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ART. I.—*Report of the General Committee of Public Instruction of the Presidency of Fort William in Bengal.* Calcutta: G. H. Huttman, Bengal Military Orphan Press. 1841. pp. 266.

WE regard this as a very interesting document on a very important subject. We are grieved, and almost out of patience, at the apathy with which the social and moral destiny of India is regarded, by the great mass of our intelligent and public-spirited people. Why should we feel so little interest in a country which contains a population equal to that of England, France, Spain, Portugal, Prussia, Italy, Switzerland and Germany together; a population of remarkably interesting character, and just in the act of undergoing the most important changes, political, social, moral and religious? We await with anxiety the arrival of our steamers, to tell us the price of cotton in Liverpool, and the rate of interest and exchange in London; and the variation of a cent a pound in the former, and a half per cent. per annum in the latter, creates a sensation from one end of the country to the other; but who knows what progress Christian civilization is making in Asia, and who cares to hear of the difficulties and successes of education, and of social and moral improvement, among the hundred and twenty millions of British India? If we thought we could

inspire a tenth part of the interest we feel, it would give us pleasure to lay before our readers, from documents we have at command, a complete view of the history and present posture of India, in relation to these great subjects. But, in despair of this, we only propose, at present, to make an abstract of what we deem most important, in the single volume quoted at the head of our remarks.

British India is divided into three Presidencies—Bengal, Madras, and Bombay. This report relates to Bengal alone: and, of course, describes only the education schemes of the Government. We shall, therefore, say nothing about the important labours of Missionaries, private individuals, and societies, in the work of Christian education.

Whatever may be said of the motives and policy of Great Britain in seizing upon India, and however open to censure her measures may have been, in establishing and extending her jurisdiction there, no one can doubt that it has been an incalculable blessing to the native population, to be brought under British influence. The present policy of the government is in many respects highly enlightened and liberal, and while it is not, in a religious point of view, by any means what we could wish it to be, we have no question that the regeneration of India has been begun, and will be consummated under its auspices. Among the numerous plans adopted by government for elevating the character and ameliorating the condition of her Indian subjects, those of education have early and always been prominent. The chief efforts of those who had charge of this department, were for a long period directed to the communication of instruction through the medium of the Sanscrit and Arabic languages, at colleges established in different parts of the country. The object was to gain over the influential and learned classes, in order to secure their influence upon the rest of their countrymen. The importance of becoming acquainted with the language of their rulers, however, soon gave rise to English classes in connexion with some of the native institutions, and distinct English seminaries were formed at the seats of others. In the progress of events, there arose at last a struggle between the two modes of education, which involved the friends of the vernacular languages in a war of great bitterness, against the friends of the English, as a medium of instruction. The facts and arguments on either side of the controversy we pass over; although they involve questions of the grandest

moment. It was finally settled by a resolution of government in 1835, which declared the intention not to abolish any school or college for native learning, "while the native population shall appear to be inclined to avail themselves of the advantages which it affords;" but at the same time laid it down as a principle, "that all the funds appropriated for the purposes of education would be best employed on *English* education alone." It also required the entire abolition of the practice of supporting the students at the public expense, during the period of their education. The government, henceforward, relinquished the hope of using the learned classes of natives as the chief agents in the progress of improvement, and undertook to act on the population directly, by diffusing widely European knowledge through the means of the English language.

In the appendix to the report before us, we have a long and elaborate minute by Lord Auckland, late Governor General of India, accompanied by a note of like description by J. R. Colvin, Esq., Private Secretary, in which all these questions are fully and ably argued, and extracts are made from despatches, showing the views of the Honourable Court of Directors upon the several points.

It is with extreme reluctance that we forbear to cite, and, according to our ability, to signalize the protracted and expensive experiments, and the profound and ingenious views and reasonings, of the government and its agents in this work, by which they have reached their conclusions. And even yet, there appears to us to be some confusion among the leading authorities; Lord Auckland and the authorities in Bengal (of which Presidency, let it be remembered, we are speaking) have decided to use the English language as thd medium of communication, not only in their colleges, but also in their zillah, or preparatory schools: as it is impossible, however, to substitute the English for the vernacular languages, among the mass of the people, all their plans look to the ultimate engrafting of the principles of European education, into the tongues, habits and institutions of the native population. In the Bombay provinces the common provincial education is imparted through the vernacular languages, and the higher branches and more promising students, alone, are carried into institutions, where English is the medium of instruction. It may, however, be regarded as a settled principle in the policy of the government, "*that the higher tone and better spirit of European lit-*

erature, can produce their full effect, only on those who become familiar with them in the original languages." This sentiment, contained in a despatch from the Court of Directors, is quoted with high approbation by Lord Auckland, and concurred in by Mr. Colvin and the general committee at Calcutta.

"I would then make it my principal aim," adds Lord Auckland, "to communicate through the means of the English language, a complete education in European literature, philosophy and science, to the greatest number of students who may be found ready to accept it at our hands, and for whose instruction our funds will admit of our providing."

The object of this complete European education, we may gather from the despatches of the Court of Directors, and the views expressed by the high functionaries in India.

"There is no point of view," we quote from a despatch of the honourable court, "in which we look with greater interest at the exertions you are now making for the instruction of the natives, than as being calculated to raise up a class of persons, qualified, by their intelligence and morality, for high employments in the civil administration of India. As the means of bringing about this most desirable object, we rely chiefly on their becoming, through a familiarity with European literature and science, imbued with the ideas and feelings of civilized Europe, on the general cultivation of their understandings, and specifically on their instruction in the principles of morals and general jurisprudence. We wish you to consider this as our deliberate view of the scope and end to which all your endeavours with respect to the education of the natives should refer." To the same purport Mr. Elphinstone of Bombay, (than whom we could quote no better authority,) says: "In the mean time the dangers to which we are exposed from the sensitive character of the religion of the natives, and the slippery foundation of our government, owing to the total separation between us and our subjects, require the adoption of some measures to counteract them; *and the only one is to remove their prejudices, and to communicate our own principles and opinions, by the diffusion of a rational education.*"

Again, as regards the ultimate means for diffusing among the mass of the people the principles of European morals and education, the Court of Directors hold the following

language: "While we agree with the committee that the higher branches of science may be more advantageously studied in the languages of Europe, than in translations in the oriental tongues; it is also to be considered that the fittest persons for translating English scientific books, or for putting their substance into a shape adapted to Asiatic students, are natives who have studied profoundly in the original works." . . . . "And intelligent natives who have been thus thoroughly educated (in English) may, as teachers in colleges and schools, or as writers or translators of useful books, contribute in an eminent degree, to the more general extension among their countrymen, of a portion of the acquirements they may have themselves gained; and may communicate in some degree to the native literature, and to the minds of the native community, that improved spirit, which it is to be hoped they will themselves have imbibed from the influence of European ideas and sentiments. You should cause it to be generally known, that every qualified native who will zealously devote himself to this task, will be held in high honour by you; and that every assistance and encouragement, pecuniary or otherwise, which the case may require, will be liberally afforded; and that no service which it is in the power of a native to render to the British government, will be more highly acceptable."

The scope of the views and policy of the government in the business of education, may be summed up in a few words. The permanence and prosperity of British institutions in India, render it necessary to diffuse the principles and opinions of the rulers, among their native subjects. This can only be done by bringing the native mind under the full power of those political and moral influences, which are embodied in the literature, science and jurisprudence of Europe. To accomplish this object, it is proposed to put as large a class of minds as possible in contact with those influences, by making them masters of the language in which they are treasured up. Trained up in this manner, so as to become thoroughly imbued with the ideas and feelings of civilized Europe, with cultivated understandings, and thoroughly instructed in the principles of morals and general jurisprudence, this class of natives will become qualified for high employments in the civil administration of India. They will furnish teachers for native colleges and schools, to be conducted after the model, and in the

spirit of English institutions. Thoroughly versed in the science and literature of Europe, they will be competent to transfer them, by the translation or preparation of suitable books, into the vernacular languages of the east. Thus, in the course of time, the learning, morals and jurisprudence of England, her domestic and social institutions, her civil and religious liberty, and her awakened intellectual energy, would be transplanted and naturalized in the soil of poor, enslaved, down-trodden India.

Such are the views and ends which the government proposes to attain under the powerful patronage which they wield in India, by the system of education which they have adopted, and the resources which they have appropriated to the object. What that system and those resources are, we now proceed to state in brief.

The chief agent of the government in the work of education in Bengal, is *The General Committee of Public Instruction*, consisting, we believe, of some seventeen members, European and native gentlemen of education and influence, resident in Calcutta. They have charge of the entire presidency, subject only to the instructions of the government. The colleges and schools at a distance from Calcutta are superintended by local committees, subject to the control of the general committee. These local committees are composed of European and native residents, who are appointed by the government, at the recommendation of the general committee. Each local committee appoints a secretary from its own number; but where there is a collegiate institution, the principal is secretary ex-officio. The funds of each institution are placed in the hands of the secretary, subject to the general supervision of the local committee. These consist of donations, subscriptions, and pay for the tuition of the youths. The accounts are made up every month, in the most exact manner, and the balance is drawn from, or remitted to, the general committee. The local committees meet monthly or oftener if necessary. Their duties are to carry into effect the orders of the general committee: to regulate and control the principals and masters: to suggest improvements and correct abuses; to encourage local subscriptions and donations; to visit the college or school during the month, to insert in a book kept for the purpose, a memorandum of the classes examined at each visit, and their opinion of the state of the institution, and of any changes they may consider necessary, (which

book is sent annually to Calcutta for the information of the general committee,) to admit and expel pupils, to superintend and assist at all examinations and report minutely to the general committee.

The colleges are placed under the general charge of a principal, who is ex-officio, secretary of the local committee, and is prohibited "from any concern in any trade, traffic or business, that he may give his whole time and attention to his duties in the college." He is made most strictly responsible for the prosperity and progress of the institution committed to his care.

Under the immediate control of the principal are the head masters of the departments, who in their turn are held responsible for the conduct and success of the masters. The strictest responsibility is maintained by a regular gradation from the lowest to the highest. Daily registers are kept, in a form which is exactly prescribed, so that the general committee at Calcutta can put their finger upon the slightest defect in the organization, or negligence in the conduct of any of their institutions however remote. We have never seen a system of accountability more perfectly exact and effective. The same remarks hold good of the schools and branch schools, under the care of the committee. Precise regulations are adopted to govern the local committees in the admission of pupils, prescribing the ages, attainments, &c., necessary to enter at any given stage, and no boy is admitted whose age exceeds sixteen, whatever his attainments, nor any scholar once expelled, without the express sanction of the general committee.

The college or school is open every day except Sundays and authorized holidays, for six hours; one of which is devoted to recreation: and there is one half-holiday in each week.

Registers of daily attendance are kept by the masters of each class in a specified form, which are submitted daily to the principal, or head master, and monthly to the local committee; who may expel any scholar whose irregularity or misconduct may deserve it. Masters are strictly enjoined to attend to the personal cleanliness of the scholars, and to check any practices inconsistent with propriety, such as the use of improper language. Corporeal punishment is not permitted.

Nor is this all merely beautiful theory. The body of the document before us is the annual report of the general com-

mittee to the government, showing, most minutely, the application of these principles, and the results attending them, in the institutions under their charge; comprising EIGHT COLLEGES, THIRTY-SIX PREPARATORY SCHOOLS, and *six probational schools.* The number of students at the close of the year, was *six thousand five hundred and fifty;* of whom 198 were Christians, 1400 Mahommedans, and 4952 Hindoos.

That our readers may have more definite ideas of the subject, we will give a condensed abstract of the report of one of these institutions. The first on the list is the Hindoo college at Calcutta. This institution was originally founded, if we mistake not, by native gentlemen; and is now in its twenty-seventh year.

The number of students reported, is 533; of whom the school society pay for 30; the free boys are 59, donation scholars 24, and the remaining 420 pay for their education at the rate of five rupees a month. This number would be increased, if more ample accommodation were provided. The students are divided into two departments, Junior and Senior. In the former were 372 scholars, subdivided in nine classes. The course of study in the Junior department comprises four years; two-thirds of the school time to be devoted to the English, and one-third to the vernacular studies. The first object, of course, is the acquisition of the English language, including grammar, which the Junior students are to master, so far as to read, explain and parse both prose and poetry. The other studies of this department are biography; arithmetic, as far as fractions, vulgar and decimal, proportion, involution and evolution; geography by reference to globes and maps, and preparation of maps: lessons on objects: writing from dictation: translation from vernacular into English.

"After a careful examination," say the committee, "we have pleasure in stating that these classes were all in a favourable condition at the close of the year."

The Senior department consists of 161 students divided in five classes. The Senior course also occupies regularly four years, and only one hour each day is devoted to vernacular studies. The following is a condensed view of the studies pursued.

In the fourth or lowest class, (besides attention to reading, grammar and literature,) history of Greece: algebra, to simple equations: use of the terrestrial globe: physical

geography: drawing: translation from the vernacular into English: English composition.

For the third class, history of Rome and England: algebra: first four books of Euclid: physical geography: elements of natural philosophy, including mechanics, hydrostatics, hydraulics and pneumatics: projection of maps: drawing: translations and English composition.

For the second class, in addition to several of the foregoing continued; history of India and modern Europe: algebra: geometry: plane trigonometry and conic sections: natural philosophy: drawing: perspective: mechanical and architectural drawing: practical surveying: translation and composition.

For the first class, history of England, modern Europe and India completed: Smith's Moral Sentiments: algebra: integral and differential calculus: spherical trigonometry: astronomy: mechanics, hydrostatics, hydraulics, pneumatics, optics: drawing: perspective: mechanical and architectural drawing: practical surveying: translation and composition.

The foregoing is the course of study prescribed by the general committee, and pursued in all their institutions. We have not space for an account of the annual examination of the several classes in the Hindoo college, on their respective studies. The following extracts must suffice. "The first pupils solve questions in pure or mixed mathematics, the differential and integral calculus included. As a circumstance of some interest, it will be observed that whilst so many of the natives around us, have been bewildered and terrified by the recent eclipses, we have before us the diagrams and calculations of the youths of the Hindoo college explaining the causes of these phenomena, and showing the exactitude with which the times of their occurrence, their duration, extent, and every remarkable circumstance connected with them, may be ascertained previously to the event.

From the historical examination, (which, like the others, was conducted in writing, the students being cut off from access to books, and to each other, without the least previous knowledge of what the questions would be, and required to write their answers instanter,) we are tempted to quote one or two answers as specimens, as well of their knowledge and command of English, as of history. We ought to premise that the historical questions put to the stu-

dents were twenty-two in number, covering the whole field of Grecian, Roman and English history, and also the history of philosophy and literature, and that they were prepared by a gentleman in no way connected with the institution.

"*Question.* Give a short account of the Athenian expeditions to Sicily in the Peloponnesian war; mentioning the names of the leaders, and the death of such of them as perished in Sicily, and the effect which the behaviour of the Athenian people to Alcibiades, had upon the success of the expedition.

"*Answer.* The Athenians committed the charge of the expedition against the Syracusans to Nicias, Alcibiades and Lamachus. At first all their attempts were attended with success, and the Syracusans, besieged in the capital, were reduced to the utmost extremity through want of provisions. But the arrival of Gyllipus, the Spartan general, soon changed the face of affairs. And the subsequent defeats of the Athenians, both by sea and land, rendered their situation quite desperate. But the timely arrival of Demosthenes' fleet revived their hopes, and would have ensured them success had it been properly used. But Demosthenes rashly determining to storm the heights of Epipolae, in which he failed and made their situation worse. After twice failing to escape by sea, the two commanders, Nicias and Demosthenes, determined to lead their army by land. The superstition of Nicias in delaying the march of his troops on account of an eclipse of the moon, and his easy credulity in believing the friendly suggestions of Hermocrates, the crafty Sicilian General, proved the utter ruin of his army. The Sicilians being in possession of all the important passes of the country, the Athenians were continually harassed in their retreat, and the two divisions of the army being separated in a dark night, were obliged to surrender as prisoners of war. Nicias and Demosthenes were soon after executed. One of the principal causes of the defeat of the Athenians was their recalling Alcibiades to answer the charges preferred against him by his enemies at home. The other generals, namely, Lamachus, Alexander and Euremedon were killed in battle."

"*Question.* Are the two translations of the Iliad of Homer, and the Eneid of Virgil, written in the same measure?

"*Answer.* Both these translations are written in the heroic measure. But Pope who made Dryden his model, has excelled his master in some of the beauties of style, he has added precision and correctness to the loose but vigorous style of Dryden.

To any one who can enter with us into the amazing obstacles which have been surmounted in the education of these youth, (obstacles of which we have no adequate illustration in this country,) these extracts will furnish the most pleasing evidence of the progress of education in India.

The medical department of education possesses peculiar interest. The only institution of this sort under the care of the general committee is the medical college at Calcutta, which has now been in existence, we believe, about eight years, and has succeeded remarkably well. In 1839 a class was formed, consisting of some sixty of the most promising students, not instructed in English, for the purpose of educating native doctors for employment in the army and at civil stations, where a knowledge of English

was not indispensable. The pupils are all taught anatomy, pharmacy, medicine and surgery practically, by the aid of the dissecting room, laboratory and hospital. A large female hospital intended to embrace the advantages of a lying-in-hospital, with instruction in midwifery, was commenced in 1839; and as a proof of the public confidence in the scheme, fourteen thousand rupees were collected forthwith in Calcutta, to complete handsome buildings and accommodations, for upwards of a hundred patients. The male hospital was opened about the same time, and contains generally about seventy cases; many of them, especially in the surgical department, very important. It appears that natives of every caste, with increasing eagerness, avail themselves of these noble institutions. Besides these there is a dispensary, under the immediate charge of a native doctor, in which 200 to 300 patients are treated daily.

The influence of this medical institution is very great, and is daily increasing. The effect will be to wake up the dormant intellect of the natives, to mix up the different castes in the common pursuit of a blessing which all appreciate, and to bring the whole people into broad contact with the superior knowledge and skill of Europe.

How extensively this process is already begun will appear from the facts which we gather from the dispensary returns, made to the government by the medical board for the half-year ending January 31st, 1841. There were then twelve stations, where dispensaries were established in charge of these native doctors, with the title of *sub-assistant surgeons.* During six months, there were admitted to these dispensaries 32,166 patients; and the reports were not all complete. Of these 19,598 were completely cured, 1905 were relieved, 7923, chiefly "out-patients," ceased to attend, and the result was therefore unknown; but most of the cases were probably either cured or relieved.

Lest it should be thought that the cases committed to these native practitioners, are only of the simple kind, we quote the following list of surgical operations, performed by Shumachurn Dutt at Allahabad, during the half-year of his report: viz., 1 of amputation below the knee: 1 of the penis: 6 for cataract: 3 for fistula in ano: 1 for fistula in perinaeo: 8 Paracentesis abdominis: 8 for ectropian and 2 for removal of encysted tumours. All these operations were completely successful, except two of the cases of cataract.

Besides those who have engaged in the service of the

government, a number of the graduates of the medical college are reported as settled with a large and lucrative practice, and others as conducting flourishing apothecary's establishments. This whole medical department is a school of recent growth, from the great and spreading roots of the tree of European education, planted and fostered by the British government in the soil of India, and destined to spread like her own Banian, till it shall furnish shelter to millions of her poor afflicted population.

Our limits forbid any farther details from the report of the general committee. Some of their institutions, however, were in a state so unsatisfactory, that, at the instance of the Governor-General, they have given in the appendix an elaborate document, showing exactly what ought, in their opinion, to be done to place the whole department of education on the most efficient footing. They recommend the appointment of additional professors, and teachers, and the employment of a higher grade of talent in several posts, on larger salaries. The additional expense of these improvements, they estimate at *two hundred and forty thousand four hundred and seventy-one rupees a year.* The results of these measures, which were promptly concurred in by the government, without reference to the increased expense, must be highly satisfactory.

One grand difficulty in the education of the natives of India, is to retain them under instruction long enough to secure a complete development of their intellect, and furnish them adequately for the stations of usefulness to which they are destined. A great body of the students are from the poorer classes of the people, and neither they nor their friends appreciating fully the advantages of the higher grades of education, they are liable to be withdrawn from their studies at an early stage, partly to escape the expense of a protracted course, and partly to turn their attainments to account in the support of themselves and family.

To surmount these difficulties, at the instance of the Governor-General, with the concurrence of the Honourable Court of Directors, the following plan has been adopted: viz., to connect the zillah schools with the central colleges, so as to give to the best scholars of those schools an impulse, which shall carry them beyond the ordinary range of instruction, which is reached by the mass of the pupils. And in order to accomplish this, it is proposed to

form pecuniary scholarships, for the most meritorious students. The value of the Junior scholarships, in the English Institutions, was fixed at eight rupees a month; and they were to be so arranged, that one scholarship should be assigned to be competed for by the pupils of each district school, besides six to the students of each central college. This scholarship to be held for four years, or in some cases longer.

The incumbents of these Junior scholarships are to compete with other students, for the Senior scholarships, which are valued at thirty rupees a month, for the two first, and forty rupees for the four last years, during which they can be held. These higher rates are deemed indispensable to retain the students, after their attainments have become valuable in a pecuniary point of view. In the oriental institutions, the scholarships are valued at eight, fifteen and twenty rupees a month respectively, as there is less difficulty in retaining the pupils.

The aggregate expense of all the scholarships, as authorized by the government, in all the institutions under the care of the committee, is *fifty-two thousand, four hundred and sixty-four* rupees yearly.

The competitions for these scholarships, take place annually before the heads of the institutions, the local committees and other competent persons. The questions are sent from the office of the general committee in Calcutta, to be answered in writing, on the spot, and without any assistance, even from books,—sealed in the presence of the local committee, and returned with the names of the candidates. The awards are then made by the general committee in the most cool and impartial manner.

As a proof of the grade of scholarship attained by the native pupils of these Indian colleges, we should be glad to quote some of the questions proposed at the examination for scholarships found in the appendix to the report before us, covering the following branches: viz., literature, history, mathematics, (including Euclid, conic sections, algebra and trigonometry,) natural philosophy, mental and moral philosophy, political economy, and translations from English to the vernacular. We have no hesitation in saying, that while these examinations were not for graduation, but only for scholarships, to be held in some cases, for six years of further study, we should tremble for the reputation of some American colleges, if it depended upon the ability of

many of their graduates to answer the questions proposed. Lest this should seem extravagant, while our limits forbid extended quotations, we give the following specimens, just as they stand, under the head of conic sections.

"Prove that the equation to the section of a cone by a plane is of the second degree, being $Ax^2+Bxy+Cy^2+Dx+Ey+F=0$ in its general form."

"Show that the curve is an ellipse, a parabola, or an hyperbola according as B^2-4AC is less than, equal to, or greater than zero."

"Trace the curves, of which the equations are

$$3x^2+27y^2+6x-108y+123=0;$$
$$x^2+y^2=0;\ x^2-y^2=0;$$
$$x^2-12xy+36y^2+2x-12y-3=0."$$

The following, from the algebraic questions, may perhaps puzzle some of our more juvenile readers.

"A bag contains red and white balls, of which 11 are red, and the number of white is unknown. Find the number of white, having given the condition, that if four balls be drawn out together, the chance of their being all red, equals the chance of 2 being red and 2 being white."

To render their institutions more attractive, as well as facilitate the education of the pupils, cabinets, for the illustration of the natural sciences, and valuable libraries are provided for the use of the pupils. It was farther proposed, and the suggestion was at once adopted by the government, 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; the cost of the whole to be one thousand rupees a year.

Perhaps nothing that we have said will give a higher impression of the extended and munificent scale on which these operations are conducted, than the simple fact, that the balance-sheet of the general committee for the year ending April, 1840, shows receipts and expenditures to the amount of TWO MILLIONS SIX HUNDRED AND THIRTY-ONE THOUSAND, SIX HUNDRED AND FIFTY-NINE RUPEES; more than *one million, three hundred thousand dollars.*

We have now filled up the limits we had allotted for this brief and very imperfect sketch of the plans and doings of the government, in the work of education, in one of the

three presidencies, which constitute the British Empire in India. There are several other topics which we should be glad to discuss, and many additional facts which we should like to bring to notice. Among these are the efforts made to supply text books in the native languages, and the progress and prospects of the work of education, through the medium of those languages. It would also be interesting to us, to trace the results of this great system upon the social and political state of India, so far as they appear in the actual history of the past: to show how far it has succeeded in its objects, and how far and why it has failed. But we desist. We shall rest satisfied for the present, if we have succeeded in making known to those who were before unacquainted with it, the existence of this powerful and efficient agency in the heart of India, for educating and elevating her native tribes, and in awakening some degree of interest in its efforts and successes.

There is one topic, however, which we cannot consent to dismiss, without a single word: the bearing of these measures upon the spread of the gospel in India. We ought not to disguise the fact, however much we regret it, that in her education schemes, as well as every other department of her public policy, the government of India rigidly abstains from the introduction of every religious influence, obnoxious to the prejudices of her native subjects. The Bible and Christianity are, therefore, scrupulously excluded from all the institutions under her control. And it so happens, that the science of India is so blended with her religion, both being drawn from the same sacred books, that when the former is overthrown, by the mere demonstrations of true science, independently of Christianity, it carries with it, and buries in the same ruin, the errors and absurdities of her religious creeds. It is next to impossible that a young man should pass through the course of education prescribed by the government, without being taught to laugh at the faith of his fathers, and despise the authority and craft of his native priesthood. Unless an accomplished scholar can believe that the earth is a flat surface, reaching immeasurably beyond the orbit of the remotest planet, and made up of seven successive concentric continents, with intervening oceans of salt, and sweet water, sugar-cane juice, melted butter, spirits, milk and curds, it is impossible that the educated native youth of India, can admit the truth of their religion, and the power of its ministry, because their shastras teach all these absurdities, and innumerable others.

The consequence of this state of things deserves to be carefully and solemnly weighed by the church. We have here an extended and efficient system of education, forming the character of a vast assemblage of nations, not only destitute of religious influence, but the whole tendency of which is to undermine and destroy the sanctions of all religion. For in the absence of all evidence in favour of Christianity, the natural influence, in minds situated as are those of the pupils of the government institutions in India, is, that every other religion is as ill-founded as their own, and every other ministry as worthless and despicable an imposture, as their own priesthood. The unavoidable result, is the introduction of religious scepticism of the wildest and most reckless form. And how disastrous this must be in the end, in the case of young men like those in question, and in a country like India, it is almost impossible to conceive, without personal knowledge of the facts.

While we say these things in sober grief, we have not the slightest disposition to make common cause with those who denounce the government of India, and the English Christian public, who concur in the wisdom of that policy, which excludes the Bible from the system of public education. We wish it were otherwise, and we hope one day to see a change. But notwithstanding all we have said, it is our deliberate judgment, that a great and good work is in progress; and that it will be found in the end, if the church is true to her duty and responsibilities, to have contributed most materially to the regeneration of the benighted and enslaved millions of India. It may be wisely ordered in the providence of God, that that work is to be done, without the direct interference of Christianity. The result will be to wake up the native mind from the sleep of ages, and free it from the oppressive shackles of superstition—to sweep away the clouds of mysticism and prejudice which dimmed and hindered its vision, and enable it to appreciate the force of evidence, and feel the power of truth. We concur most fully in the sentiments urged with such eloquence and conclusiveness by the Rev. Dr. Duff, in his speech to the General Assembly of Scotland in 1835, that this very class of educated youth, furnish the most interesting and hopeful subjects for intelligent and well directed Christian efforts by the church and her missionaries, provided those efforts be not delayed too long. And there is no sort of labour which we conceive to be more fraught with promise to India, than that which is di-

rected to the training of a suitable ministry from among her own gifted sons to establish and perpetuate the institutions of the gospel among her people. The American Mission Seminary at Batticotta, and the Scotch College at Calcutta, (the latter containing at present no less than 800 students) are among the most interesting projects of usefulness to which the active and intelligent piety of the Church has given birth, since the commencement of modern missions.

We conceive that the responsibility of the church, in view of the present state of things in India, and especially in view of the progress of unsanctified education, is peculiar and immense. She must take those millions of untrammeled minds, and lead them into captivity to the obedience of Christ. On the ruins of superstition and idolatry, which British education is contributing to produce, she must prevent the devil and his allies from rearing the hateful structure of infidelity and libertinism, and erect in its place the pure and glorious temple to the only living and true God. This is a work which none other can do. It ought to be known throughout all our churches, that India cannot long remain pagan, under British influence; and that whether she is to be desolated and cursed with infidelity and impiety, or blessed with the gospel of Christ, depends, under God, upon the influence which the church shall exert upon the generation now coming on the stage. The subject, however, is one which we have, at present, no space to discuss.

ART. II.—1. *Travels in North India, containing notices of the Hindus; journals of a voyage on the Ganges, and a tour to Lahore; notes on the Himalaya mountains and the Hill tribes. Including a sketch of Missionary Undertakings.* By the Rev. John Lowrie, Assistant Secretary of the Board of Foreign Missions of the Presbyterian Church.

2. *An Address delivered in the Duane Street Presbyterian Church, N. Y., on the evening of Oct. 3, 1842. The day of Humiliation appointed by the General Assembly.* By the Rev. George Potts, D. D.

IT is plain that the great mass of Christians in America take no real interest in Foreign Missions. The charge is