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principle of caste condemns one-half of the human race to be perpetual slaves and menials, and depresses nine-tenths of both sexes into an irrevocable and grinding exclusion from hope—a system founded in an ignorance of the God who made, and the Saviour who redeemed, mankind, and going on its course by means of oppression, cruelty, and lust: the support of such a system, by the greatest and freest of the Christian nations of Europe, is an anomaly of the most deplorable and glaring character. I scorn to advert to mere argument, after the incomparable despatch ascribed to Lord Glenelg, of February 1833. It is a case which requires no argument. Let the fact of British governors, counsellors, commissioners, magistrates, countenancing, by voluntary measures, the misery, and barbarism, and premature and exaggerated ruin of their prostrate subjects be established (and I believe they cannot be denied), and the duty of a Christian people to protest against the national guilt of such a conduct speaks for itself. I am not master of the subject in all its details. I am not aware of the particular objections to an immediate abolition of the pilgrim-tax which are raised here, as I suppose they are, by the subordinate local authorities. These matters are as much secrets, and very properly so, in India as at home. I proceed on these two broad, and plain, and irrefragable points. The countenance of idolatry, with its attendant horrors, in a Christian state, is, *per se*, immoral and sinful. The delay in executing the positive orders from home, embodied in the despatch of February 1833, if such delay was not inevitable, augments the sin."

THE HINDU COLLEGE.

There has appeared in the *Englishman* a paper entitled "Recollections of the Hindu College," by a native student, in which he bears strong testimony to the utility of the institution, and concludes the paper with some portraits of the various European professors and others, which are curious, less for the accuracy of the draughts, than for their occidental style and spirit.

"During a period of seven years as student of the Hindu College," the writer observes, "I have had ample opportunities of forming an estimate of the benefit which that institution has conferred on India. The time that I have passed within the hallowed walls of the college will, no doubt, produce in me a fond partiality—a blindness to the defects of the system of education pursued therein, and an incredulousness to any, however trifling, evils which may have resulted from the establishment of the institution. Such a partiality, however inconsistent with philoso-

phical principles, will, I trust, be tolerated by the reader. When we consider that the best hours of our existence, that the buoyancy of youth, and the playfulness of childhood, have been passed there; when we consider that all the glowing anticipations of our future life, that constitute the essence of happiness, that hope, alas! now how sadly realized, which lightened our toils, and made us pore with renovated application over the wisdom-fraught pages of men, akin to angels, were formed when seated in a corner of the 'Hall, silent yet full;' when we consider that there it was that we were first taught to commune with men, who, but for mortal frames, would have justly ranked with a distinct class of intelligences; when we consider all this, our partiality becomes pardonable. But notwithstanding this feeling, I shall endeavour, to the best of my power, to be just in my delineations. The substantial benefits which that institution, though still in its infancy, has conferred on the people of India, by rarifying the dense smoke that made darkness cover the land from Cape Koomaree to Loodhiana, will endear it to the latest posterity. The establishment of the Hindu College is an era in the history of India. Who would have believed, a century ago, that amidst universal and impenetrable darkness, this single torch, shaded from blasts and whirlwinds by the opinions of a few individuals, who, like the martyrs of Europe, suffered every privation, would have, at this day—scarce twenty years since it was lit—shed such a lustre over the plains of Hindustan? Who would have thought that, in so short a space, obstacles of the greatest magnitude to the improvement of India would have been overcome? Who would have thought that the dominion of priesthood would so soon have ceased? Who would have thought that truth, so long a stranger to India, would have again asserted her supremacy, and regained her empire? Assailed by bigots and condemned by priests, it has been silently and guardedly making its way in the world, proud of what it had done, and conscious of what it was destined for. The poisoned shafts of superstition can now never reach it. It is far above the artillery of the interested and debased priesthood. It would be vain for the sons of Brahma and the worshippers of clods of earth, of birds, and of all creeping things, to attempt its destruction. It is like a beacon upon a rock. The rain may descend, the floods may come, the winds may blow and beat upon this house, and it shall not fall, for it is built upon a rock. But notwithstanding the eminence of its position, the fondest anticipations of the friends of India have not yet been realized. The intellectual improvements of individual minds, when compared with the debasing ignorance of

ninety millions of men, is a drop in the ocean. When we look around us and see nothing but

Dreary and forlorn,
The seat of desolation, void of light,

save what the glimmerings of education render darkness visible, vague apprehensions regarding the destiny of India seize us. When the Hindu College shall have achieved that for which it has been established; when brahminism shall hide its inglorious crest in the Transgangetic dominions; when the distinction between conquerors and conquered shall no longer be discernible; when the Indian people will be able to assert their rights with the boldness of men, and avenge with the ferocity of barbarians the least aggression on their persons, property, and country; when every peasant will be able to appreciate the benefits of education; when the shelves of the day-labourer will be decorated with the works of Bacon and Bentham, the consummation devoutly wished for will be attained—the Indian millennium will commence!"

From his sketches of character, we select those of Mr. David Hare (which is, indeed, but a description of the course of education in the college), and of Dr. John Tytler, remarking by the way, from personal knowledge, that the portrait of the latter is, in some respects, by no means an exact likeness, and that it evinces a talent at caricature in the limner.

"David Hare.

"I must not, in these hasty sketches, omit to record the philanthropic exertions in the cause of native education of that more than mortal individual, Mr. David Hare—a name well known to the European and native communities—a name familiar as a household word in the mouth of the Hindu youth. I cannot lay the merits of this individual in a fairer point of view, than by quoting the following lines from the Education Committee's Report of the year 1835: 'Of all those who now take an interest in the cause of native education, Mr. Hare was, we believe, the first in the field. His exertions essentially contributed to induce the native inhabitants of the capital to cultivate the English language, not as they had before done, to the slight extent necessary to carry on business with Europeans, but as the most convenient channel through which access was to be obtained to the science of the west. He assisted in the formation of the School Society and the Hindu College; and he has since, year after year, patiently superintended the growth of these institutions, devoting to this object, not, as might be expected, a portion only, but the whole of his time. He is constantly present as the encourager of the timid, the adviser of the uninformed, the affectionate reprover of the

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idle or bad. Disputes among the students are generally referred to him, and he is often called in as the mediator between parent and child. In these, and in other ways, the cause of native education is much indebted to Mr. Hare for its present advanced state.'

"The studies pursued at the Hindu College are, with one or two exceptions, the best that could be recommended. The pupils are divided into twelve or thirteen grades, commencing with A B C, and ending with the works of Shakspeare, Byron, Hume, and Blackstone. The age of admission is from five to ten, and of secession from eighteen to twenty-two. During this time, besides the acquisition of the English language and the elements of science, the pupils have to overcome superstition, have to fortify their minds against the evils which assail them at home, where they see their fathers with salaries of Rs. 100 and 150, earn from 2,000 to 3,000 per mensem. The examination is conducted by the secretary and some of the members of the General Committee of Public Instruction, who report on the progress of the pupils to Government. This examination, like all examinations, are seldom strictly just, but they answer the purpose of exciting a spirit of rivalry and distinction, which cannot but be beneficial in the end."

"John Tytler

was one of the most singular characters I have ever met with. His singularity was such as to draw down the observation of every man in society. As a man, Dr. Tytler was undoubtedly one of the best. Whether we consider the mildness of his temper, his moral rectitude, his invincible patience, or his extensive learning, we shall find that in one and all he ranks the foremost of the forward. In person he was not the most captivating. Twenty years' exposure in the torrid zone, with very bad teeth and irregular features, bestowed little personal attractions on him. In dress he was the most careless; he seldom found out whether he had a coat on him or not, and whether the hat was in its right place, and in a proper position. His connexion with the Hindu College was entirely owing to Dr. Wilson's influence. The attention that Dr. Tytler paid to his duty, and his unwearied patience, do great credit to him. In attendance, he was very punctual, being seldom absent a day in the month. During the lessons, he drank huge quantities of tea, and attended by snatches to the correction of the press, and to his own Sanscrit and Bengalee studies. In mathematics, there are few who could compete with him. His power of generalizing and discovering new methods of demonstration were of a superior cast. When he had charge of literature, we became more intimately acquainted

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with him, and had more ample opportunities of forming an opinion of his worth. We saw him much more frequently, and on occasions when his learning was brought to full play. In the correction of essays, and in his historical instruction, he displayed a sound, critical, and philosophical knowledge of men, manners, and grammar, which even at this day, when I have the honour of enjoying the acquaintance of many literary characters, I have never seen equalled. In the correction of an essay, he used to apply the strictest rules of criticism; and, in the generality of the cases, the essay retained no trace of its former conformation. In social talk, he was one that deserved to be listened to. The number of apt quotations and brilliant remarks that he introduced, rendered it highly instructive and amusing. I asked him once, as he frequently read to us the Bible, how he, consistently to his faith, being a Christian, had entered the army? He replied, it was true, he was in the army, but his business was to *cure*, not to *kill*! Dr. Tytler hated Byron, not only because he was one of the new school, but as his poetry, he said, is tinged throughout with immorality. He frequently exclaimed, on seeing Byron on the table, 'Woe be unto him who calls good evil and evil good!' To see what effect it would produce on him, I used now and then to read a passage or two of Byron in his presence, and I invariably found his face undergo a change from a benignant smile to ineffable contempt. When I read to him the passage, 'the insect queen of eastern spring,' he took the book from me, and in large letters wrote against the sentence 'Bathos.' Against the passage,

Who would be doomed to gorge upon
A sky without a cloud or sun?

he wrote, 'A star-lit night.' I once humbugged one of the students to sing to him the celebrated Bengallee song on Rammohun Roy. Tytler listened with patience, thumping the table and keeping measure with his feet, and no sooner was it concluded, than he exclaimed, 'wah! wah! it is capital!' But in the next moment he observed, 'We must not, however, forget King Philip's saying, 'my son, my son, art't you ashamed that you can sing so well?' Though Dr. Tytler's constitution, which was enfeebled by intense study, by the most powerful exertion of thought, by long exposure to a tropical sun, and all the concomitant evils to which a foreigner is liable in the land of the east, refused him the usual round of pleasures, which no conqueror in the country fails to enjoy, he was not wanting in lively parts, in surprising quickness of wit, and a happy turn to the most innocent and entertaining pastimes. While employed in the

explanation of the most intricate theorems, he would often amuse us with anecdotes sufficiently ludicrous to excite the greatest risibility. In short, though the appearance of Dr. Tytler indicated that melancholy was paramount in him, he was far from being a disagreeable companion. The versatility of his wit, which could square itself to all sorts of societies, rendered him the idol of every company. Possessing the happiest retentive powers, he could at his command lay open the resources of his mind, rich with all the varied learning of the east and west. There was no racking of the brain, no tug-up-hill labour, no herculean task for him to display at a moment's warning all the accumulated learned pelf of nearly half a century. He was, in my opinion, humble as it is, the worthiest gentleman, the greatest scholar, and the best Christian of the society in which he moved. But, as a teacher, he was not the very best. His tardiness in transacting business was a great drawback to the progress of his pupils. Patience, he often told us, is the first thing necessary to learn a science, the second is patience, and the third is patience! The number of essays that I have had corrected by him, were two during as many years, and many of my class friends none at all. The connexion, therefore, of Dr. Tytler with the Hindu College was not very beneficial to that institution. True it is, that his admirable patience, his inexhaustible source of information, his mild temper, and his being a model of that virtue which he taught us, can never be depreciated even by his enemies; yet at the same time it should not be forgotten, that he was one of those men who held that the natives of this country can *never* acquire a knowledge of the English language, consequently it is absolutely necessary that they should be taught the learning of the west by means of the vernacular tongue! Enough of such beings—their reign has ended."

CASE OF MR. PRINGLE.

The following are stated, in the *Courier* of May 5, as the facts of the case of Mr. Pringle, referred to in last vol. p. 220:—Mr. Pringle had occasion to report the conduct of one of his native subordinates; this individual in revenge sends up to the commissioner of the division a charge against this gentleman, bringing him within the provisions of the regulation, which prohibits *trading* to the civil servants of the Company. The charge was, that he had sold a horse, or horses, to some native, or natives, at a good price! This, we believe, constituted the whole charge. The case came finally before the Sudder Dewanny; and the five judges of

the station literally swarmed with starving wretches; and now where are they? I believe I am within bounds when I say that, in cantonments alone, but a short time back, from twenty to thirty died daily. The river, owing to the sluggishness of the stream, became studded with dead bodies, and we ceased to eat of its fish or to drink of its waters. At last, it became requisite to hire establishments not merely for the purpose of taking the starved-to-death wretches to the ghauts for their being flung into the Ganges; but also to have a river-establishment in constant play to push down the corpses below Gajmow. The Relief Society feeds about 1,500 daily; but then, owing to the villany of those who have to serve out the food, in spite of the most energetic exertions on the part of the superintendant, the *attah* was so adulterated with chunam and sand, that heaps upon heaps have died from eating it, and now there is great difficulty in getting the poor to go to the alms-house. Kungla guards patrol the station all day long, not merely to give notice to domuns where the dead bodies are lying, but to drive the living to the refuge. The day before yesterday, I had occasion to go to one of the ghauts with Dr. —, and on our alighting from the buggy he said, 'look at that.' I replied, 'I merely see a parcel of people lying asleep on the banks of the river,' when he remarked, 'they'll never wake again;' and, indeed, on going nearer, I saw no less than nine dead bodies lying together, one of them a very young woman, stark naked, and the whole of them absolute skeletons. I ascertained that on that day thirteen dead bodies were taken to that ghaut. A great number of poor have lately left the station to get in the scanty harvest. They will never return; starvation will be their lot. Of grain there is an abundance in the province, but there is no labour for the poor, and consequently they have no money to buy food."

THE BANKS.

A meeting of those who had declared their intention to take shares in the new Bank of India is to be held on the 22d of the present month, when arrangements will be made for immediately commencing business. We have heard that all the shares which were reserved for this country have been taken. In consequence of the proposed establishment of this bank, the value of the shares in the other banks have very materially fallen. Bengal Bank shares, which were at Rs. 3,200 premium, have fallen to Rs. 2,600 Union Bank shares are come down from Rs. 300, to between Rs. 250 and Rs. 200—*Suma-char Durpan*, May 5.

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HINDU COLLEGE.

At the annual examination at the Hindu College, on the 28th April, Sir Edward Ryan addressed the students with encouraging words, and added, that although in future years the number of prizes will be diminished, their value will be augmented by the General Committee of Public Instruction, whereby they will be in possession of some useful collections of books for their home studies.

The *Gyananneshun* says: "The students were most strictly questioned in history, both ancient and modern, mathematics, and natural philosophy, and evinced so much knowledge and information, that it gave entire satisfaction to those who had sacrificed their other engagements to go, in spite of the heat, to witness this native progression in knowledge."

In the evening, a grand display of fireworks (got up entirely among the pupils and ex-students) was exhibited in the yard of the college, which lasted till midnight.

STEAM COMMUNICATION.

The following passage in the Memorial to the Board of Control, agreed to at the public meeting on the 4th January, makes out a strong claim to a comprehensive system of steam communication:

"Your memorialists observe from the evidence of Mr. Peacock, before the select committee of the House of Commons, that the overland postage of the letters sent from all other parts of India to Bombay for steam conveyance is considered as an indemnity to the East-India Company towards reimbursement of one-half of the charge of conveyance of the mails between Alexandria and Bombay. The individuals residing in Calcutta and its neighbourhood send and receive very nearly one-third of the whole number of letters that pass between England and India; notwithstanding which, if it were impracticable to distribute letters from England by steam-vessels by any other means than through Bombay, of course your memorialists could not complain of the necessary charge for the conveyance of their letters between Calcutta and that place; but when the British legislature, with characteristic liberality in cases of transmission of correspondence, has limited the postage of a single letter to 1s. from the Red Sea to any port in the East Indies, your memorialists do consider it to be unreasonable and unfair that they should be compelled to contribute to the means of transmission to Bombay only, by an additional payment of fifteen annas, or 1s. 9d.; that the inhabitants of Madras and its neighbourhood are in like

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men in hospital, from April 1837 to January 1838, was ten per month; of non-temperance men, 24; the deaths in the ten months, of the former, were 2, of the latter, 33.

NEW CHURCH.—PROSELYTISM.

The foundation-stone of a new church, to be built opposite the Hindu College, was to have been laid on the 7th July, the Lord Bishop and the Archdeacon assisting. The church is to be built out of funds at the disposal of the Archdeacon, and the Rev. Kishna Mohana Banerjea is to be the pastor. The announcement, however, produced such a sensation amongst the directors of the Hindu College, that the ceremony was deferred. The *Englishman* states, that a representation came from the directors of the college, and another from the council of the Medical College, requesting a consideration of the eligibility of the proposed site; stating that as there is no Christian population in the neighbourhood of the two colleges, their spiritual wants cannot have led to the choice of situation; the building must, therefore, be regarded as one intended for proselytism, especially as a converted Hindu is to be the regular preacher; that, without objecting to any fair means used by the professors of the Christian religion to spread its doctrines amongst their heathen neighbours, it is desirable that no other important public improvement should be endangered in so doing; that there are plenty of situations where a Christian church may be placed, so as to be surrounded by a dense heathen population, if their convenience is sought, without building it in the vicinity of the principal site of liberal education, and thereby leading the Hindus to believe that a covert design exists of proselyting the pupils; that great apprehensions have been entertained by the less enlightened of their countrymen, that liberal education would lead to an abandonment of the faith of their fathers, and that this fear cannot be conquered, except by a rigid adherence to the principle of non-interference in matters of religion; that the Hindu College has produced a remarkable effect on its pupils, and is already an important instrument for the civilization of India; but if its objects were now to be frustrated by the fears of parents preventing them from sending their sons there, the great cause of liberal education would be endangered without any corresponding benefit to religion; for if the pupils are driven away from the colleges, there would very soon be no one to convert; and if once abandoned, the difficulty of again inducing the attendance of pupils would, in all probability, be insurmountable.

The *Hurkaru* adds: "We are sorry

to hear that Archdeacon Dealtry had fixed upon the proposed site for the new church, with the express intention of enticing the youths of the Hindu College from their present studies, and converting them to Christianity, by the example and precepts of a native preacher. A more injudicious proceeding, and one more calculated to overthrow the cause which he has at heart, could not possibly have been hit upon."

The *Reformer* (conducted by a reformed Hindu), in arguing against the proposed erection, observes: "In discussing this question, two considerations ought to be kept prominently in view; the first, the Hindu College is at present the best, the most efficient, and the most extensive instrument of enlightening the natives; and, secondly, that the erection of a Christian church in that locality would be injurious to this institution. If these two propositions be admitted, it would necessarily follow as a corollary, that the object which the clergy have in view ought to be abandoned. None, we presume, will dispute the first of these propositions. The success of the Hindu College in enlightening the people of this country has been established without controversy. The pastor elect of the church to be erected, the Rev. Kishna Mohana Banerjea, furnishes in himself a sufficient argument of what the college is capable of making the natives of this country. We shall, therefore, proceed to show how the contemplated measure would injure the institution. The generality of those who send their children to this institution have been brought up in the strict observance of the Hindu religion, and with all those notions of caste which have been known to operate so powerfully against any change of sentiment among them. It must be well known to all, that conversion is yet tantamount to expulsion from family and society. Whatever might hereafter be the notions of the enlightened portion of the Hindu community of the rising generation, that generation which entertains the notions we have mentioned has not yet passed away; its doctrines, absurd as they may be, are devoutly believed by millions, whose prejudices, however unreasonable, are pertinaciously adhered to. These facts are undeniable. Only a few years ago, when certain circumstances occurred to alarm the sensitive feelings of these people in this tender point, one short week saw no less than 145 pupils removed from the college. A remedy, a severe remedy, was instantly applied, and the danger which threatened the ruin of this valuable institution averted. No very material change, so far as we are aware, has since been effected in

the minds of these people ; and, therefore, the same precautions against every measure calculated to awaken their dormant sensibility, and alarm their prejudices, should be carefully and jealously adopted by those who are sensible of the good this institution is effecting, and who have its interest at heart."

The trustees, it appears, have consented to remove the site of the church to any place within half a-mile to the north of the present site, and verging with a frontage on the same central road; the managers of the Hindu College agreeing to provide such a new piece of ground, and pay all expenses and law charges that have been incurred by the trustees and members of the Evangelical Fund, the ground to be provided by the managers of the Hindu College within one month, and to be equal in quantity and value to the land on which the foundation is now laid.

The managers of the college, though not sanguine of success, promise to endeavour to find out a suitable spot. They further state, that having learned that the express object of erecting this church is to attract the attendance of the pupils of the Hindu College, in the hope of their conversion to Christianity, they will deem it their duty to warn the fathers and guardians of the pupils of the college, in order that they may be prepared to adopt such precautionary measures as may appear suitable to the exigency.

The controversy on this subject has produced a bitter, we might say an uncharitable, attack upon the Calcutta press in the *Christian Observer*, and a retaliation from the *Hurkaru* not more severe than deserved.

EXPORTATION OF COOLIES.

A public meeting, convened by the sheriff, in pursuance of a requisition, was held on the 16th July, to petition the Governor-general in Council, for "the suppression of the present system of exporting coolies to the British colonies."

The Bishop of Calcutta proposed the first resolution; "that this meeting, having heard of the commencement, continuance, and extension of a system of exporting the natives of India to the British slave and other colonies, expresses its deepest regret that such a traffic should exist, and more especially that it should have originated in this port, believing the system to be fraught with unmixed evils to the so called 'free emigrants.'"

His lordship observed that the traffic, to say the least of it, was of a suspicious character. He did not like a trade in his fellow-creatures, and would do all in his power to put it down. Under the mask

of freedom and all that was good, the blackest deeds were perpetrated. He was ready to admit, that freedom of action should not be checked, but he asked if that principle applied to men who were so ignorant as not to be aware where they were going or what they were about? Where were the laws to protect them in an old slave colony, and from the tyranny of task-masters who had spent a whole life in driving slaves? These were the circumstances which had awakened his worst suspicions. He was, however, far from imputing improper motives to any; but when he called to mind what he had heard and read in his native land, as well as here, during the course of some forty years, regarding slave trade, all the horrors of those scenes recurred; and in reviewing the struggles of freedom against slavery, the battle of humanity against brutal oppression, he could not but behold with alarm, in this rising country, just at the moment when the dawn of freedom was about to burst upon her, the commencement of one of the greatest evils connected with commerce. These were the causes that created a suspicion in his mind, and had induced him to propose to go up to our paternal Government, and seek redress for the helpless coolies. When a servant was to be taken on board, a deposit of about a thousand rupees was required. He asked no more in behalf of the coolies; let their exporters do something of that sort, deposit even half that amount as a pledge for the return of the coolie to his native land, and the evil would in a great measure be remedied.

The Rev. J. Charles seconded the resolution in an eloquent speech. He stated that he rested his whole argument on the circumstance that the coolies in question were not in a condition to enter into the contract required of them in this case, and that if they did, they were not capable of defending their rights agreeably to the terms of that contract.

Dr. D. Stewart, who had lately thought the system one which, "as at present followed, possesses as many checks and is fraught with as much consideration for the emigrants, as is possible," begged publicly to proclaim his recantation. The exposures made during the last six weeks by the press of Calcutta, and before the magistrate of the Twenty-four Pergunnahs, were quite enough to convince any candid mind that these checks were inefficient; that in operation they were next to useless.

Mr. Osborne (editor of the *Courier*, which paper has defended the system), contended that the newspaper reports, on which so much stress had been laid, were not to be relied on, and the cases reported amounted at most to mere suspicion.

Capt. A. G. Mackenzie said, he had

ence, we believe, to the mode in which the Booteas manage their *dwaras*. The territory of Bootan is almost exclusively hilly. Under the former government of Assam, a certain portion of the plains belonging to Assam was made over to them for the cultivation of rice. These lands are called *dwaras*, and not only serve to feed the people, but also furnish Government with a large portion of its revenue, which, after all, does not exceed three lacs a year. These lands they were still permitted to occupy when Assam was conquered by the English. The lands, however, are strictly British property, which for a certain consideration they have the privilege of cultivating. But the mode in which the *dwaras* are maintained by the Booteas is such as to endanger the safety of the neighbourhood, and the British Government found it necessary to call upon them for a reform. They would agree to nothing; not even to forward a letter from the Governor-general to Lassa. The utmost jealousy was manifested at the arrival of the mission, which greatly interfered with its scientific researches; and the gentlemen were obliged to return by Turner's route, though it was well known that a shorter and better road to the plains was to be found. It is not improbable that the British Government will be under the necessity of resuming these *dwaras*, in which case a large portion of very fertile land will be obtained for cultivation; for it can scarcely be said to be cultivated at present.

The government of the country is most imbecile, and as it regards the people, disastrous in the highest degree—a many-headed, always changing, hierarchy, the members of which are perpetually at war with each other. The priesthood is a pampered, bloated body; the people, as might be expected, under such a tyrannical rule, indolent, false and vicious. The country is daily becoming more and more depopulated. Those who remain are constrained to bear their own burdens and those of the people who have saved themselves by flight. The bonds which unite men in society are daily becoming more and more relaxed; and it is not improbable that society itself will relapse into its original chaos.

The deputation of the mission will not, however, have been without its advantages. Our geographical knowledge of this part of the country will have been enlarged, and from Mr. Griffith's botanical researches, we expect a rich and noble feast.—*Friend of India*, June 21.

THE BONUS SYSTEM.

As many old officers, now in England, will be anxiously looking for intelligence of the result of the attempt to establish a

Bonus Fund, to enable them to settle the period of their retirement, we lose no time in proclaiming that there does not appear to be the *smallest chance of the formation of a retiring fund*, but that, on the contrary, a strong disposition has arisen in the infantry, to resist and discountenance such funds in any shape whatever. It is unnecessary to enter upon an examination of the various reasons which have been assigned for the almost unqualified rejection of what was until recently believed and asserted to be, with a great majority, a favourable project. The dislike to an immediate monthly tax for a remote benefit—the conviction that many old officers would retire without putting the army to any expense—the desire to encourage *regimental* retirement—the preference in some cases of a tontine,—the difficulty of collecting the required monthly subscription in corps, whose officers are absent or scattered—the assurance that few officers would or could retire while a war threatened our frontiers, &c. &c., have all been urged as so many reasons for declining to adopt any of the propositions which have been submitted to the army.—*Englishman*, August 22.

THE NEW CHURCH.

The following is a copy of the address to the Bishop from the professors, secretary and officers of the Medical College of Calcutta, with reference to the proposed new church (*see p. 140*):—

“My Lord—We, the professors, secretary and the undersigned officers of the Medical College of Calcutta, beg leave most respectfully to submit the conclusions we are compelled to form, respecting the proposed erection of a church for Christian worship in the immediate vicinity of the Hindu College, and intended for the pastoral charge of the Rev. Krishna Mohun Banerjee, an ex-student of the Hindu College, and a convert from the Hindu persuasion.

“We regard this measure as one eminently calculated to cause the withdrawal from the Hindu and Medical Colleges, and from the School Society's flourishing seminaries, of many students, who now crowd these successful seats of native education. We deem it so public and unequivocal a demonstration of intention to convert the youths of these institutions to the Christian religion, that a powerful re-action must take place among the Hindu priesthood, and the parents and guardians of these pupils, and that few will be allowed to continue their studies. We consider that, in the obstruction of the education of the Hindu youth, the intention of the founders of this church must also be disappointed, as it is very unlikely that any will be left to whom the

precepts of Christianity may be spoken. In making this declaration, we claim the indulgence of its being viewed as the expression of our conscientious opinions. While we deprecate a proceeding, which seems to us untimely and dangerous, we avow our earnest anxiety for the true moral regeneration of the natives of Bengal.

"We may be allowed to add, that, were we not acting in the spirit of true and upright conviction, we would not be guilty of the indelicacy of addressing the head of the Christian Church in Bengal, to ask his discontinuance of a measure, which it may seem his peculiar duty to promote. But we believe the shortest path to the great object of your lordship's mission among the Hindu nations—the object which we feel is uppermost in your heart—lies open through the education of their youth, and that whatever thwarts the progress of this, must postpone proportionately the march of their religious conversion.

"N. WALICH, M. D., Prof. of Botany.
C. C. EGERTON, Prof. of Surgery.
H. H. GOODEVE, M. D., Prof. of An.
W. B. O'SHAUGHNESSY, M. D., Prof. of Chemistry.

DAVID HAKE, Secretary.

R. O'SHAUGHNESSY, Dem. of An.
G. EVANS, Curator of Museum.

"Medical College, Calcutta, July 6, 1838.

The church, it now appears, is to be erected one mile from the college.

INDIA MATERIA MEDICA.

Dr. O'Shaughnessy, as secretary to the Materia Medica Committee, has drawn up its first report, wherein is announced the discovery of Indian efficient substitutes for *quinine*, *tartar emetic*, *jalap* and *colocynth*. For tartar emetic, Dr. O'S. uses citric acid, with complete success; a kindred remedy to jalap he has found in the seed of the *ipomea cœrulea*; the *indrayan*, which grows in the Delhi district, is considered to be the true colocynth, and a substitute for quinine is the narcotine of opium, which answers completely.

ORIENTAL LITERATURE.

At the meeting of the Asiatic Society, on the 4th July, a communication from Government was read, transmitting the sanction of the Home authorities for the disbursement of Rs. 500 monthly in the promotion of oriental literature in this country.

COAL IN MERGUI.

A letter from Dr. Helfer states, that he has discovered coal in great abundance in the province of Mergui, and in a locality

from which transport will not be difficult, at a cheaper rate than that at Burdwan, or at any other place in India. "I have finally succeeded," he says, "in getting coal—and, as if to make it good at once, after so frequent disappointments, I have found three different places at a great distance each from the other, and each containing coal of a different description—the one being brown or wood coal, the second promising to be glanz coal, the third excellent Newcastle slate coal."

ESTATE OF MACKINTOSH AND CO.

Abstract of Receipts and Disbursements appertaining to the Estate of Mackintosh and Co., from 1st February to 31st May 1838.

Receipts.

Cash balance on 31st Jan. 1838	30,541
Proceeds of landed property	9,433
Ditto of Indigo,	27,990
Remittances from debtors	28,068
Miscellaneous recoveries	135
Interest allowed by the Union Bank	257
Drawn from the Union Bank .. 54,797	
Less deposited .. 37,962	
	<hr/> 16,835
Co.'s Rs. ..	<hr/> 1,13,247

Disbursements.

Advances for manufacture of indigo ..	23,213
Life insurance premiums	4,340
Assessment, durwan's wages, &c.	258
Office establishment and miscellaneous charges	1,283
Money borrowed re-paid	25,933
Ditto, but to be refunded	7,920
Law charges	1,963
Dividends paid	6,579
Balance	<hr/> 41,958
Co.'s Rs. ..	<hr/> 1,13,247

ESTATE OF ALEXANDER AND CO.

Abstract of the Accounts of the Estate of Alexander and Co., from 1st February to the 31st May 1838.

To advances for manufacture of indigo	Co.'s Rs. 32,993
Paid estate of Cruttenden and Co. on account of Bank of Bengal claim	1,45,141
Dividend paid	5,849
Refunded a sum realized on account of a party not indebted to the estate	9,133
Law charges	1,564
Office establishment	1,769
Repairs, assessment, ground-rent, durwan's wages, &c.	376
Advertisements, postages, and incidental charges	63
Paid to Union Bank	83,061
Less drawn	82,373
	<hr/> 688
Balance as per account	<hr/> 1,73,719
Co.'s Rs. ..	<hr/> 3,64,295

By balance of account last filed	1,17,967
Indigo factories sold	1,17,241
Realized from debtors	26,300
Indigo sold	98,832
Landed property sold	3,823
Rents realized	<hr/> 42
Co.'s Rs. ..	<hr/> 3,64,295