds, the prestige of Government patronage, and the professedly liberal principles of the Government seminaries of learning, the schools of the Christian missions, established for avowedly Christian objects, maintained by private support, and carried on by small-paid but devoted men, afford education to nearly four times the number of scholars which are found in the Government schools and colleges.

In making these remarks, there is no intention to disparage the Government colleges and schools as seminaries of secular learning. The colleges and higher schools it is well known afford the means of a very superior secular education, and many of the pupils have been distinguished for high intellectual culture and scientific attainments.

Appendix (A.)

The subject will be found discussed at greater length than would be fitting in this memorial in a document appended to it, which draws attention to the practical tendency of the system of Government education as now conducted.

The corrective teaching, which Christianity only can supply, being excluded from the Government seminaries, the document referred to proves, upon the testimony of persons who from their connexion with the system are most competent judges, that the moral results have been most unsatisfactory, although some favourable exceptions may be produced to the contrary.

To remedy this state of things, your memorialists submit that the obvious remedy would be either to introduce Christian teaching into the public seminaries, or, if this be deemed inexpedient, to assist by pecuniary support those schools which supply the deficiency in the Government system.

In accordance with the latter suggestion, the document in the Appendix proposes, that as the object for which a yearly sum for educational purposes is set apart by the East India Company is to promote good general education among all classes of the inhabitants of India—every school in which such general instruction, as shall reach the prescribed standard is afforded, shall share in the benefit of the Government grants. The paper referred to thus characterizes this proposal:—

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“This scheme comprehends all classes, and recognises the claims of all to a share of the Government countenance and assistance. It respects, at the same time, the religious sentiments and feelings of all classes, and offends none. It is the system, apparently, best adapted to meet the actual state of things in India, and will serve, if adopted, to discharge the obligations which rest upon the Government to contribute to the education of all classes of their subjects; and at the same time leaves all to choose the schools most conformable to their respective creeds and feelings.”

Your memorialists have observed with gratification, that a proposal has recently been made by the Council of Education at Madras, to introduce a scheme of this nature into the administration of the Government educational grants at that Presidency; and your memorialists earnestly hope that the measure will have the sanction of the Home authorities, and be extended to the other Presidencies.

Your memorialists have no doubt, that under the encouragement of such grants-in-aid, an improved system of training, of school books and teaching, will speedily be found in operation in the schools of this and other Christian institutions, and that thus a principle of vigour and extension will be imparted to them which can scarcely be expected from unaided private means, and from the laborious Christian missionary, amidst an overwhelming population, the disadvantages of climate, and the pressure of his many other duties.

Your memorialists cannot conclude this part of their address without earnestly pressing upon the consideration of your Lordship's Government, that any regulation or usage which prevents the admission of the Holy Scriptures into schools and colleges supported by the Indian Government, should be discontinued.

Your memorialists also desire respectfully to draw your Lordship's attention to the importance of encouraging, by all reasonable countenance and assistance, every well-directed effort to improve the education and habits of the country-born population of India. It is needless to speak of the vast numbers of this class, of whom many have exhibited qualities which prove, that under favourable influences of early training, very valuable characters might be formed. They have hitherto, as a class, enjoyed no countenance from Government; and the best effort that has yet been made for affording them, at one of the Presidencies, a superior education, has unhappily failed to obtain the support which its founders have repeatedly sought from the Government, both abroad and at home. Your memorialists allude to a proposed Protestant College at Madras, intended especially for the benefit of the country-born population, but to be open to all classes. A fund of upwards of 100,000 rupees, raised among themselves and by individuals who felt a generous interest in their condition, has remained for years unemployed, whilst the managers have been endeavouring to obtain some moderate assistance from Government to enable them to complete their project. They earnestly besought the help they needed, and offered to adopt any regulations which the Government should prescribe, consistently with the main object of preserving for their children a Protestant system of instruction; but hitherto they have sought in vain. A copy of the last memorial of these parties to the Home authorities will be found in the document already referred to, as appended to this address; and your memorialists beg your Lordship's favourable consideration of that very able paper, and its most reasonable prayer.

Your memorialists are aware that pecuniary objections have been continually urged in answer to applications of this nature, but they are persuaded that an enlightened Government will admit that nothing costs the State so much as a neglected and untaught population; and that no disbursement of public money ensures so certain and ample a return to the State as a well-bestowed aid to rescue any hitherto depressed class from a state of ignorance, and its inevitable accompaniments of comparative uselessness, idleness and crime.

III. The third and last point proposed in this address is, the complete and practical recognition in the patronage of Government in India, of the great principle enunciated by the Charter Act of 1833, namely, that no native of India shall be ineligible to office on account of his religion.

Upon this point, your memorialists request attention to two documents recently received from India, and possessing, as they venture to think, particular claims on the attention of Government. The first, already referred to, is a letter written by the Rev. Krishna Mohun Banerjee, originally a Brahmin of the highest caste in Bengal, a long-established convert to Christianity, and now, for some years, an ordained minister of the Church of England, and a professor in Bishop's College, Calcutta. It is addressed to a Member of Parliament, and was written in the freedom of private correspondence. Its importance, has induced the writer's correspondent to permit the use now made of it, in order to explain, from an unquestionable source, how the conversion of a Native to Christianity still subjects him to disadvantages, which an enlightened and liberal Government, anxious to maintain “a really even balance” among its subjects of every creed or denomination, should be solicitous to prevent or to remedy; and your Lordship's attention is asked to the letter with that view.

Appendix (B.)

The other document is a translation of a petition written in the Tamul language, and addressed to the British Parliament by nearly five hundred Christian Natives, connected with the mission of the Church Missionary Society, in the province of Tinnevely, on the coast of Coromandel. All the signatures to this petition are those of householders. Its form, and

Appendix (C.)

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the language in which it is written, preclude its presentation to Parliament. But your Lordship's perusal of it is requested, under a confident persuasion of the truth of the statements it contains, and that many of the evils it describes are capable of remedy. And your memorialists doubt not that it must be the desire of Government to have the existence of such evils brought to its notice, in order that they may be remedied.

Before dismissing this last head of their address, your memorialists take the liberty of submitting to your Lordship's consideration, that the time has arrived when the Christian Natives of India—a body now rapidly increasing in numbers and importance—have a just claim to consideration in all legislative measures affecting the social and political interests of the inhabitants of that land.

In conclusion, your memorialists, as members of a great religious society, which comprises a very large and earnest portion of the ministers and members of the United Church of England and Ireland, implore for your Lordship and the members of Her Majesty's Government the aid of Divine wisdom to guide your deliberations on the subjects which are embraced in this address, and in legislating for the future administration of the affairs of an empire, comprising one of the largest divisions of the earth, and involving the present and everlasting well-being of more than a hundred millions of people.

Your memorialists may be pardoned for reminding your Lordship and your colleagues, that the charge of that empire has not been entrusted to this nation by the Power that ruleth in the kingdoms of men, and giveth them to whomsoever he will, for any mere temporal purposes, but for the benefit of the people of India, by the advancement of his own kingdom, which is identified in every nation with the blessings of righteousness and peace.

That your Lordship and Her Majesty's Government may be disposed and enabled to remove all remedial obstacles to the advancement of Christianity in India, and to promote, by your sanction of a just and liberal expenditure, all objects which may legitimately subserve the highest interests of the natives of that country, and thereby secure, under the Divine favour, the welfare and stability of the largest and most important dependency of Great Britain, is the devout prayer of your memorialists.

By order of the Committee,

CHICHESTER, President.

HENRY VENN,

WILLIAM KNIGHT,

HECTOR STRAITH,

} Secretaries, Church
} Missionary Society.

Church Missionary House,
May 27, 1853.

APPENDICES, &c. &c.

Appendix (A.)

THE question of general education, which occupies so much of public attention in England, has become of scarcely inferior interest in India.

Two different systems are there in operation, based on essentially different principles.

First. That of Government; comprising colleges for the cultivation, respectively, of European, Hindu and Mahomedan literature, and European science, and English and vernacular schools, professedly for all classes of the people, without respect to the religion of any, but specifically proscribing in all the Christian Scriptures, and practically excluding the Christian population from the benefits of the Government schools and colleges.

Second. The schools of the various Christian missions, which are, equally with those of Government, open to all classes of the people, but in all of which the Holy Scriptures are taught. These schools are frequented alike by Hindus and Christians, and contain a much greater number of scholars than the Government schools.

The whole number of Government colleges and schools in all the Presidencies, by the latest official reports, are stated at

And the scholars of all classes, at

The Mission schools, according to returns published in the Calcutta Review in the month of October last, amount to

And the scholars to

In this number are included 445 girls' schools, containing 13,955 scholars.

Further particulars are given in a note appended to this Paper.

From the numbers thus reported of the Government and Mission schools, it is apparent that, while the Government scheme is professedly liberal in its basis, it is practically exclusive; and that the Mission schools, which are avowedly Christian in principle, are practically liberal and popular.

The large funds applied by Government to promote education, being given only to their own establishments, and all the advantages of those establishments being confined to Hindus and Mussulmans, the Christian Natives of India, now a large and increasing, but still the poorest class of the inhabitants, are deprived of all share in those funds; and their education, which ought to be a subject of solicitude to a Christian Government, is either neglected or thrown upon institutions maintained entirely by private benevolence.

This

This state of things cannot be excused by the observation that the Government schools, being open to all classes, Christians may avail themselves of those schools in common with other classes; for conscientious Christian parents of any country cannot send their children to schools from which the Christian Scriptures are authoritatively proscribed, whose teachers are heathens, and where the admixture with heathens or Mussulmans is unrestricted, and without a corrective of any kind.

The Government schools in India, are really heathen schools or Mussulman schools. The teaching is such as heathens or Mussulmans may learn without prejudice. European science and philosophy are taught in the colleges; but the institutions are professedly for the heathen and Mahomedan population. They did not contemplate a Christian population, and are not adapted for them.

As it cannot be doubted that the claim of the Christian population to a share in the Government grants for education will be admitted, the question for consideration is, will the Government deem it expedient to adapt their institutions so as to make them suitable for Christians, by freely admitting the use of the Christian Scriptures as a part of the established instruction, or, retaining the principle of their schools and colleges, afford aid to other institutions, and leave to those schools the education of the Christian Natives.

As regards the first suggestion, it may be remarked, that the fact of the numbers of Hindu youths, who voluntarily enter the mission schools, proves, beyond dispute, that a system of instruction in which the Christian Scriptures constitute a principal feature, is not of itself obnoxious to the Hindu youths; and it may be reasonably inferred, that the free admission of the Christian Scriptures into the Government schools and colleges, without the use of them being enforced, would not render those institutions less acceptable to the Natives in general. It is certain that in some schools established or supported of late years by Native Princes in India, the Christian Scriptures have formed a part of the system of instruction for Christians in those schools.

Instances can also be produced of Hindus who, having been educated in the mission schools, have become schoolmasters, opened schools in various parts, and now use Christian books for the instruction of their scholars; and of others who are employed as tutors, in Hindu families of the higher classes, making use of the same books for their pupils, and purchasing them for the avowed purpose from Christian depositories.

These facts are so well known in parts where conversions to Christianity have been most extensive, that a portion of the public press in India, which has hitherto vehemently opposed the introduction of the sacred Scriptures into the Government schools and colleges, has candidly acknowledged its mistake, and now advocates their introduction.

Note II., page 630.

It has indeed become apparent, what was long since known to many, that the prejudice against the use of the Christian Scriptures in the education of the Natives, is an European prejudice, and not of native origin.

It is very desirable that the effects of the Government system of education on the moral and social condition of the people should be ascertained.

That the public schools and colleges have given a considerable impulse to the acquisition of knowledge, and a desire for reading, is unquestionable. That they have tended to the improvement of the native character to any appreciable extent may be reasonably doubted. For if the moral and social state of a people is to be estimated by the popular literature, what may not be apprehended of a people, the reading portion of which, if not misrepresented, draws its aliment from a literature of the character described in a local publication, from which an article is annexed to this Paper. It is notorious, also, that the worst English books have found a too ready circulation among this class of readers.

Note III., page 631.

Unhappily this point is no longer a speculative question. Testimony has been produced which places the fact in the most lamentable light, and, at the same time, upon the most unquestionable evidence. In the Appendix will be found an extract of a letter from a gentleman of high literary character, who was long employed in the Government Native Education Establishment at Bombay, and who, though not without doubts of its principle, laboured zealously to promote its success, until forced, by mortifying conviction of its ascertained tendencies, to abandon and denounce it. His experience corresponds with that of others, who apprehend that the educated native youth of India are becoming sceptics in religion, radical in politics, and in morals what their popular reading indicates. That there are many exceptions of a better class may be readily admitted, while the preponderance of the worse stamp cannot be questioned in the face of the proofs that have been referred to.

Note IV., page 632.

The same injurious effects have attended education in European countries, where education has most widely prevailed, but from which is excluded the pure instruction of that sacred volume, which the greatest and best of Oriental scholars thus characterized: "The testimony of Sir William Jones to the verity and authority of the Holy Scriptures," says his biographer, "I transcribe from his own manuscript in his Bible. 'I have carefully and regularly perused these Holy Scriptures, and am of opinion, that the volume, independently of its divine origin, contains more sublimity, purer morality, more important history, and finer strains of eloquence, than can be collected from all other books, in whatever language they may have been written.'"

The nations of the Continent of Europe have had free access—as India is now acquiring access—to the tree of knowledge, but only in a limited degree to the tree of life. The consequence has been that the people have acquired intellectual power without moral principle to control it. Society has grown strong, but not wise, and the state of the world tells the consequences. The progress of disorganization may be quickened or retarded by circumstances, but that it is certain, unless a remedy adequate to correct the mischief be found,

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history too clearly attests. What is literature in one generation, as an acute modern writer has remarked, is opinion in the next, and law and fact is that which succeeds.

But if it be still thought unadvisable to attempt a fusion or mixed system of education, comprising the Christian element, under professed Government patronage in India, an alternative is open. Let Government, instead of maintaining only an exclusive system of their own, afford assistance to all schools and colleges in which sound knowledge is communicated, on the principles upon which the English Government affords aid to all the great educational societies of this country.

Every attempt to establish here the mixed system of education by authority having failed, Government has adopted the measure of aiding the several classes separately in the proportion of their respective efforts; in other words, the Government aid is afforded to the societies of the Established Church and of the different denominations of nonconformists, according to the number of schools and scholars, and the proportion of funds raised by each respectively.

This scheme comprehends all classes, and recognises the claims of all to a share of the Government countenance and assistance. It respects at the same time the religious sentiments and feelings of all classes, and offends none. It is the system apparently best adapted to meet the actual state of things in India, and will serve, if adopted, to discharge the obligation which rests upon the Government to contribute to the education of all classes of their subjects, and at the same time leaves all to choose the schools most conformable to their respective creeds and feelings.

The Christian Natives, whose claim to a fair participation in the benefits of public education, or to a share of the funds applicable to that object, is here preferred, consist only of Protestant Christians, and are nearly all the fruits of Christian missions during the present century. They are distributed as follows:—

From the Calcutta
Review, for October
1851.

	CHURCHES.	COMMUNICANTS.	CHRISTIANS.
Bengal, Orissa and Assam - - -	71	3,416	14,401
North-Western Provinces - - -	21	608	1,828
Madras Presidency - - - - -	162	10,464	74,512
Bombay - - - - -	12	223	554
Ceylon - - - - -	43	2,645	11,859
	309	17,356	103,154

In the above statement, reference is made to the Christian Natives properly so called. There is another very large and increasing class, namely, the East Indian or Indo-Britons, for whom a similar claim to a share of Government assistance must be urged. This class of persons at Madras have collected a large but insufficient fund for the establishment of a Protestant college for the education of their children on a superior footing. The sum raised by them for the purpose is upwards of a lac of rupees, and they have several times memorialised the Government, the Court of Directors, and the President of the India Board, for assistance to enable them to complete their scheme. A copy of their latest Memorial accompanies this Paper. The ability with which they plead for their object should not be overlooked, nor the important considerations which they urge in its favour. A very moderate measure of assistance afforded to this class, in the way they have solicited, could not fail to operate most beneficially in promoting the cause of really valuable education, in a place, and for a people, where it is exceedingly needed, and in confirming the principle of attachment to the English Government of a class, whose numbers and position no Indian statesman can rationally disregard.

Since the above Paper was written, an article on the same subject has been received from Dr. Duff, the founder of the Scotch education system in Calcutta, which is added as a supplement to the preceding, and will be found to agree substantially in the views which it advocates.

BRIEF MEMORANDUM ON GOVERNMENT EDUCATION IN INDIA.

1. At present the Government devotes the whole of its educational funds to the maintenance of a comparatively small number of schools and colleges of its own, and at a comparatively large expense.

2. From all of these the Christian Scriptures are excluded, the course of instruction being avowedly of an intellectual, and not of a moral or religious character.

3. The results of this system might be shown to be very far from satisfactory to the British Christian, the British Patriot, or the real well-wisher of India's prosperity, and, as connected therewith, the stability and permanence of the British power.

4. While, at an earlier stage of our history in India, it was one great object to create a taste among the natives for our improved literature and science, the British Government might feel warranted in maintaining a few costly monopolist institutions of its own. But that taste having now been, to so large an extent, created at the seats of Presidency and other large towns, and throughout many country districts, there is no longer the same real or apparent necessity for upholding such exclusive and expensive seminaries.

5. The

5. The creation of this taste is clearly indicated by the growing demand for our improved European education, and by the growing readiness of the natives, in many places, to pay for it. The fees of the Hindu pupils in the Government College of Calcutta exceed thirty thousand rupees (Rs. 30,000).

6. The great object of the British Government should be to diffuse as widely as possible the blessings of improved education amongst the error and superstition-ridden people of India; and if it is not prepared to introduce the Christian Scriptures into our institutions, it were better for it to abandon its monopoly of such institutions altogether, and adopt another course more suited to the change of circumstances, and to the exigencies of the people.

7. The subject is admitted to be beset with difficulties on all sides; but if practicable measures of improvement are to be delayed until all difficulties be cleared up to all minds, no new or improved measure will ever be adopted at all.

8. Looking, then, at the subject in all its bearings, I have for several years past entertained the persuasion, that the principle on which the British Government at home has been distributing its educational funds, is that which furnishes the most satisfactory solution of the difficulties connected with the Government educational question in India.

9. At home, the Government does not expend its educational resources on the maintenance of a few monopolist institutions; it strives to stimulate all parties far and wide, who desire to further the cause of improved education, by offering proportional aid to all who show themselves willing to help themselves. On the subject of religion, except in the case of the established churches (whose standards of faith are engrained in the law of the land), it maintains a strict neutrality, leaving that entirely to the felt responsibilities of the different parties themselves. Through its own appointed inspectors, it has a sufficient guarantee for the soundness and efficiency of the ordinary secular branches of study.

10. Why not bring such a principle, with any needful adapting modifications, to bear on the state of things in India? Instead of exhausting its educational funds on a few exclusive institutions that are very obnoxious to the Christian people of Great Britain, why might it not henceforward address all its Indian subjects, without respect of class or race—"We are desirous of promoting your mental, moral and social improvement; for this end we wish to encourage the acquisition of the improved literature and science of Europe, through the medium alike of the English and vernacular tongues. All, therefore, who desire to participate in the advantages of such acquisition, we are willing to assist in some way proportional to their own efforts; the books and system of tuition, so far as concerns the secular studies, being subject to the approval of our accredited inspectors."

11. The present educational funds of the Government ought certainly to be increased; but even if they were not, such a mode of distributing and applying them as that now suggested, would vastly enhance their productiveness. Natives, and all who feel interested in native welfare, would, in all directions, be stimulated to do a vast deal more than heretofore. Without directly trenching on the peculiar religious convictions or prejudices of any parties, Hindu, Mussulman, European, or any others, the Government educational funds, instead of being exclusively lavished on a few institutions, would have the effect of extending and multiplying them tenfold, and of thus more rapidly and widely diffusing the benefits of an enlightened education among the masses of the people.

12. This Memorandum can only be regarded as a mere fragment, conveying the general idea, without entering into any details.

Edinburgh, 1st March 1852.

ALEXANDER DUFF.

NOTE I.

By the Official Reports on Education addressed to the respective Governments for the year 1850, the numbers of pupils at the several Presidencies are stated as follows:

BENGAL:		
Lower Provinces -	- - - -	7,795
North-West -	- - - -	1,706
		9,501
MADRAS:*		
Madras University -	- - - -	180
BOMBAY:		
Elphinstone Institution -	- - - -	916
Mofussil English School	- - - -	668
Vernacular ditto -	- - - -	10,670
Poona Sanscrit College	- - - -	172
		12,426
TOTAL -	- - -	21,107†

In

* The latest Parliamentary Return under this Presidency states there are no Educational Establishments in existence at this Presidency, with the above exception.

† The numbers stated here as in the Government Schools and Colleges are increased in the Memorial from later Reports to 25,362, and in the Mission Schools are reduced to 96,177, owing to the exclusion in the Memorial of the Ceylon Schools, as not properly belonging to India within the East India Company's territories.

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In some of the colleges, particularly in Bengal, there are some Christian pupils, but the entire number is very small. From the circumstance that there are no Protestant missions in the places where this chiefly occurs, it may be inferred that those Christian pupils are mostly Romanists, whose distinction from the heathen is frequently little more than nominal.

In the schools maintained by the different Christian missions, the number of scholars are as follows :—

BOYS' SCHOOLS.

	VERNACULAR DAY SCHOOLS.		BOARDING SCHOOLS.		ENGLISH SCHOOLS.	
	Schools.	Boys.	Schools.	Boys.	Schools.	Boys.
Bengal, Orissa and Assam -	127	6,369	21	761	22	6,054
North-Western Provinces -	55	3,078	10	209	16	1,207
Madras Presidency -	852	61,366	32	754	44	4,156
Bombay Presidency -	65	3,848	4	64	9	984
Ceylon -	246	9,126	6	204	37	1,675
	1,345	83,787	73	1,992	128	14,076

GIRLS' SCHOOLS.

	DAY SCHOOLS.		BOARDING SCHOOLS.	
	Schools.	Girls.	Schools.	Girls.
Bengal, &c. -	26	690	28	836
North-Western Provinces -	8	213	11	208
Madras Presidency -	222	6,929	41	1,101
Bombay Presidency -	28	1,087	6	129
Ceylon -	70	2,630	5	172
	354	11,549	91	2,446

TOTALS.

Boys' Schools -	1,546	Scholars -	99,855
Girls' ditto -	445	Ditto -	13,995
In all -	1,991		113,850

NOTE II.

From the MADRAS "CRESCENT," a Newspaper which has for years opposed the Introduction of the Christian Scriptures into the Public Schools.

13 December 1851.

ONE of our members of Council is thought by the Natives to be ill-disposed to the diffusion of European education among them, and so perhaps may be Sir Henry Pottinger; but his avowal has gone as far as that of Sir Henry Young, the placing within the reach of the people the means of having their children taught the elements of knowledge and of morals.

He has not indeed encouraged the course of education pursued at the high school, neither have the Court of Directors; but those who have discouraged it the most are the Natives themselves, all along, by declining to send their children in any respectable number, and latterly, by the few who are sent attempting to monopolise the instruction to the castites, and the extrusion of those who are without caste.

How far our Governor may be blameworthy for not having yet introduced the provincial schools for that course of inferior instruction of which he has declared his approval, it is impossible for us to say; his hands may be tied up by orders from the Court of Directors, or he may not be cordially supported in the matter by his colleagues; one of whom, as we have remarked, is said to be adverse to the education of the masses; and another probably declines to interfere unless permission to read the Bible is made one of the regulations; to his permission we were opposed when the Minute of Lord Tweeddale made it apparent that, convertism was directly looked for as its contemplated and intended sequence, and while we thought it would have the effect of keeping away the scholars; but, as the high school has not increased, but declined in number ever since the advent of Sir Henry Pottinger, whom no person will suspect of having missionary predilections; and as Mr. Anderson's schools where the study of the Bible is compulsory, are unable to meet the eagerness of the natives for

for the attainment of western information, we no longer see any sufficient reason to oppose a measure which would conciliate the conscientious feelings of the honourable member last alluded to; and induce the many influential persons who have adopted the same opinion as himself to co-operate in the work, which is certainly calculated to ameliorate the condition of the natives; but who, having shown such utter disregard to the education of the high school whence the Bible has been sedulously excluded in compliance with their prejudices, have no longer any claim to consideration on the score of those prejudices, with regard to whatever system of instruction the Government may think it prudent to adopt, short of enforcing the study of the Scriptures with a view to their conversion.

From the MADRAS "ATHENÆUM," 15 Decembér 1851.

IF a cause which has been abandoned, and a belief which has been renounced within the last few days, by our cotemporary of the "Crescent," had never been taken up and avowed by him, a great deal of mischief and misconception might have been avoided. At the end of many years of energetic labour, he has given up the hope of defeating the efforts of his countrymen to truly enlighten the Hindus.

He has long been in the condition of a general without an army, a leader without any credentials, from the party whom he claimed to represent, but how many, both in India and at home, were induced to believe, that it was the "Hindus" and not the "Crescent," that held the missionaries in such intense abhorrence! We proclaimed, more than three years since, the real character of the agitation against Bible teaching; that it had no basis in the national opinion, and now a frank admission of its hollowness is made to the world. The disgusted Hindu is a myth, but his place is occupied by a disgusted European, who, sick of all creeds, and disliking all races of mankind, must needs take refuge in the "Eremit's cell," and become the Timon of the 19th century.

The "Crescent" may complain with Kossuth, that he has been deserted by those whom he trusted, but we are unwilling that he should arrogate to himself the credit of conducting "the only paper" through which the alleviation of their (i.e. the Hindus) trodden down condition has found an advocacy in Madras.

If attempts to promote the material prosperity of the country, and to urge the Government to carry out plans of useful reform, have any thing to do with the labour in question, we think the honour may be divided at least with a couple of his cotemporaries.

From the MADRAS "SPECTATOR," 17 Decémbér 1851.

WE are glad to see that the "Crescent," resting on the preference shown for missionary schools, has abandoned his opposition to the use of the Bible as a class book for those who are disposed to use it.

From the MADRAS "SPECTATOR," 24 Decémbér 1851.

THE progress of the Scottish Free Church Schools, as evinced by the statistics brought forward at their examination last week, is exceedingly satisfactory. It proves how untenable are the fears of those who dread converting influences on the natives of the country; and how safely the Bible may be brought into contact with the rising generation of the heathen as a book of religious instruction.

While the Government High School, with all its official recommendations and prospects, numbers a handful of scholars scarcely increasing, the Free Church Seminaries boast of a roll which includes 2,300, and this prosperity is unaffected, at least permanently, by the missionary successes of the teachers. In former years we have had the pleasure of recording the encouraging experience of those agents, with reference to male converts, and can now speak as favourably of their endeavour on behalf of female pupils.

Before June last, when several baptisms took place, the number of these was 160.

After those events, the withdrawals were so many that the attendance declined to 34; but the rise of scholars was so rapid, that they now amount to 210. Irdisputably, therefore, the Missionary Schools have grown in favour rather than diminished, under the circumstances of conversion.

There are also other indications of the acceptance which they find among the heathen.

We are told that natives come in to listen to the preaching in their own tongues, on the premises of the Free Church; that they show no repugnance to the instruction given, which is avowedly directed to their proselytism.

This is highly satisfactory. When scholars abound, notwithstanding that fact, it is clear that scriptural tuition creates no obstacle of moment, and that it may safely be introduced, as a voluntary element, into the Government School.

NOTE III.

ARTICLE from the "INDIAN MAIL," under the head of "BENGAL."

Impurity of the popular Literature of Bengal.

WE are aware that the popular standard of coarseness (in popular literature) varies in different ages and different countries, and it would not be fair to refuse to Bengali books the benefit of a concession which is often made in favour of European works. But after making every

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every allowance, it must be owned that the former exceed the bounds of decency beyond all reasonable proportion. Gross obscenity, dark superstition, an extravagant and horrible marvellousness, and frequent references to idolatry, form the principal ingredients of that seasoning which alone can render a book palatable to the popular taste of Bengal. Nala and Damayanti is the only one that appears to form an exception.

Whilst the books which have already been reviewed form a comparatively bearable class, we must now invite attention to a second and much larger class, which is deserving of unqualified condemnation. It consists partly of mythological works and partly of amatory tales. The libidinous doings of Krishna and his adulterous consort Rádhá, are the subject of different productions; some are paraphrases of parts of the Bhagavat Purána and the Mahábhárata; whilst in others the same materials are worked up into different shapes, according to the taste of each writer. Two works, both entitled Pancháli, which contain other mythological stories, in addition to those of Rádhá and Krishna, are, if possible, worse than the former. We suspect that these mythological works are more extensively read than any other books, because Rádhá and Krishna are favourite deities with a great majority of the inhabitants of Bengal. The character of these objects of worship is so vile, that those who describe it feel it necessary to apologize for it, by urging the plea that Krishna, being lord of the world, was not subject to those laws of morality which mortals are bound to obey. But reason and experience unite in proving that his example has a frightfully contaminating power, and that the natives of Bengal will never cease to be addicted to profligacy until Krishna shall cease to be the object of their worship, their thoughts and their affections. Siva, who is the favourite god of the higher classes, and Durgá, or Kali, the national deity of Bengal, are about as licentious as Krishna and Rádhá.

It was the writer's intention to have examined some twenty amatory tales submitted to him; but this task was too revolting. A trial was made of two or three; we do not remember a more repulsive occupation. The tales are, for the most part, wretched imitations of Bidya and Sundar. It is almost impossible to conceive anything more truly horrible than some pages of these volumes; they must utterly pollute the imagination of those by whom they are read, or to whom they are recited by strolling singers.

Impossible as it may appear, it is nevertheless true that the Bengali (or Hindu) mind has discovered depths of profligacy lower still than those already pointed out. There are pamphlets for sale in the Calcutta bazaars, written for the express purpose of reducing bestiality to a systematic theory. Had we not seen them we could not have believed in their existence. The mind of Milton's or Klopstock's Satan, and even that of Göthe's Mephistopheles, would have revolted with horror from all contact with such defiling abominations. The publication and sale of such books, and of engravings of an equally filthy character, ought unquestionably to be proscribed as a crime, and punished as such by the rulers of the land. We believe many Hindus would thank them for doing it.

It is an instructive fact, that the inculcation of vice in these obscene books is invariably perpetrated under the screen of the national religion. The title-page prominently exhibits the names of some of the popular divinities. The book itself always opens with a formal invocation of two or three of them, and almost every new section commences with a prayer.

When all these things are considered, the repugnance to the education of females, so universally prevalent amongst the natives, will cease to excite surprise. The idea prevails (and there is much truth in it) that female education must lead to the perusal of such horrible books by female readers.—*Calcutta Review*.

NOTE IV.

From the DISCOURSE on the Death of PROFESSOR HENDERSON, of BOMBAY, by
DR. WILSON, President of the Bombay Literary Society.

HE saw that the capacity of English reading conferred on multitudes was not in general turned to the account of perusing our best authors. He witnessed a relaxation of the fetters of ignorance, without the imposition of the restraints of truth. He found a general contempt of religion beginning to prevail, as the consequence of its neglect in the Government seminaries of India. He discovered a spirit of unbecoming rivalry existing between these institutions and those of a better character; and, without being able exactly to draw a line of distinction between the essential and merely incidental evils of the system with which he was connected, he came to the conclusion, that to be really and extensively useful, it must undergo a radical change.

At present I speak as a witness and not as an advocate of party views. I am able to confirm and illustrate my testimony by quoting his own words. The following is an extract from the first letter which I received from him after my arrival in Britain:—

“ Since you left Bombay the Board of Education has greatly extended its operations, and is preparing for still greater things. An accomplished Englishman has been placed in charge of the English school at Surat; my young friend and former pupil at Edinburgh, Robert Mackay, has been placed in charge at Tanna; the most talented of the late Normal scholars have been retained on high salaries, as assistants in the central English school here. English schools, taught by Natives, have been commenced in many places in the Mofussil, and all the schools opened by English gentlemen in the Fort are numerously attended. Again, all

all the Native schools here, and throughout the Presidency, have been greatly improved, and placed under efficient superintendence. Lectures are given in Mārāthī and Gujarāti by Bāl Shāstri and others, for the benefit of Native schoolmasters; a series of treatises, school-books and maps, is in the course of preparation and translation for the Native schools; and Mr. Harkness, Mr. Eisdale and Bāl Shāstri annually visit every district in the Presidency on their respective tours of inspection. The operations in the other Presidencies seem to be on as great, if not a greater scale, and in the same spirit. Now, what is to be the result of all this? A very great movement in one direction or another, at no remote period, is manifestly inevitable; but will it be for good or for evil? On that subject I must confess to you, that my opinions have of late undergone a complete change. You know I never cordially approved of the Government plan of education; but of late, and I may say exactly in proportion as I myself thought more solemnly on the truths of Christianity, and made them the subject of conversation with educated Natives, the more convinced have I become of the evil tendency of the system which has hitherto been pursued, and the necessity of strenuous exertion in opposition to it, by all who have at heart the enlargement of the Messiah's kingdom, or even the tranquillity of India and the safety of the British empire. The Government, in fact, does not know what it is doing. No doubt it is breaking down those superstitions, and dispersing those mists, which, by creating weakness and disunion, facilitated the conquest of the country; but, instead of substituting any useful truth of salutary principles, for the ignorance and false principles which they remove, they are only facilitating the dissemination of the most pernicious errors, and the most demoralizing and revolutionary principles. I have been appalled by discovering the extent to which atheistical and deistical writings, together with disaffection to the British Government and hatred to the British name, have spread and are spreading among those who have been educated in Government schools, or are now in the service of Government. The direction of the Government system of education is rapidly falling into the hands of astute Brahmins, whom you know, and who know how to take advantage of such a state of things, and at the same time to strengthen themselves by an alliance with Pārsi and Mussulman prejudices; while the European gentlemen who still remain nominally at the head of the system, know nothing of the under-currents which pervade the whole, or consider themselves as bound, either by principle or policy, not to make any exertions in favour of Christian truth, while the professed object of the Government is to give secular instruction only. Now, what is required in order to counteract the tendency of such a system? To enlighten the public at home, particularly those who have most influence in East Indian affairs, by laying the real state of the case before them, appears to me to be the first thing required. The whole subject of Government education requires to be reconsidered, and in the spirit of the age. But still I do not think that Government instruction ought ever to be regarded as one of the principal means of Christianizing India. It may be so organized as not to counteract that object, and even to co-operate in a subordinate degree; but the main dependence must always be placed upon faithful, efficient and zealous missionaries, European and Native."

The letter from which I extract this passage is dated 31st October 1849. "The testimony which it gives is worthy of attention, and, what is more, it will command attention both here and elsewhere. It is that of a close and impartial observer, and a competent judge. I invite all parties connected with the Government Schools in India to reflect on its import."

Mr. Henderson at one time intended to memorialise the Government of India about a change in its educational system. He came to the conclusion, however, that the most suitable testimony which he could give respecting it was, like that of Mr. Robert Money, formerly Secretary to the Native Education Society, the abandonment of it altogether.

This article was prepared before the following was communicated, which too strongly confirms the views expressed above to be withheld.

Mr. Robert C. Money, a distinguished member of the civil service of Bombay, for several years Secretary to the Native Education Society, in a very able Memoir on the Education of the Natives of India, which he drew up in the year 1832, for the Earl of Clare, the Governor of Bombay, and which will probably be found in the records of the Government for that year, expressed the result of his long and close observation of the system of education pursued by the authorities both at Bombay and in Bengal. Take some brief extracts:—

"I have without a doubt on my own mind come to the conclusion that this system can never make the Natives under our rule more moral or better affected towards the British Government.

* * * * *

"If the lovers of good order, and of the real happiness of society in Europe, think that the present measures, which give the people a literary and scientific education only, most ruinous to all correct and moral principle, how much more should we dread the introduction of a similar practice into this country?

* * * * *

"Far worse than a high acquirement of knowledge, unaccompanied by religious instruction, is superficial education with the same exception; and this is the more to be dreaded, as the inevitable consequence of the present method of education in India, from the habits and manners of the Natives."

* * * * *

Mr. Money quotes the opinion of a gentleman of Calcutta, who took a lead in the education of the young of that city:

"Among the Natives here may be enumerated three grand classes; first, those who have an English education, and in their manners emulate the English, and have also embraced the most repulsive forms of English infidelity." He then notices the other classes, and adds,

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"In regard to the evil above stated, English schools without religion have done immediate evil, and leave future good problematical. These young men make a great noise; but are giddy, wild and reckless."

The testimony of a native gentleman in Calcutta, noticing these evils, is remarkable, as quoted by Mr. Money:

"Natural religion has been carefully excluded from places of instruction, and the tree of error and moral depravity has been planted thereby."

He concludes by remarking,

"It has been a curious error to attribute the British power in India as hitherto depending on the popular breath. Public opinion is only at this present moment assuming a form. Its scattered fragments were formerly powerless, and had not the means of uniting with any efficiency. It has now a press, and, as education increases, it will gradually put on its great strength."

NOTE V.

To the Honourable COURT of DIRECTORS of the EAST INDIA COMPANY, London.

The humble Memorial of the undersigned Christian Inhabitants of the Presidency of Madras;

Respectfully sheweth,

1. THAT your memorialists are the representatives of a portion of the European and East Indian inhabitants living within the territories of the Madras Presidency, and forming part of the subjects of the Crown of Great Britain, not in the covenanted service of the East India Company. Some of them are employed in the several departments of Government, and the remainder are engaged in mercantile and legal pursuits, trade and other occupations in this country.

2. That on the extension to this Presidency, by a resolution of the Madras Government, dated 28th June 1845, of the important order of the Governor-general of India, declaring that educated persons alone shall be eligible for employment in the public service, it appeared to several friends of education at Madras highly desirable that means should be devised to afford to all their fellow Christians, whether Natives, East Indians or Europeans, the means of obtaining in the country a superior, sound, Christian education, especially as the notification of the Governor-general placed every individual, whether educated in a Government or a private school, on the same footing in regard to his eligibility for public employment. This appeared to them a desideratum, as no institution at the Presidency offered to Christians the opportunity of obtaining that measure of liberal education to enable them to compete with their Hindu and Mahomedan fellow-subjects, and which the two latter possessed in the Government educational establishment at Madras.

3. That your memorialists were in consequence constituted into a committee of management for watching over their interests in connexion with the cause of education at Madras, and for providing for the deficiency which now unhappily exists in this respect at this Presidency.

4. That in furtherance of this object, it was proposed to found a collegiate institution on Protestant Christian principles, and towards the establishment of which contributions were invited from all classes of the community.

5. That the proposal for such an establishment met with a generous response from the Christian public of this Presidency, and the contributions received on this account, and which have been funded, now amount to upwards of 120,000 rupees. In addition, annual subscriptions, to the amount of 8,000 rupees, have been promised in further aid of this object, the greater part of which, it is believed, will be available, should the projected institution be established.

6. That your memorialists, satisfied that private exertion alone is insufficient to secure the desired end, and that individual contributions, however liberal and encouraging, cannot ensure perpetuity to any project of the above character, especially in this country, sought the aid and countenance of the State, as the only legitimate source which could afford that support and protection essentially necessary for its safe establishment.

Your memorialists were emboldened to take this step from its being recognized and acted upon by the Home Government of Great Britain and in all Her Majesty's colonies, that the aid afforded by the State in the cause of education shall be proportioned and made dependent on the amount of private contribution received for such a purpose; and accordingly your memorialists confined their application to Government to such an amount of assistance from the State as they themselves could raise from private and individual contributions from the residents of the country.

7. That your memorialists were further encouraged in making this application, from its being a stipulation of the present Indian Charter, that from the revenues of the country a specified amount shall be appropriated for the moral and intellectual improvement of the people of India, and that from this portion the sum of 50,000 rupees per annum has been set aside for the cause of education under this Presidency. Your memorialists further beg to state, that only a moiety of this sum has been annually devoted to education for the last 10 years, and that the accumulations arising from the grants of preceding years, and the balances of the last 10 years, amounting to a large sum, now remain in the general treasury of this Presidency.

8. That,

8. That, in pursuance of the object in view, your memorialists, in conjunction with their fellow-countrymen, memorialized the Government of Madras, and subsequently your Honourable Court, for the bestowal of such a grant from the above fund as may appear desirable and necessary; but, they regret to add, without success up to the present period.

9. Your memorialists considering that, by their preceding acts above enumerated, they have established a legitimate claim to assistance from the State, in furtherance of the object they have in view, and as the funds already raised are insufficient to accomplish that object, feel they have no alternative but again to appeal to your Honourable Court, and respectfully to solicit a reconsideration of the matter, especially as they are now able to adduce the proceedings of the Government of the North-West Provinces as recommendatory of their own case; the principle of State-aid they solicit in the cause of education, having been recognised and acted upon by the Lieutenant-governor of that Presidency, with the sanction of the Government of India and your Honourable Court.

10. From the notification put forward by the Lieutenant-governor of those Provinces, and bearing date the 9th February 1850, it is stated, that the scheme of education propounded by that Government contemplates the drawing forth of the energies of the people of India for their own improvement, rather than actively supplying to them the means of instruction at the cost of Government. Persuasion, assistance and encouragement, are the means to be chiefly employed: the poor to be persuaded to combine for the support of a teacher; the rich to be encouraged to support schools for their poorer brethren; and the whole to be matured and carried forward by Government assistance, encouragement and supervision, proportionate to what the people themselves are able to do in this matter.

11. The said notification further states, that operations in the spirit of this scheme have already been partially commenced; and the introduction of the system into eight districts, therein enumerated, has received the sanction and authority of your Honourable Court.

12. Your memorialists are quite satisfied that the Government alone cannot be expected to undertake the entire charge of popular education, because the expense would far exceed its resources; but as the education of the people must not be neglected, and as the sum available from the State for educational purposes is limited, the efforts of the Government, combined with those of the community, will go far to accomplish the benevolent and noble object your Honourable Court has in view, in sanctioning the measures of the Lieutenant-governor of the North-West Provinces. Wherever this plan has been tried, whether in England or in Her Majesty's colonial possessions, or in India, it has proved eminently successful, and the results have invariably been of a satisfactory and cheering nature.

13. Emboldened by the developement of the present views and intentions of Government, and which for the first time have been officially promulgated in this country, that the assistance and encouragement of Government are to be afforded to all private attempts, whether made by individual or combined efforts, for the promotion of popular education in this country, your memorialists respectfully and earnestly crave to be admitted to a participation of the benefits held out in the notification already adverted to, and which, it is authoritatively stated, has received the sanction of your Honourable Court.

14. In conclusion, your memorialists beg respectfully to state, that they are fully prepared to subject the proposed Collegiate Institution to the supervision of Government officers, to the extent provided for in the notification of the 9th February last, so far as secular education is concerned, and to include such branches of instruction as may be embraced in the Government plan of operations; and that official visitors shall be allowed to examine the school periodically, with reference to those departments of secular knowledge provided for in the Government scheme. Your memorialists only think it necessary to add, that the proposed Institution will be open to all classes of the community—Native, East Indian and European; and that none will be excluded from a participation of its benefits and advantages, who conform to the rules that will govern the establishment, the principles of which are clearly stated in the Prospectus of the proposed College hereto annexed, and to which your memorialists respectfully beg to refer your Honourable Court.

And your memorialists, as in duty bound, shall ever pray.

Madras, 21st September 1850.

PROSPECTUS of the proposed COLLEGE.

It is proposed to attempt the establishment of a Protestant Christian Institution for Education, upon the following basis:—

First. That it is the object of the Institution to provide a superior and sound Christian education, approaching, as nearly as circumstances will admit, to a collegiate education. By sound Christian education is to be understood, religious instruction on all points (without reference to ecclesiastical government) common to the Thirty-nine Articles of the Church of England, and to the Confessions of Faith of the Church of Scotland, and of the whole body of the reformed Protestant Churches of Europe.

Second. That the Institution is designed primarily for Protestant Christians, Native, East Indian and European, born in India, but open, with such limitations alone as shall be necessary to secure the primary object, to all other classes.

Third. That the Institution shall be under the charge of a Principal, who may be a member of any Protestant Church, and shall be a graduate of one of the Universities of the United Kingdom.

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Fourth. That, in order to secure for students of the less wealthy classes the means of continuing under instruction for a sufficient period, Scholarships shall be immediately founded.

Fifth. That the funds shall be vested in a body of nine Trustees, either in Government securities, or, if four-fifths of the Trustees concur, in land.

Sixth. The Trustees shall have the appointment of Principal and Masters, and the general direction and management of the Institution, with power to fill up vacancies in their number.

Appendix (B.)

COPY of a LETTER from the Rev. C. M. BANERJEA to a Member of Parliament.

YOUR speech, on Mr. Herries' motion for the Indian Committee, contains a sentiment which I have long held myself with regard to Government interference with the propagation of Christianity in India. I venture, therefore, to obtrude a few remarks on that subject. I think your maxim of non-interference with the dissemination of Christianity a very sound one, both as regards policy and religion. I say policy, because it would be very difficult for Government to manage missions, and the system would soon degenerate into one of simony and jobbery; I add religion, for I do not find any authority in the New Testament for preachers of the Gospel living on free quarters in heathen lands, where they labour for the propagation of the truth. Such the case would be, if Government spent public funds on the maintenance of missions. It would no longer be to offer wine and milk without money and without price.

But if you excuse the presumption and the intrusion, we have some reasons for complaining that your Governments do not keep the even balance between various opinions, the maintenance of which you so correctly defined to be the duty of a Government. Not that those who are in charge of your Governments are hostile to Christianity, or wanting in that high degree of honour which constitutes true dignity; by no means. I cannot conceive men more honourable in their appreciation of what is right—more anxious to do what is good—more desirous of discharging their trust in conformity with God's will, than those who have the management of the Government here. But certain systems have insensibly grown up, which, unless curbed by the high hand of power, will practically destroy the even balance of which you spoke in the House of Commons.

I. There is still interference with idolatry in the country. On this point, the missionaries have put forth a pamphlet, and I will therefore add nothing more.

II. In the education department, while you are so jealous of the least interference with Christianity, you scruple not, in your Sanscrit and Mahomedan Colleges, to teach and inculcate the principles of the Hindu and Mahomedan religions: the Hindu Shasters and Mahomedan theological books being used as class-books in those institutions. That the inculcation of Hindu and Mahomedan law requires the use of those books is an especial pleading that may palliate, but not justify, the disturbance of the even balance in favour of false religions. The palliation itself loses its virtue when it is remembered that the especial pleadings of Christian advocates are disregarded when they endeavour to disturb the even balance in favour of the Gospel.

III. In the most important educational establishment, the Hindu College of Calcutta, Christian Natives are not allowed to receive the advantages of education. This is practically putting Native Christianity at an immense discount: the invidious exclusion is felt as a great grievance. I have two nephews, who, if my brother had not embraced Christianity, would have entered the Hindu College, like their father and myself; but because they are Christians, they are debarred from the benefit of the College. I have a third nephew, son of my sister, who with her husband is a heathen; and he is studying in the Hindu College. You may say this is a trifling thing, not fit to be brought to the notice of a Director. It may be a trifling thing, but trifling things, when summed up, become important, and how can one say that this disability, connived at and tolerated by Government, is not retarding conversions in many instances? I know my brother considers it no small trial that he cannot place his sons in the Hindu College. As far as general education is concerned, we consider that to be the most suitable institution for native lads.

But the Hindu College not only refuses to admit converts, but also expels those who, having been duly admitted are led to embrace Christianity afterwards. A most distressing case occurred a year or two ago of a boy being expelled from the Hindu College because of his conversion. He is now in a fair way of being very much degenerated intellectually. being Native teacher also was obliged to withdraw from the Hindu College because he embraced specifically Christianity.

IV. While Brahmins and Mollahs, as ministers of their respective systems, are not dis-
set as qualified for service in the educational department, Christian ministers are so practically.
to sta here is a strong feeling in the Governors of the country, that no Christian minister can be
years, appointed to any public college. The Rev. A. W. Wallis was, indeed, appointed by Mr.
balance of this reason as Principal of the Benares College. He was accidentally superseded. But I
of this have

have heard from members of the Council of Education, that Mr. Wallis's appointment would never have been suffered by the Court of Directors, who have forbidden the appointment of clergymen, even as members of local committees and of the Council of Education. These disabilities certainly destroy that even balance which should be maintained between the different opinions which divide the population; but here are certain advantages which the State withholds from Christianity, though it allows them to other religions. Excuse the liberty with which I have made these remarks.

“ Bold is the task when subjects, grown too wise,
Instruct their monarch where his error lies.”

But I will be bold still. No servant of Government fears, in his private capacity, to assist and encourage in the propagation of his faith, save its Christian servants. Members of Council, and civilians of any standing, are apprehensive in many instances that the Court of Directors will be displeased with them if they league themselves with missionary societies. This feeling has grown of late, in consequence of a despatch which was sent by the Court, though not insisted on. This is not even balance; it is interference with a vengeance. In order to keep up the even balance, it is necessary there should be complete Christian emancipation, and that the authorities in England should instruct the local governments that no disability of any kind should attach to a man, lay or clerical, because of his religion, in any department of the State; nor should Government allow any portion of its subjects to be excluded from any public institution by reason of his faith. When this complete emancipation is granted, we will say that the Government keeps up an even balance in matters of religion. Until then, we must declare that Christianity is at a discount in many public institutions.

I hope you will not be offended with the freedom I have taken, but rather use your vast influence in removing our disabilities. It is a long time since I wrote to you last, and I am therefore somewhat apprehensive that you will consider this as an intrusion. I am now resident in Bishop's College, as one of its professors. There is a large field for work here; the tuition of students, the superintendence of the missions, the preparation of vernacular books and tracts, the duties of the chapel; and, with me individually, the care of my Cornwallis-square flock, of which I still retain charge at the Bishop's request; all these press heavily on our time and attention.

Appendix (C.)

[Translation from the original in the Tamil Language.]

To the Right Honourable the ENGLISH HOUSES OF PARLIAMENT.

The humble Petition of the Christian Inhabitants of several Villages in the Talooks of Kulleyoqr, Shermadavy and Nangungery, in the Zillah of Tinnevely, South India,—

Humbly sheweth,

THAT your petitioners are grateful for the benefits they have received for their souls and bodies in consequence of the removal of the darkness of heathenism from these parts, through the providence of our Lord and the generous assistance of the people of Europe; and your petitioners have ventured to write this humble petition, being desirous to acquaint your Honourable House with some of the deeds which are being done in support of heathenism and in injustice to the poor by the Honourable Company who are the Christian rulers of this district, under our gracious Queen; therefore we humbly pray you that you would of your clemency give ear to the following facts:—

I. In former times, heathen kings released their pagodas from the payment of land revenue, and with the income of those lands erected temples and steeples, and established therein certain annual festivals. In like manner, the Company sanction the withholding of those land taxes, and receive the accounts, and then pay over the receipts for the purpose of maintaining the daily sacrifices and the festivals, and also for the purpose of repairing therewith the temples and steeples which have decayed through age, and, on the petition of the people, for the re-establishment of, devil-worship in places where it has long ceased to be performed. In consequence, the heathen are led to believe that the Christian Company are persuaded that these idols are truly gods. Moreover, although heathen kings in their days, contributed large sums to their idol temples, the Christian Company, though they have governed these parts thus long, have released no Christian churches from payment of land tax, and have contributed not the smallest sum towards the erection of such churches, as have been erected in this Zillah, while they do assist in establishing idolatry.

II. There are in this Zillah, under the authority of the Company, 43 talook cutcheries. In these the officers, peons and accountants amount to about 1,500 persons. Further, there are four collectors' and assistant collectors' cutcheries, and in these the office-bearers amount to 150 persons; four peshgar and police ameen's cutcheries, with 40 officers; three debt moonsiff's cutcheries, with 30 officers; one criminal cutchery, with 40 officers; one session court cutchery, with 30 officers; 20 gaol peons, about 70 salt pans' cutcheries.

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about 1,880 native office-bearers. With the exception of two Christian writers only, who have been brought down hither from the north, all these officers are heathen, a few of them being Mahomedans. In consequence of the Company appointing all these heathen, the inhabitants suffer much loss and injustice; viz.

1. Because these persons have not the fear of God, the people do not receive justice; not having the fear of God, and being ignorant also of a future life, and the account they have to give to God, they look only for the good things of this life, not caring for justice or injustice; they seek to perform their duties only according to their own pleasure, and care not whether the people receive justice or injustice.

2. These officers, giving way to covetousness, wilfully act contrary to justice. When some of the people have been beaten or wounded, or when thieves have assembled by night, burnt down houses and committed robberies, and when the injured persons make their complaint in the cutcheries, these officers not only ask how much money they are willing to give them for making the depositions of the witnesses appear to establish or overthrow the case, but also sometimes, when the defendants have given them more money than the others, the defendants, having wounded some one of their own party, are induced to make a false complaint to that effect, and to prove it, and in consequence those who have been really injured are themselves punished unjustly. Again, the complaints of both parties are sometimes reported to the Collector as unfounded. Further, the officers about the Collectors, being also covetous, when an appeal is made, although the Collector is willing to do justice, justice is nevertheless not obtained. Whoever gives the officers the most money, whether their cause is righteous or unrighteous, they alone reap the benefit. Without money, it is a rare thing to obtain justice.

3. In consequence of heathen alone holding office, all castes of the people are not allowed even to enter the cutchery to make their complaints. Inasmuch as Brahmins and other high caste men alone hold office, persons of their caste alone are permitted to enter the courts and formally to make their complaints, and to obtain assistance. Low caste people, such as shanars, pallars, pariahs, sakkiliyars, semmars, washermen and barbers, &c., are prevented from entering. When these men receive injustice, they are obliged to take their complaints in their hands, and, standing at a distance, to call out, as men invoke God, saying, "Swamiy, Swamiy." If there happen to be a benevolently disposed person at hand, he will enter the cutchery and announce the man's cry. Sometimes their complaint will by this means be received shortly, otherwise the man has to wait a day or two before it is received. In the meantime, if the person complained of is a high caste man, he enters, gives the officers a bribe, and evades justice; he also then makes a false complaint, and puts himself into the position of the other. Moreover, when low caste witnesses are examined, whether in the case of wounding, beating, murder, theft, and such like, or in a case affecting lands, the witness is obliged to stand at a great distance, and if, in the course of examination, a high caste man comes near, the witness is obliged to run off to a greater distance; and thus while he says one thing, the others write another, and consequently justice fails. This state of things takes place every day in each of the thirteen talook cutcheries.

Moreover, in consequence of low caste people being refused admission into the cutcheries, the moneys they have to pay they are obliged to give into the hands of high caste people, and stand themselves outside; and thus, in consequence of the moneys not being paid, they frequently suffer the loss of it. This is a thing of not rare occurrence.

4. Documents are clandestinely substituted by these office-bearers. In this zillah many persons are without education. When such persons give evidence in the courts upon complaints, and at the close of their examination are required to subscribe their deposition, because they cannot write, they put their mark thereto; then when the office-bearers have received bribes, they tear this up, and substitute an unmeaning one for it, and after attaching to this a similar mark, they make their report accordingly. In consequence of this, also, there is a failure of justice.

5. These office-bearers perform their duties on Sundays: while the Lord in the fourth commandment commands that not even a beast shall work on the Sabbath, the Christian Company's servants hold cutchery. With the exception of the six cutcheries, namely, the Collector's, the three Assistants, the Criminal Court and the Session Court, all the other cutcheries carry on business, and it often happens that Christians are thus troubled on that day. In this way these men bring down the wrath of God upon this portion of Her gracious Majesty's dominions.

6. By the instrumentality of these office-bearers, obstacles are placed in the way of the diffusion of Christianity. The Merasdars of this zillah, and the inhabitants of their villages who have the possession of their lands and palmyra trees, pay yearly a certain revenue. The Revenue Board has issued an order, that the possessions of these people shall not be cerna from them. When these villagers, either upon hearing the preaching of the reverend Missionaries or their catechists, or upon the teaching of some of their friends who are already Christians, are ready to embrace Christianity, the Merasdars threaten to take away their lands and palmyra trees from them, and thus compel them to fall away from Christianity. If they refuse to listen to them, they unjustly complain in the cutchery, that these people, who had previously worked for hire, by having gone over to Christianity, wish to deprive us of our lands and trees." The Tasildars and their officers, being heathen, are full of false zeal, and report to the Collector that these people have recently taken possession of the lands and palmyras of the Merasdars, and thus they ruin the living of the qualified people. If then the Christians appeal to the Collectors, since all but himself in his office is a heathen, and he not thoroughly understanding the language of the country, some of them are appointed to examine the case, and sometimes injustice follows. Thus several, who have recently joined Christianity,