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THE  
PROCEEDINGS

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OF

The Bethune Society,

FOR THE

SESSIONS OF 1859-60, 1860-61.

283.05 (2)

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## BETHUNE SOCIETY.

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President.

The Rev. A. DUFF, D.D., LL.D.

---

Vice-Presidents.

Dr. N. CHEVERS.

Raja PERTAB CHANDRA SINGH, Bahadur.

---

Secretary.

Babu KOYAS CHANDRA BOSE.

---

Treasurer.

Babu HARA MOHAN CHATTERJEA.

---

### The Executive Council.

The President, Vice-Presidents, Secretary and Treasurer of the Society *ex-officio*. Also, the Presidents and Secretaries of the different sections, viz. :—

H. WOODROW, Esq.  
Babu RAJENDRA NATH MITTRA.  
E. B. COWELL, Esq.  
Babu GRISH CHANDRA GHOSE.  
H. S. SMITH, Esq.  
J. REES, Esq.  
Dr. BROUGHAM.  
Babu NOBIN KRISTO BOSE.  
Rev. J. LONG.  
Babu KALI KUMAR DAS.  
Babu RAMAPERSAD ROY.  
Babu HUR CHANDRA DUTT.

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### Honorary Members.

The Hon'ble Sir BARTLE FREER.  
The Hon'ble Sir JAMES OUTRAM.  
The Right Rev. the LORD BISHOP OF CALCUTTA.  
Rajah RADHAKANTA DEVA, Bahadur.  
Rajah KALIKRISHNA, Bahadur.  
Babu RAM CHANDRA MITTRA.





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ERRATUM.

Page 68, line 20, for *containing* read *continuing*.



## INTRODUCTION.

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Hitherto the Bethune Society has only published an occasional Lecture delivered before it, with brief notices of its proceedings in the daily Journals of this metropolis. Since, however, it has now been deemed expedient, for various reasons, to publish a *volume* of its transactions, it seems desirable that the volume should be prefaced with a brief notice of its *origin and leading objects*.

In pursuance of a circular issued by Dr. Mouat, Secretary of the Medical College and of the Government Council of Education, a meeting of native gentlemen was held in the Theatre of the Medical College, on Thursday, 11th December, 1851. Dr. Mouat having been called to the chair, the proceedings of the meeting were opened by him. He began by explaining the objects which he proposed in calling together the gentlemen present. He took a brief review of the nature and object of the societies already existing in Calcutta—referring particularly to the Asiatic and the Agricultural Societies; and pointed out the great necessity of devising some means of bringing the educated natives more into personal contact with each other, for purposes less ambitious, but probably not less useful than those of the institutions already named.

He dwelt upon the large amount of good that had been found to result from such associations, when properly conducted, in the Universities and principal cities of England and Scotland; and indicated how much more such means of mental improvement and intellectual recreation were needed in this country, where, from the very constitution of native society and the social customs of the people, even the private relations of individuals and families were necessarily much restricted.

He went on to sketch the plan, simple and concise, which he thought best suited for the end in view; dwelt carefully on the absolute necessity of excluding the subjects of religion and politics from the operations of the Institution; and concluded by proposing to the meeting the establishment of a Society for the objects which he had so clearly propounded. With characteristic generosity he also proposed, for one year, to bear the whole expense of organizing and conducting the Institution.

After a lengthened conversation, in which Babu Debendranath Tagore, Dr. Chuckerbutty, Dr. Sprenger, Rev. Mr. Long and others took a part, it was unanimously resolved, that "A Society be established for the consideration and discussion of questions connected with Literature and Science." In order to perpetuate the name of the Honorable Mr. Bethune, Legislative Member of the Supreme Council, then lately deceased, and to commemorate his great services and boundless liberality in promoting the cause of Native Female Education, and native improvement generally, it was also resolved that the newly formed Institution should be denominated "The Bethune Society."





The following, being the gentlemen who *first* enrolled their names as members of the Bethune Society, are entitled to honorable mention in this place :—

J. F. MOUAT, M. D.  
PUNDIT ISHWAR CHANDRA VIDYASAGAR.  
THE REV. J. LONG.  
MAJOR G. T. MARSHALL.  
REV. K. M. BANERJEA.  
DR. SPRENGER.  
DR. CHUCKERBUTTY.  
L. CHAT, ESQ.  
BABU RAMGOPAL CHOSE.  
" RADHANATH SIKDAR.  
" RAMCHANDRA MITTRA.  
" KYLAS CHANDRA BOSE.  
" HURROMOHUN CHATTERJEA.  
" JUGADISNATH ROY.  
" NOBIN CHANDRA MITTRA.  
" GANENDRA MOHAN TAGORE.  
" PEARY MOHAN SIKKAR.  
" DEBENDRANATH TAGORE.  
" PEARY CHAND MITTRA.  
" RUSSICK LAL SEIN.  
" PEASUNNA KUMAR MITTRA.  
" GOPAL CHANDRA DUTT.  
" HUREY CHANDRA DUTT.  
" DUKHINARANJUN MUKERJEA.

Dr. Mouat was then chosen President, and Babu Peary Chand Mittra, Secretary. The President and Secretary were next requested to draw up a code of rules for the future conduct and guidance of the Society.

These rules, as subsequently presented and approved of, were the following :—

I.—All educated persons interested in the objects of the Society are eligible as members.

II.—Candidates for election as Members shall be proposed and seconded at one Meeting, and ballotted for at the succeeding Meeting; a simple majority being sufficient to secure the election of the candidate.

III.—The Society shall hold ordinary Monthly Meetings on the Second Thursday of each month from October to March at 7 P. M., and from April to September at 8 P. M., and an Annual General Meeting in the month of January.

IV.—The business of the ordinary Monthly Meeting shall be conducted in the following order :—

1. Reading of the Proceedings of the last Meeting for Confirmation.
2. Election of Members.
3. General Proceedings.
4. Delivery of Discourses.
5. Remarks on the Discourses by any Member present.

V.—Discourses (written or verbal) in English, Bengali or Urdu, on Literary or Scientific subjects, may be delivered at the Society's Meetings, but none treating of religion or politics shall be admissible.

VI.—The Society shall have a President, a Secretary, a Collector, and a Committee of Papers, composed of three Members, who shall be subject to annual election.

VII.—The written Discourses after they are read shall be the property of the Society, and the Committee of Papers may, if they think fit, cause a selection of them to be printed or published, with the concurrence of the author.

VIII.—The Committee of Papers shall be at liberty to return any paper for the purpose of being printed in any journal, if they see sufficient cause for doing so, upon the application of the author.





IX.—The presence of fifty persons shall be deemed sufficient and constitute a Meeting for the reading of discourses, &c.

X.—The Members of the Society shall pay a subscription of One Rupee half-yearly in advance, to meet the expense of lighting, and of printing the Transactions and Proceedings.

XI.—No Member shall be entitled to receive copies of the Society's Transactions who has not paid up all Subscriptions due by him to the Society.

A circular was addressed to gentlemen in the Mofussil, requesting their aid and co-operation. Several of these very soon replied—highly approving of the formation of the Society and wishing to become members of it. At Dacca also a Society was formed to which was accorded the privilege of calling itself, "The Branch Bethune Society of Dacca."

The President took early occasion of noticing the liberality of the Press towards the Society; and felt assured that they would still kindly render the aid to be sought for. This has proved no ill grounded assurance: for, up to the present time, the Press has, without exception or variation, continued to manifest towards the Society a liberality that challenges the admiration and gratitude of its members.

The minutes of the Society shew that, under the able and zealous Presidency of Dr. Mouat, it rapidly increased in numbers and usefulness. Lectures were delivered at the regular monthly meetings on a great variety of interesting and important subjects; and very often, the delivery of the Lecture was followed by very animated extemporaneous discussion.

At the close of its first year, 1852, the President reported that the Society numbered one hundred and thirty-one members, of whom one hundred and six were natives. It was then also resolved that the office-bearers, or executive staff of the Society should consist of a President, two Vice-presidents, one of whom should be a native, a Committee of papers of three members, a Secretary and a Collector; and that the members of the Society should pay a subscription of one rupee half-yearly, *in advance*, to meet the expense of lighting and printing of the proceedings and transactions.

At intermediate meetings, Lectures were delivered, with various illustrations, pictorial and experimental, on such important scientific subjects, as Chemistry, Geology, the Electric Telegraph, Microscope, Architecture, &c. by Colonel Goodwyn, Dr. McClelland, Mr. Woodrow, Mr. Jones and other eminently qualified gentlemen.

At the close of the second year, 1853, the President reported that the Society numbered one hundred and forty, of whom one hundred and nineteen were natives. The meetings had been extremely well attended, and it was believed that much useful and interesting information, and materials for thought and reflection had been scattered abroad, where they were likely to produce some fruit. The experience of the two past years had amply proved that the want of intellectual communion and recreation was strongly felt by the rising generation of educated natives. It was hoped and believed that this craving desire for knowledge and readiness to seek it, would not be allowed to die from inanition, and that the wealthy and influential members of the community, Native and European, would lend their aid to the furtherance of an object which could not be matter of indifference to any one really interested in the welfare and progress of the natives of Bengal. Education, in the existing state of native Society, could only accomplish half its appointed work, and by no means the most important half, so long as the moral training and discipline which were inseparably connected with it in Europe could not be fully applied in India. Hence the great importance of all measures calculated to bring the educated classes into harmonious contact with each other, and to infuse into them a taste for intellectual and moral pursuits.



On the 12th January, Dr. Mouat resigned his office and Hodgson Pratt Esq. C. S. was chosen President of the Society. As Dr. Mouat was soon to embark for England, it was unanimously resolved, that, in consideration of the many obligations which the Society owed to its founder, a subscription be raised among the members for the purpose of procuring a suitable token of respect, to be presented to him before his embarkation. For this purpose a sum of Rs. 729 was actually collected. With this sum a suitable memorial was procured, and presented with an appropriate address.

At the annual meeting in January, 1855, the President reported that during the preceding year (1854) an addition of eighty-eight new members had been made, which confirmed him in the belief that the Society was daily growing in importance and usefulness; and that the object contemplated in its formation, as well as the hopes and expectations entertained of its future prosperity, were in the course of being realized. It was also noted that besides the lectures and discourses at the ordinary monthly meetings Mr. James Hume (one of the Magistrates of Calcutta), had afforded a highly intellectual treat, on two successive occasions, by his reading of the "Merchant of Venice;" and Colonel Goodwyn, by his able and interesting lecture on the "Union of Science, Industry and Arts," with a view to the formation of a School of Industrial Art and Design. The meetings at these and the other lectures were generally crowded. The subjects treated of were debated with considerable ability, and with a liberality and intelligence which reflected no ordinary credit on those who took a share in the discussions.

Mr. Pratt having vacated his office, Colonel Goodwyn was elected President of the Society.

Throughout the year, the business of the Society proceeded much in the usual way. Seventy-seven new members were added; so that at the beginning of 1856, the number amounted to 281. The Society had issued the second No. of its selections, consisting of Dr. Chevers' Lecture on "The Laws of Public Health," and Babu Nobin Kisto Bose's Discourse "On the School of Industry and Art." The Rev. Mr. Bellew, Chaplain, had entertained the members with "Readings from Shakspeare." The Society had been indebted to the Government of Bengal and of the North Western Provinces for Selections of Papers published from the Records of these Governments; to the Agricultural and other Societies for copies of their Reports; and to individuals for different publications. A proposal to increase the annual subscription from 2 to 4 rupees, was made and withdrawn as inexpedient.

Colonel Goodwyn was re-elected President of the Society; but in the month of May, chiefly on account of health, he felt constrained to tender his resignation. Dr. Bedford was then chosen President in his stead; but, within a few months, this excellent and philanthropic man was suddenly removed by death. This sad event was officially communicated to the Society on the 13th November, by Dr. Chevers in an address, teeming with eloquent thought, and pathos eloquently expressed.

At the annual meeting held in January, 1857, Dr. Chevers presided and reviewed the proceedings of the past year. The numerical strength of the members had steadily increased; twenty-three additions having been made to the list. It appeared, however, that many had failed to pay up their subscriptions; so that there was an accumulating balance against them. It was agreed that all members who had failed to pay their subscriptions should be informed by circular, that if their arrears were not paid up in full within two months, their names should be struck off from the list of members. A resolution which had been passed at the previous annual meeting, rendering all new members chargeable with an entrance or admission fee of two rupees, had been found so "extremely distasteful" that it was agreed to rescind it, and enact that every member of the Society should be admitted to its meetings





by a ticket renewed half yearly, upon the payment of six months' subscription in advance. Among the Lecturers for the past year was the celebrated George Thompson; while Dr. Halleur favoured the Society with several Lectures on Physical Science.

Mr. James Hume was elected President of the Society for 1857.

At the annual meeting, in January, 1858, a further accession of forty-one members was reported, of whom sixteen were Europeans and twenty-five natives. The third and fourth No. of the Society's selections had been published during the year. The President had also, on three several occasions, favoured them with readings from Shakspeare.

Mr. Hume was re-elected President. During the year (1858) he favoured the Society with readings from "Marmion" and "The Lady of the Lake;" but, owing to ill health, he was often unable to attend the monthly meetings.

At the annual meeting in January, 1859, Mr. Hume, on account of his able and zealous services, was re-elected President. The outstanding balance of unrealized subscriptions, had now amounted to 1,458; though the sum due from each member was only two rupees per annum. From various causes the attendance of members had of late seriously diminished. This, of course, indicated a great decline in the interest once felt in the proceedings of the Society. The frequent illness and necessary absence of the President had, doubtless, much to do with this painful and unsatisfactory state of things; since the prosperity of an Institution like that of the Bethune Society must always depend greatly on the influence, activity and energy of its President. During his lamented absence, and unfitness for active exertion, great credit is due to the other office-bearers of the Society for their manifold efforts; particularly to Dr. Chevers who had been repeatedly chosen as one of the Vice-Presidents,\* and to Babus Ram Chunder Mittra and Hurrymohon Chatterjea, who, from the outset had been annually re-elected as Secretary and Treasurer respectively. But, in spite of every effort, the number that attended meetings continued steadily to dwindle down, and the general interest in the proceedings steadily to abate. The great majority of the members never attended at all, and declined to pay up their small arrears of subscriptions. In April there was no meeting from non-attendance of members; and in June, no lecture. The President had become so unwell that he was constrained suddenly to embark for England.

In these adverse circumstances it almost appeared as if the Society must lapse into total extinction. Even if this had been its fate, it would not have existed in vain. A Society which had succeeded in bringing together, monthly, on a common arena of improved Literature and Science, and for mutual intellectual culture and rational recreation, the very elite of the educated native community, and blending them in friendly union with leading members of the Civil, Military and Medical services of Government, of the Calcutta bar, of the Missionary body, and other non-official classes; a Society which, in the course of a few years, in addition to constant monthly discussions on subjects of varied interest, alike theoretical and practical, could call forth so many valuable and edifying Lectures, as the Minute Book of the Secretary so faithfully exhibits;†—such a Society would have done well and deserved well of all the true friends of India.

\* The names of all the other Vice-presidents from the beginning are the following:—

Colonel Goodwyn, Captain W. N. Lees, LL. D., Dr. Bedford, Dr. Chevers, Dr. Chuckerbutty, Rev. J. Long, Rajah Pertab Singh Bahadur; Babus Ram Gopal Ghose, Hurrymohun Sein, and Radhanath Sikdar.

† See list of Lectures in the present volume after the Summary of proceedings of the last two years.



The older members, however, were very loath to allow their minds to be reconciled to the extinction of a Society, which, for years, had so greatly prospered, and had so long promised to become the ornament and glory, the bulwark and defence of all who were confederate in the noble attempt to inaugurate a new and better era. They felt that very much must depend on their securing a President who commanded the respect of Europeans and Natives, and who would throw himself heartily into the arduous work of resuscitating a body which was fast sinking into inanition. In the exigency, it occurred to some of the remaining office-bearers and leading members to apply to Dr. Duff, though for various reasons which it is needless now to specify, he had never joined the Society as a member. In private conference with that gentleman, he at once declared that the state of his health and multifarious duties made him shrink from the onerous but honorable task proposed to him; though his deep interest in native improvement was enough to induce him to encounter temporarily any extra personal exertion for the attainment of a worthy object. There were, however, certain conditions in which alone he could venture to undertake the heavy burden. What these were may best appear from the following extract from the Minutes of the meeting held on the 9th June, 1859:—

“Present,—Dr. N. Chevers, Vice-President, in the chair.”

“The chairman announced that as there was no Lecture for that evening, the business of the meeting would be devoted to the election of a President, and to the proposal of notices of motions for *modifying certain of the Society's rules*. He proposed that Mr. James Hume having been compelled by severe illness to leave Calcutta without having it in his power to communicate with the Society upon the choice of his successor, it becomes necessary that a President should be elected in his room. Proposed by the chairman and seconded by the Secretary, that the Chair be offered to the Rev. Dr. A. Duff, carried by acclamation.”

“The chairman then gave notice of a motion that, at the next meeting of the Society, he should propose that Rule *three* should be revised and altered, so as to ensure a vacation during the hot weather and the rains.”

“The Chairman also gave notice of a motion that, at next meeting, he should propose that Rule *Five* should be thus altered; “the grand and distinctive object of the Society being to promote among the educated natives of Bengal a taste for Literary and Scientific pursuits, discourses (written or verbal) in English, Bengali or Urdu, may be delivered at the Society's meetings on any subject which may be fairly included within the range of general Literature and Science.”

At the meeting held on the 14th July, the first of these motions was put and carried by a majority. But a good deal of irregular discussion having afterwards unexpectedly arisen on its merits, it was finally conceded, *ex gratia*, that the matter might be reconsidered at next meeting. For that meeting also it was agreed that the other motion of Dr. Chevers should be postponed.

At the monthly meeting held on the 11th August, both these motions were eventually carried, as will be seen from the following extracts from Minute Book:—

“The Rev. Dr. A. Duff, President, in the Chair.”

“Read and confirmed the proceedings of the last meeting.”

“Dr. Chevers then brought forward the following motion, which was seconded by Babu Nobin Kisto Bose.”

“That the meetings of the Society shall hereafter be held on the second Thursday of every month, for six months, from the beginning of November, until the beginning of April; except on special occasions, when gentlemen desirous of reading lectures during the vacation, may be permitted to do so with the consent of the President and officers of the Society.”

An amendment was then proposed by the Rev. Mr. Dall, and seconded by Dr. Evans, simply to the effect, that the Society do now adjourn to meet on the second Thursday of November next.





The nature and object of these motions having been severally explained by the gentlemen who proposed them, and all the members present having been earnestly solicited by the President freely to express their minds on the subject, if they had any objections or suggestions to offer :—

The original motion and the amendment were duly put to the vote ; whereon the amendment was rejected, and the original motion carried.

Dr. Chevers then brought forward a motion that Rule 5th should be altered thus :

“ The grand and distinctive object of the Society being to promote among the educated natives of Bengal a taste for literary and scientific pursuits, discourses written or verbal, in English, Bengali, or Urdu, may be delivered at the Society's meetings, on any subject which may be fairly included within the range of general Literature and Science.”

By the Mover and the President, it was explained at considerable length, and with great emphasis, that the design of this resolution, was not to effect any change whatever in the organic constitution, or fundamental objects of the Society, as originally formed. The purpose of all who were concerned in its welfare and prosperity, was to maintain these inviolate. However important in themselves, and in proper time and place, the subjects of contemporary politics and controversial theology as debated among the different classes of religionists,—it was felt by all that an institution, like that of the Bethune Society, did not furnish the fitting arena for discussions on the topics which these involve.

But the term “ religion ” was not restricted to what is ordinarily understood as a special revelation from God, or a Divinely revealed and consequently authoritative system of faith and worship, such as, with or without satisfactory evidence, large classes of mankind believe their respective forms of faith and worship to be. It was also constantly applied to what is understood by Natural Religion, or a belief in the being and perfections of God, the Creator of all things, and the Moral Governor of the Universe. This being a subject on which all were professedly agreed, it was never understood in practice, that a proper allusion to it, on any fitting occasion, was prohibited. It was religion in the former sense, about which members differed, and not religion in the latter sense, about which all were substantially agreed, which it was the design of the original law to exclude from discussion by lecturers and speakers in the Bethune Society. But to many, the original law, as hitherto worded, appeared, if strictly interpreted, to forbid allusion even to the being of a God, or to any indications which the works of Creation might exhibit of his wisdom, power, or goodness. Hence it was that the Society, in various influential quarters, came to be stigmatised as a Godless or Atheistic Society ; and many men of high intelligence and tender consciences were, in consequence, positively prevented from joining its ranks. Since therefore, such an interpretation, though seemingly consonant with the wording of the original rule, did not appear to be accordant with the real sentiments and design of its framers, or with the actual practice of the members in times past, it had been felt that, by the retention of it in its primary form, the Society was doing injustice to itself, injuring its good name, and excluding an accession of influential membership. It was to obviate these and such like objections and difficulties, and if possible, ensure the countervailing advantages, that a slight change had now been proposed, not in the real intent and substance, but only in the wording or verbal expression of the original law.

Dr. Chevers' motion having been seconded by Babu Kylas Chandra Bose, was put to the vote, and carried.

With the adoption of these resolutions, the Bethune Society terminated the first period of its existence, and was fairly projected upon its second. The present volume is intended to furnish a glimpse of the general character of its proceedings and designs. To a vital part of these proceedings, viz. the animated discussions which usually followed the delivery of a Lecture or Report, no justice whatever can be done. But, with all its imperfections, it is hoped that this volume will be accepted by the friends of native improvement





as an augury of better things for the future. For the reasons already assigned, the Society had, in a great measure, to be reconstructed; it had to regain a status and position from which it had lamentably declined; it had to re-inspire confidence in the practical utility of its aims and objects; it had to conciliate alienated friends, and, by its proved usefulness, gain an accession of new ones. Now, much of all this has been achieved. All the public meetings have been well attended; and some of them crowded to overflowing. European and Native gentlemen of the highest grades in Society, such as Sir Bartle Frere, Sir James Outram, the Rajah Radhakant Deva, the Rajah Kalikrishna, and the Lord Bishop of Calcutta have had their names enrolled among its honorary members, while many distinguished names have been added to the ordinary membership. Gentlemen in the high position of the Bishop and the Archdeacon of Calcutta have not deemed it beneath them to countenance the Society by their presence and benefit it by their public Lectures. The working of the different sections has come fairly into operation, and even now has *begun* to bear good fruit. If the growth and expansion of future years be at all proportional to the development of the last two years of comparative infancy, the Bethune Society may yet acquire an ascendancy among the rapidly enlarging community of educated natives in this land, like that long since enjoyed in their respective countries, by the great Literary and Scientific Societies of Europe. From their own inexperience in such matters, the Native members have, of their own accord, unanimously named European gentlemen for their leading office-bearers. The fact that they have done so, redounds greatly to their credit, as it demonstrates their freedom from petty envies and jealousies, gives the lie to charges of antagonism of race, and proves their hearty honest earnestness in the cause of enlightened individual and national advancement. It is to be hoped, however, that the day is not far distant when all the leading office-bearers will be native gentlemen, distinguished for their literary and scientific attainments, elevation of character, commanding social influence, and disinterested patriotism.

To consolidate and permanize the Society, however, as well as to ensure the successful prosecution of its varied objects, a suitable Hall for public meetings, with several adjoining apartments, must be held as absolutely indispensable. In the absence of a better place, the continued use of the Theatre of the Medical College is justly regarded as a great boon. But admirably adapted as it is to its own specific purpose, it is not at all well adapted for such meetings as those of the Bethune Society; while there is no accommodation at all for Council or Committee meetings, Library, &c. &c. Why should not some wealthy native gentleman at once furnish a lakh or two of rupees, for the erection of a suitable Hall with its appurtenances, and thus rear to himself an enduring monument, while conferring an inestimable benefit on his fellow-citizens and fellow-countrymen, down to the latest ages of posterity?

*Calcutta, June, 1861.*

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## PART I.

## SUMMARY OF PROCEEDINGS

FOR

THE SESSION OF 1859-60.

AT A MONTHLY MEETING OF THE BETHUNE SOCIETY HELD AT THE THEATRE OF THE MEDICAL COLLEGE, ON THE 10TH NOVEMBER, 1859.

The Rev. A. Duff, D.D., LL.D. President, in the chair.

The proceedings of the last meeting were read and confirmed.

The candidates proposed at the last meeting were unanimously elected.

The following names of candidates for election were then submitted.

H. Scott Smith, Esq.; and Babu Shama Churn Sircar.

Proposed by the Secretary and seconded by Babu Hurromohun Chatterjea.

The following presentations have been received.

Appendixes to General Report of Public Instruction in the Lower Provinces for the Bengal Presidency for 1857-58 vol. 2 from the Director of Public Instruction.

Introduction to a treatise on the philosophy of the mind, founded on the principles of Sanskrit Philosophy, from Babu Grish Chandra Mukerjea.

Education in India, by Babu Kissory Chand Mittra from the Author.

An Introductory Lecture addressed to the students of the Calcutta Medical College, by Charles Archer, M.D., from the Director of Public Instruction.

Resolved that the thanks of the Society for the above mentioned presentations be recorded.

The Secretary now read the following letter dated 25th July, 1859, Pall Mall, London, lately received from Mr. James Hume, the late President of the Society.

SIR,—The illness with which I was attacked in April so entirely prostrated me, that it was quite impossible for me to attend to business of any description up to the time of my departure: I should otherwise have addressed the Society and mentioned my impending visit to England, placing the office I had the honor to hold in its hands. I now do so, but desire to say that my interest in the Society and my desire to be useful to it continue unabated; and should it please God that my health be restored, my services will, on my return to India, be at the command of the Society in any way they can be made available. Requesting that you will be good enough to place this letter before the first general meeting.

I have the honor to be Sir,

Your obedient servant,

JAMES HUME.

Proposed by the Secretary and seconded by Babu Kissory Chand Mittra.

“That the cordial thanks of the Society be returned to the late President, Mr. James Hume, for the very kind offer of his valuable services in any way they can be made available in the event of his return to India, and for the warm expression of his unabated interest in the Society's welfare.” Carried by acclamation.

The President having stated that it had been brought to his notice that there were arrears of subscription, amounting to no less a sum than Rs.





1,600 and extending back in many instances to a period of two or three years, suggested to the meeting that some rule should be enacted, by which defaulting members might be induced to pay what they already owed to the Society, and such unseemly defaults be in future prevented.

Mr. Woodrow gave notice of a motion that "any member who is in default of his subscription for a period of three months, which is paid in advance, will be liable to be struck off from the list of members, and that a notice be given to the present defaulting members, warning them, that, in the event of the arrears of their subscriptions not being paid up before the 31st January next, their names will be struck off from the roll of members."

The proposition was seconded by the Rev. J. Long.

The President then delivered an address in which he took a retrospective view of the rise and progress of native Education; the difficulties with which its advocates had, at the outset, to contend; and the slow but sure triumphs which had gradually crowned their efforts. In connection with this subject he made special reference to the inestimable services of the late celebrated Rajah Ram Mohun Roy, whom it was his privilege to know personally, and whose zeal, energy and devotedness, as a Hindu Reformer, he had learnt to appreciate and admire. He also took occasion to dilate, at some length, on the essential requirements and characteristics of a sound education; showed abstractly, on the grounds and principles of mental science, how it necessarily implied a full and harmonious development and regulation of all the powers, affections, and sensibilities, intellectual, emotional and moral; and illustrated, by specific examples from general History and Biography, the evils which accrued to the individual and to Society at large from a disproportionate development of the different sets of faculties and susceptibilities of the human soul, and the consequent mal-adjustment as well as mis-direction of its practical energies.

The President next reviewed, at considerable length, the rise and progress of the numerous Native Societies, which had successively sprung up as the natural offspring of an education which had awakened into activity the dormant intellect, unfolded its latent capacities, liberated it from the crushing thralldom of mere traditional and reasonless authority, and imbued it with a vital power and resistless tendency to shoot out freely, in all directions, into the circumambient atmosphere of truth and reality. However ephemeral some of these might have proved, and however wild or extravagant the views and opinions propounded by some of their members, they were all working, consciously or unconsciously, towards ultimate good of some kind. Any thing was better than stagnation and death. The cyclone or hurricane was preferable to the still, heavy, leaden atmosphere, surcharged with the invisible influences of plague and pestilence.

He next adverted to the past history, present state, and future prospects of the Bethune Society. It owed its origin to the sagacity and philanthropy of Dr. Mouat,—a man, whose eminent services in the cause of Native improvement, he had never seen adequately prized or duly acknowledged. Education had borne its first ripe fruits; the first and still surviving *alumni* of our different Colleges, had now become heads of families, chiefs of departments in offices of State, independent men of business on their own account, or managers of their own ancestral property. Were they to abandon the literary, scientific, or philosophic tastes which they had acquired; and, from the want of suitable incitements, again sink back into a state of mere animal or vegetative existence? To prevent so fatal an issue it was felt that a Society of a higher order ought to be instituted, which might furnish the needful means, appliances, and stimulants, adapted to the higher capacities of more mature and experienced minds. Hence, doubtless, the origin and object of the Bethune Society,—a society, so denominated, to perpetuate the memory





of a man, who, with purse and hand, laboured more strenuously than any other of his rank and station in our day, to raise the natives of this land, intellectually, socially, and morally to a higher and nobler platform, than any heretofore occupied by them in the great amphitheatre of the world.

The bright early promise of success and the causes of subsequent declension were then distinctly pointed out by the President. The records of the Society, which he had carefully looked into, bore unmistakeable evidence that there was no lack of talent in its membership,—a membership including upwards of three hundred of the very *elite* of the educated native community. He had noticed with regret that various schemes for quickening and sustaining the interest of the members in the grand objects of their association had, after trial, proved comparative or total failures. The only one which had hitherto survived, with any degree of definiteness and constancy, was the monthly lecture, which it was intended might always be followed by suggestive remarks, or free and frank discussion, on the part of those present. This branch of the system ought not only to be maintained, but if possible galvanized into fresh vital energy. He was happy to say, that in this important department, he had succeeded in securing the services, as lecturers, of some of the ablest and ripest of our Calcutta *Savans*.

At the monthly meeting in *December* next, a lecture on the now famous "Dr. Livingstone and African Enterprise," would be delivered by Babu Nobin Kristo Bose, who had already favoured the Society with some admirable dissertations.

In *January*, a lecture "On the principles of historical evidence, and the paramount importance of the study of History to the educated natives of India," would be delivered by Mr. Cowell, Professor of History in the Presidency College and Principal of the Sanskrit College,—a man every way competent to the task,—a man, too, deservedly esteemed and beloved by all who had the pleasure of his acquaintance.

In *February*, a lecture on "Sir Isaac Newton, his discoveries and his character," would be delivered by the Venerable Archdeacon Pratt, one of the greatest, if not the greatest of our Indian mathematicians; and, alike on the score of scientific and moral attainments, the fittest to grapple with so magnificent a theme.

In *March*, a lecture on "Hannah More and female education," by Mr. Macleod Wylie, who had already honored the Society with one of the most stirring addresses to which it had ever listened, and whose benevolent heart as well as enlightened understanding pre-eminently qualified him successfully to handle a subject so fraught with domestic and social interest to the teeming millions of India.

And in *April*, he expected, that a lecture on "The rise and progress of the Arts, with special reference to Oriental as well as Western Architecture," would be delivered by a gentleman who had laboured more than most others to forward the objects of the Society, but whose absence at present, in the North-West-Provinces precluded him from being more explicit in the terms of this announcement.

The programme of lectures thus unfolded having gained the marked approbation of the members, the President proceeded at some length to propound another set of measures, which, he earnestly hoped, would meet with similar approbation. Many of the more intelligent members of the Society had often complained to him that they felt as if they had nothing to do; and that, having nothing to do, their interest in its proceedings had gradually declined, and, in some cases, had reached the zero-point.

To obviate this reasonable complaint, and secure some of the principal objects for which the Society had been originally organised, he proposed that, after the model of some of the greatest and oldest Associations of the kind in Europe, the



members should divide themselves into different sections, for the prosecution of special inquiries and the cultivation of particular branches of liberal, useful, and professional study,—that all members should be allowed to choose freely the section or sections to which they would like best to belong, and whose labours, from congeniality of tastes and predilections, they might deem themselves most competent effectually to aid—that each section should be headed by a President, European or Native, assisted by two Secretaries, one of whom ought to be a native gentleman—that the President and Secretary of the Society, with a view to harmony and uniformity of operation, should be *ex-officio* members of all the sections—that every member of a section ought to be encouraged and expected to contribute his mite, were it but a single item of statistical intelligence, to the general stock of information, accumulating in the hands of the Secretaries—that the information thus collected, as the conjoint result of the labours of all the members, should, in due time, be classified, arranged and condensed into an *annual* Report, to be presented at a General meeting, with attendant documents and epistolary communications for the benefit of all,—and, finally, that a special meeting, for such end, might be held successively, during each month of the Session, for the separate reception and consideration of each of the six reports, intermediately between the ordinary statutory meetings of the Society.

After explaining considerably in detail the manifold advantages to be expected from such an arrangement; the grounds, of a general and special kind, which suggested to his own mind the selection of departments, with some of the distinctive ends to be pursued by the different sections, and the possible modes of successfully pursuing them;—he formally proposed for acceptance the following scheme.

1st.—A section on “General Education;” which, if sanctioned, Mr. Woodrow was willing to head.

2nd. A section on “Literature and Philosophy,” which Professor Cowell was willing to head.

3rd.—A section on “Science and Art,” which Mr. Smith, Professor of Natural Science in the Engineering College and Registrar of the University of Calcutta, was willing to head.

4th.—A section on “Medical and Sanitary improvement,” which Dr. Chevers, the distinguished Secretary of the Director General, Government Medical Department, was willing to head.

5th.—A section on “Sociology,”—recently elevated to the rank of a Science and replete with practical benefits to man,—which the Rev. J. Long was willing to head.

6th.—A section on “Native Female improvement;” inclusive of all that tends to improve and elevate the Female mind and character, which, from the very peculiar and delicate inquiries it involved, a Native gentleman of the highest qualification, Babu Ramapersad Roy, was willing to head.

The scheme, thus propounded with much fulness by the President, having met with instantaneous and cordial approval, he next went on to state that all the members ought forthwith and without any delay, to intimate to the Secretary their choice of a section or sections; so that, at next meeting, it might be possible to announce the complete organization of all the sections, which thereafter, in generous rivalry, might proceed to work with all the freshness of new zeal, the determination of indomitable perseverance, and the fire of all-conquering energy. If they did so, they would gain many noble ends. They would no longer be passive recipients, but active cultivators of useful knowledge. Theirs would no longer be thought-imitating or thought-repeating minds, but thought-originating, thought-producing minds. Their opinions or beliefs would no longer be received merely on authority, or simply because they had immemorial tradition in their favour. They would be



saved from confounding due reverence for antiquity with a slavish devotion to antiquated barbarisms ; or a true liberty of thought and independence of mind with the delirium of an unballasted judgment and the fanaticism of wild and reckless speculation. As independent thinkers they would not, on the one hand, unhesitatingly embrace any doctrines or sentiments, merely because they were received and accredited by others before them ; neither, on the other hand, would they unenquiringly reject any doctrines or sentiments, simply because they happened to be ancient, or foreign, or reputed to be wholly new. No. As original and independent thinkers of the genuine Baconian stamp, they would intelligently resolve to admit first principles and the indisputable validity of the facts of consciousness. With such an axiomatic basis, common to them and all mankind, they would proceed to examine calmly and diligently for themselves ; ponder the evidence, alike of observation and experiment ; weigh all testimony, written and oral ; analyse and test all processes of reasoning ; strive to detect and expose latent and insidious fallacies. Then, as the result of patient, assiduous and well-conducted enquiry, they would be prepared, reflectively, and with a clear conscience, to reject or embrace doctrines and facts, as the case might be ;—if properly substantiated or sufficiently proved, heroically to embrace them, were the whole world to rise up in violent antagonism ;—if not properly substantiated or sufficiently proved, as heroically to reject them, whatever might be the amount of mere traditional authority in their favor. Let the members of the different sections only pursue such a sober, wise, and judicious course as this, in all their enquiries and investigations, and the aggregate result could not fail to redound to their own individual credit—to the honor of the Society, and the unspeakable benefit of their native land. Scorning the vulgar arts of senseless ridicule, sardonic sarcasm, cynical misrepresentation, low-minded sophistry, and heartless abuse, they would then produce materials for an *annual* volume of Transactions, abounding with so much of what was substantial, or even original and new, that its appearance might be hailed as a valuable accession to the stores of literature, science and art, by all the learned Societies in the world. And then, too, might the Bethune Society, under that or any other name, attain to its true attitude among native institutions, and exhibit, with respect to them, the same relative position that is now so grandly occupied by the Institute of Paris, or the Royal Society of London, among the literary and scientific associations of France and Great Britain.

The President, having brought the expository portion of his address to a close, and having found all his proposals fully and cheerfully responded to, concluded with an earnest appeal to the reason and conscience of all present. He rapidly glanced at the past condition of humanity throughout the world : shewed how, amid alternate sunshine and storm, ceaseless ebbings and flowings, never-ending progressions and retrogressions, there might be said to be signs and symptoms of progress, or manifest tendencies towards progress, on the whole. But, even were it otherwise ; were things everywhere getting worse instead of better ; were the hand on the dial of human destiny, for a time, going backward instead of forward ; were the hideous vices, depravities and crimes, which now degrade and brutalize whole tribes and nations to become, for a season, more hideous still ;—all this would not for a moment shake his own faith in the ultimate regeneration of the race of man. For this confidence he had vastly stronger reasons than any which he could there well unfold. But it was the delight of his own heart to ruminate upon them, and, in them, to see the prolific seeds of promise for a bright and glorious future. Then, after expatiating, with considerable amplification, on the magnificence of the changes, which, through adequate agencies and instrumentalities, and under the over-ruling providence of a gracious God, he firmly expected to be one day consummated throughout the earth,—Dr. Duff wound





up by saying, that, to be privileged to contribute, were it but a single drop to the confluence of the many streams which would swell and spread out into such an universal ocean of peace and harmony, joy and blessedness, were an honor worth living for; and that, to that sublime honor, all the members of the Society might, by a course of earnest, resolute, wise, self-denying, patriotic action, hopefully aspire.

From the lateness of the hour at the conclusion of the President's address, it was resolved that the motions, of which notice had been given, should be postponed till next meeting.

RAM CHANDRA MITTRA,  
*Secretary, Bethune Society.*

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AT A MONTHLY MEETING OF THE BETHUNE SOCIETY HELD AT THE  
THEATRE OF THE MEDICAL COLLEGE, ON THE 8TH DECEMBER, 1859.

The Rev. A. Duff, D.D., LL.D., President, in the Chair.

The proceedings of the last Meeting were read and confirmed.

The following presentation has been received :—

Second Anniversary Report of the Family Literary Club from the Secretary.

Resolved that the thanks of the Society for the above mentioned presentation be recorded.

The President then suggested that the Minutes, and other routine business which concerned members only, should be postponed till after the delivery of the Lecture, in which visitors as well as members were equally interested. The suggestion was agreed to.

Before calling on the Lecturer, there was one subject to which the President wished to direct the attention of all present. It was with very great satisfaction he had to notify that scores of members had cordially responded to the call made upon them, in connection with the scheme of Sections, which he had ventured to propose. A copy of the proceedings of the last Meeting had been forwarded to each member, with a note requesting to know to which section or sections he might wish to belong. To this requisition there had been a hearty response, to such an extent that there were now sufficient materials for commencing the actual work of *all* the Sections. The returns had been carefully classified under their several departments. Some were evidently more popular than others, and he was rather pleased to find that the most popular of all was that which embraced the all-important subject of general Education; but *all* had enough members to set their distinctive machinery in motion. Here he begged emphatically to state that the object of the Sections would be not to indulge in mere speculations or theories, or to accumulate piles of learned and useless lumber, but to investigate the subjects proper to each department in earnest practical ways, and for the promotion of objects of manifest and acknowledged practical utility. Already nearly all the Presidents and Secretaries of Sections had held a preliminary meeting; had, to prevent any collision, fixed the week days on which they should hold their sittings; and had come to a general understanding as to their respective spheres and modes of action. He (the President) could testify, and he did so with unbounded pleasure, that nothing could exceed the harmony and earnest purpose of all present. There was a gleam of joyousness in every countenance, at the thought that they were now to enter a new career of useful research and practical improvement. This he hailed as a token of good for the future; and seemed to hold out a fair prospect of ultimate results which would tend to elevate the educated of this land to a position as





conspicuous in the eyes of the civilized world as it would be useful and honorable to the people of India.

The President then called on Babu Nobin Kristo Bose—a gentleman who had on previous occasions edified the Society by his able addresses—to deliver his Lecture on “Dr. Livingstone and African Enterprise.”

The Lecturer gave a rapid but vivid sketch of the early days of Livingstone, who was a Scotchman of humble parentage; and of his amazing struggles to educate himself under a varied pressure of difficulties. He then glanced at the earlier African discoveries of Mungo Park, and his successors. Commencing with Livingstone's entry into Africa by the Cape of Good Hope, he followed him in his wonderful journeyings as he penetrated into hitherto totally unknown regions. The graphic details furnished by the Lecturer in tracing the progress of the enterprising traveller, as he penetrated to the northward, and crossed Central Africa from West to East, were of a nature, which, it is obvious, do not admit of abridgment. It is sufficient to say that the summary was one, which was ably and successfully executed. His concluding appeal\* to his own countrymen to awaken from the lethargy of the past, and rise up to emulate the spirit, energy and self-denying enterprise of Livingstone was generally felt to be seasonable, masterly, and effective.

At the close of the Lecture, which was throughout listened to with marked attention, though it occupied upwards of an hour and a half in delivery, the President, stated that, according to the usage of the Society, it was now competent to any member to express his views on the subject of the Lecture.

An animated discussion then ensued, respecting certain questions raised by the Lecturer in connection with the attempts to civilize barbarous tribes, in which Babus Kali Kumar Das and Grish Chandra Ghose, Mr. Dall, and Professors Banerjea and Cowell, took a part; all, however, heartily approving of the Lecture as a whole, and extolling the ability of its author.

The President then wound up with a brief *resumé* of what had transpired—balancing the different statements and counter-statements—pointing out such things as might be considered irrelevant—urging the lessons to be derived from what had occurred for future guidance—warmly commending the frank, open, generous spirit which had pervaded the whole discussion—and adding his mite of eulogy as regarded the ability of the Lecturer and the generally useful strain of his Lecture.

The majority of the visitors having then withdrawn, the President put the names of the gentlemen proposed at the last Meeting to the vote, when they were unanimously elected.

The following names of candidates for election were then submitted :—

Babu Ramlohl Mukerjea, B. A.

Babu Loll Gopaul Dutt, B. A.

Babu Purnochandra Mukerjea.

Proposed by the Secretary and seconded by Babu Kali Kumar Das.

Mr. W. W. P. Duff.

Proposed by Mr. H. Woodrow, and seconded by the Secretary.

The President then submitted the following motion, proposed at the last Meeting by Mr. Woodrow, and seconded by the Rev. Mr. Long.

“Any member who for a period of 3 months, is in default of his subscription which is payable in advance, will be liable to be struck off from the list of members, and that a notice be given to the present defaulting members warning them that in the event of the arrears of their subscription not being paid up before the 31st January next, their names will be struck off from the Roll of the members.”

\* This appeal will be found in Part II. of this volume.





The proposition being put to the vote was unanimously carried.

Next, the following motion originally proposed by the Rev. Mr. Dall was put to the Meeting.

That Rule 7th be thus amended.

"The written discourses, after they are read, shall, *with the consent of the writer*, be the property of the Society; and the Committee of papers may, if they think fit, cause the selection of them to be printed or published, with the concurrence of the author."

This motion also was duly carried.

After a few words from the President congratulating all on the spirit of harmony and good will, which had prevailed throughout; and noting with much satisfaction the greatly improved attendance of members, and especially of old members;—the meeting broke up, a little past 10 o'clock, all being comforted and encouraged by the proceedings of the evening.

RAM CHANDRA MITTRA,

*Secretary, Bethune Society.*

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AT A MONTHLY MEETING OF THE BETHUNE SOCIETY HELD AT THE  
THEATRE OF THE MEDICAL COLLEGE, ON THE 12TH JANUARY, 1860.

The Rev. A. Duff, D.D., LL.D., President, in the Chair.

The proceedings of the last meeting were read and confirmed.

The members proposed at the last meeting were unanimously elected.

The following names of candidates for election were then submitted.

Rev. S. Hasellwood, proposed by the Secretary, and seconded by Professor Cowell, M. A.

Pundit Ram Comul Turkolunker, proposed by Babu Grish Chandra Ghose, and seconded by the Secretary.

Babu Debendra Narain Bose, B. A., & B. L., proposed by the Secretary, and seconded by Moulavi Abdul Luttfiff, Esq.

Sub-Assistant-Surgeon Khéttra Chandra Ghose, proposed by the Secretary, and seconded by Babu Horo Mohun Chatterjea.

Babu Horo Kali Mukerjea, proposed by Babu Kali Kumar Das, and seconded by the Secretary.

Sub-Assistant Surgeon Kalla Chand Dey, proposed by the Secretary, and seconded by Babu Gopaul Chandra Banerjea.

The following presentation has been received:

"Scholarship and Honor examinations for 1858-59;" from the Director of Public Instruction.

Resolved that the best thanks of the Society be recorded for the above-mentioned presentation.

The President then stated, that there were two points to which he wished, at the outset, to advert.

1st. From the great difficulty in making the necessary discrimination, owing to the possible mistakes or mis-reports of the collecting Sircar,—a difficulty, which all who had to do with the periodical collection of very small sums, from individuals, scattered over so large a community, had often experienced—it was resolved by the excellent Treasurer, whose laborious services were altogether gratuitous, to send the circular respecting arrears of subscription *indiscriminately to all*; in the assurance, that members, generally, would put the most favourable construction on the act, by recognising it simply as one of practical necessity. He was happy to report, that this, for the most part, had been the case. In a few instances, however, which had



come to his knowledge, the act had, from some oversight or inadvertence to its real intent and purpose, been somewhat misunderstood. It was conceived to imply a censure, where no censure was ever pronounced or deserved. This he (the President) deeply regretted. He could assure his Native friends who felt aggrieved at the supposed imputation of being slow or backward in the payment of what might be due as their subscription, that no offence was ever intended by the worthy Treasurer. He knew him to be a man morally incapable of intending any thing of the kind. His grand object had been all along to conciliate all, and gain the good will of all. And it was his very reluctance to appear to do any thing offensive, which often kept him back from pressing too hard, even in quarters where signs of reluctance had been manifested. It was only as an act of duty towards the Society which he so faithfully served, and whose unanimous decision he felt himself called upon impartially to carry out, that he adopted the course which had been pursued. And it was a golden rule of all sound morals, that where no offence was intended, no offence ought ever to be taken. He, therefore, earnestly trusted that his Native friends, whom he respected and honored for the very sensitiveness they had exhibited on the occasion, would, in the generous spirit of true charity, accept of this explanation as sufficient, and withdraw their reclaiming notes. He was old enough to remember the time when the imputation of being unready to respond to the claims of a lawful creditor, would call forth no such prompt remonstrances. The Editor of the *Samachar Durpan*, the first *Bengali* paper ever published, was wont, long ago, to come out, ever and anon, with a violent phillipic or tirade against the Calcutta Babus for their habitual evasions of his demands for their subscription. But even his tirades often failed in shaming them into the performance of their duty. These, however, were the days of *Old Bengal*. They had now to do with *Young Bengal*. And whatever might be the taunts of its ill-wishers, with regard to any real or supposed vagaries or short-comings, he was happy to find that the taunt about reluctance to pay lawful debts was no longer applicable to it. On this subject there was now a sensitiveness which would resent the very imputation of any such reluctance.

This was an indication of a higher moral tone than had formerly prevailed, which might fairly be attributed to the improved education now so generally imparted. So far, therefore, from blaming the gentlemen for the keen sensibility they had manifested on the subject, there was reason rather for congratulating them upon it, and for congratulating the Bethune Society and its Secretary on their having, though unintentionally, been the instrumental cause in bringing to light so noble and redeeming a feature of high-toned moral character.

In consideration, however, of the misapprehensions which had arisen, and the delays consequent on these misapprehensions, he (the President) suggested the expediency of extending the time for finally winding up the accounts of really or, supposedly defaulting Members, for one month beyond the period fixed on in the original resolution.

Babu *Nobinkisto Bose* then formally moved, and Mr. *C. H. A. Dall* seconded the motion, that this suggestion of the President be at once adopted.

The adoption of it being unanimously carried, the President next adverted to the progress already made by the different Sections. All the six had already held one Meeting; and one or two of them, more than one. They all had adopted a definite and practical course of action. In some of them especially the zeal and energy displayed were such as to hold out the promise of large and beneficial results. He himself was almost astonished at the promptitude and decision which had already been exhibited. At that early stage he felt it would be better not to go into minute details. These he



would reserve for another fitting occasion. But meanwhile, he could not say less, than that he did not know which to admire most, the experienced sagacity of the Presidents in suggesting proper topics of enquiry connected with their several departments, or the ready earnestness with which the Secretaries and many of the Members resolved to take up their suggestions, and prosecute them to a practical issue. Let them only persevere as they had begun and the ultimate results would far exceed the anticipations of the most sanguine; while they would utterly belie the prognostications of the doubters, who could not believe it possible that educated Hindus would forsake the pleasurable regions of airy and profitless speculation, for the less exhilarating, but more productive domains of the practical, the profitable and the useful. More he was prevented by prudential considerations from disclosing at present; and less he could not refrain from saying in justice to his very able and zealous colleagues and co-adjutors in the great work of advancing Native improvements in connection with the Bethune Society.

Thereafter Professor Cowell was called on to deliver his lecture on "the Principles of Historic evidence, and the paramount importance of the study of authentic History to the educated Natives of India."

The lecture was listened to, throughout, with earnest and profound attention. But from its closely connected argumentative nature—the argument, at the same time admirably illustrated and supported by appropriate examples—no mere analysis could do anything like justice to it. It was evidently felt by all present to be eminently suitable, seasonable and suggestive.

At the close it was proposed by Babu Kali Kumar Dass, and seconded by Babu Grish Chundra Ghose, and carried by acclamation, that the thanks of the meeting should be given to the learned Lecturer.

In discharging this office, the President declared that if the Bethune Society had been the means of producing nothing else this season than the lecture then delivered, it was worth while existing for that end. After furnishing some additional reasons for the study and application of the principles of Historic evidence in this country, he concluded by expressing a hope that the lecture would be published, and that, when published, it might constitute a part of the prescribed course of study for graduates of the University of Calcutta.

RAMCHANDRA MITTRA,

*Secretary to the Bethune Society.*

AT A MONTHLY MEETING OF THE BETHUNE SOCIETY, HELD AT THE  
THEATRE OF THE MEDICAL COLLEGE, ON THURSDAY, THE 9TH  
FEBRUARY, 1860.

The Rev. A. Duff, D.D., LL.D., President, in the Chair.

The proceedings of the last Meeting were read and confirmed.

The Members proposed at the last Meeting were unanimously elected.

The names of the following candidates for election were then submitted.

Babu Jugudchandra Roy Chowdhry, proposed by the Secretary, and seconded by Babu Rangopaul Ghose.

D. Carnduff, Esq., proposed by the Secretary, and seconded by Professor Cowell, M. A.

Babu Taraprasad Chatterjea, proposed by the Secretary, and seconded by Babu Khettra Mohun Chatterjea.

Babu Jodo Nath Ghose, proposed by the Secretary, and seconded by Babu Rajendra Mittra.





The following presentations have been received :—

Comments on the Code of Civil Procedure, by Ramaprasad Roy, from the author.

Journal of the Agricultural and Horticultural Society of India, Part I., Vol. XI., from the Agricultural Society.

Vayastha Darpana.—A Digest of the Hindu Law, by Shama Charn Sircar, Vol. I., from the author.

Resolved that the best thanks of the Society for the above-mentioned presentations be recorded.

The President then stated, that, as there was very little of routine or other business before them that evening, and none except what specially concerned Members, and might, therefore, be postponed to the close of the proceedings, he would now call on his revered friend, the Venerable Archdeacon of Calcutta, to deliver his intended lecture on "Sir Isaac Newton, his Discoveries and Character." Though the hall was crowded, perhaps inconveniently crowded, with strangers, as well as Members, eagerly anxious to hear the lecture, he was sure it would be listened to at once from respect to the lecturer and an intelligent interest in its subject.

Archdeacon Pratt then delivered his Lecture; which occupied about an hour and a half, was listened to with a deep and unbroken attention, and evidently produced a profound impression.\*

When the lecturer sat down, after a short pause, Dr. Eatwell, Principal of the Medical College and Member of the Society, rose, and in a few pointed sentences, proposed that the warmest thanks of the Society should be accorded to the Venerable Archdeacon for his truly admirable lecture.

This proposition was seconded by Babu Grish Chandra Ghose, who also spoke in terms of highest eulogy of the lecture.

The President then rose and remarked, that after the statements which fell from the mover and seconder of the motion, and the deep impression so manifestly produced on the audience, he was sure he did not need to put it in the usual form to the vote.

This announcement was received with an instantaneous burst of hearty acclamation, which must have conveyed to the lecturer more emphatically than words, the sense which the Meeting entertained of his valuable services.

The President then stated that, after the cordial appreciation of the lecture, so unanimously manifested, his words need not be many. Seldom, if ever, had a mixed audience in Calcutta been privileged to listen to such a lecture on such a subject. As the lecturer moved along, over some of the profoundest intricacies of science, it must have been patent to all, in any way conversant with the subject, that he moved with the confidence and consummate skill of a master—with something like the ease and assurance of an imperial conqueror over a domain which he had made entirely his own.

It must have been clear to all that he handled one of the most difficult of subjects after the style and fashion of a Hercules, with the utmost facility, wielding the tremendous club which ordinary men could scarcely move. Long might he be spared to prepare and deliver such lectures. And often might the Bethune Society be privileged to listen to them.

The President then briefly adverted to the vigor and energy with which the President, Secretaries and leading Members of the different sections were prosecuting their important enquiries. To these in due time it would be his duty and privilege to refer more specifically, though he cherished a sanguine

\* The Lecture itself being published in *extenso* in Part II. of this volume, an analysis of it is omitted here.



Hope that the actual results of their labours would prove the best testimony to their industry and the noblest monument of their success.

He next adverted to some facts in the past history of education in this land, which tended to illustrate the real progress which had been already made and which fairly held out an auspicious promise of still greater and more rapid progress in the time to come. He also referred, for encouragement, to the slow and laborious progress of improved science and art in other lands, as compared with their ultimate accelerated speed and glorious triumphs; clearly indicating that somewhat similar might be expected to be the sequences of events in India. In this part of India, after a long series of painful struggles, of progressions and retrogressions, the preliminary difficulties had been fairly conquered, and the foundations securely laid. It, therefore, remained for them, with steadfast and resolute purpose, to rear a superstructure worthy of the great name of India in past ages, and of the still greater name which, through the favour of a gracious Providence, might yet be in store for it. He (the President) then concluded with a warm exhortation to continued diligence and perseverance,—an exhortation which was as warmly responded to by all present.

After the disposal of some purely business matters, the Meeting closed with quickened feelings of unusual satisfaction and delight.

RAMCHANDRA MITTRA,

*Secy., Bethune Society.*

AT A MONTHLY MEETING OF THE BETHUNE SOCIETY, HELD AT THE  
THEATRE OF THE MEDICAL COLLEGE, ON THURSDAY, THE 15TH  
MARCH, 1860.

The Rev. A. Duff, D.D. LL.D., President, in the Chair.

The proceedings of the last meeting were read and confirmed.

After the minutes were read and approved of, the President rose to express his deep sorrow and regret at the cause of the absence of their Honorary Secretary, Babu Ram Chandra Mitra. For some time past he had been suffering from various ailments which had been superinduced by hard and unceasing labour. At length, he was constrained to ask for and obtain six months' leave of absence from his professional office in the Presidency College. He (the President) could not allow the occasion to pass without expressing, however feebly and inadequately, his own sense of the Babu's great merits and important services to that Society, as its Honorary Secretary. Persons ignorant of its duties might reckon the office of Secretary a mere sinecure. He had now from his position as President, good reason to know the contrary. It was an office which made heavy demands on the time, attention and patience of the Secretary; and involved duties the right discharge of which, required special tact and aptitude. His friend, Babu Ramchandra, whom he had known for nearly thirty years, was possessed of the needful qualifications in a high degree. Distinguished by superior talent and scholarship, he endeared himself to all by his bland and amiable manners. Gentle and unaffected in his address, he was yet remarkable for his keen discernment of character, and unfailing stock of masculine good sense and good feeling. When differences of opinion arose, and explanations had to be given, he was the man fitted for the task. He proved himself pre-eminently a peacemaker. To the promotion of the best interests of the Society he was devoted in no ordinary degree. When others had forsaken, or had threatened to forsake it, he clung to it with more resolute tenacity. In expressing, therefore, their sympathy with him in his affliction, he (the





President) proposed that they should record their strong sense of the valuable, untiring, and indefatigable services he had rendered to the Society.

The proposal was carried by acclamation.

The President then announced that pending the absence of Babu Ram Chandra, a friend and relative of his, and a long tried and faithful member of the Society, Babu Koylas Chandra Bose had agreed to act as Secretary. The announcement was received with approbation.

The Members proposed at the last meeting were unanimously elected.

The names of the following candidates for election were then submitted.

Babu Brojonath Mullick and Pershad Das Mullick, of Burrabazar, proposed by Moulaavi Abdul Luttif and seconded by Babu Khettra Mohan Chatterjea.

S. D. Seymour Esquire, of the *Hurkaru* office, proposed by the Acting Secretary and seconded by Babu Hurromohun Chatterjea.

Babu Srinath Ghose, Assistant to the Commissioner of the Nuddea Division, proposed by the Acting Secretary and seconded by Babu Kali Kumar Das.

Babu Hurrish Chandra Mukerjea, of Bhowanipore, and Khettra Persad Mukerjea, of Ooterparah, proposed by Babu Grish Chandra Ghose and seconded by the Acting Secretary.

The President then expressed the satisfaction which he felt at seeing so many of the old and tried members and friends of the Society rallying round it. It was a sign that the Society was striking its roots deep into the soil of the educated native mind, and would in time bear noble fruit. He was also delighted to find that, since the Society had commenced so vigorously to work by sections, a new interest was felt in its proceedings by all—whether European or Native—who had the true interest of India and its people really at heart. In proof of this, he alluded to the presence of some distinguished visitors that evening, such as Sir Bartle Frere, who had done so much for Scind, and had left behind him a name endeared to the whole native community; Colonel Baird Smith; Rajah Kali Krishna, and others. And in connection with this subject, he expressed deep regret that Sir James Outram,—who had, through his long career, been not less distinguished for his frank and conciliatory bearing towards natives than for his skilful generalship and heroic bravery as the leader of armies, was prevented from being present by sudden indisposition; as were also Sir Robert Napier, and the Right Honourable Mr. Wilson, by the pressure of other engagements. But without any further preliminary remarks, he would call on his respected friend, Mr. Wylie, to favour them with his intended lecture on "Hannah More and Female Education."

Mr. Wylie, at the outset of his lecture, explained that it was not his purpose to discuss the general subject of Female Education, or to propound any new scheme for carrying it out. What was really wanted was a willingness and an earnestness in the cause of female enlightenment; for whenever men came to be not only willing but decidedly in earnest about the attainment of any object, they would soon fall on proper ways and methods of securing it. But if men were unwilling or only half-hearted in any cause, no mere scheme of machinery for carrying it out, however judicious or wise, would be found of any practical avail. His grand object, therefore, was from such an illustrious and successful example as that of Hannah More, to extract a fresh stimulus for the prosecution of female improvement in this land.

The Lecturer, after briefly adverting to the influence exerted on British society by females of cultivated minds, in conspicuous positions, such as Queen Elizabeth, the wife of Colonel Hutchinson, Lady Russel, and others; and after pointing out how the outburst of light and intelligence connected with the Reformation of the 16th century in Europe, led to the advocacy and



establishment of the rights and privileges of women, came to the more immediate subject of his lecture, "Hannah More." He then sketched her early biography, and shewed that, born in humble circumstances, she had no claim to recommend her but her own great merit. Having hired a cottage, she began to write books, which soon arrested universal attention, and earned for her the highest reputation as an author. Having relinquished the follies and frivolities of the world and having become decidedly religious, her grand object was to expose the vices, the evil habits and injurious usages which prevailed all around, and corroded as a canker at the very heart of society. Having thus assumed the attitude of a moral censor and reformer of manners, she had to bear the penalty of all who are in advance of their age in the career of improvement. Accordingly, she was beset with the carplings of envy and low-minded jealousy, with the coldness of neglect or the frown of contempt, with the ribald jests of vulgar levity, or the cruel inventions of malignant scorn. Nevertheless, she neither halted nor hesitated in the course she had marked out for herself. Having the testimony of her own conscience and a sense of the approbation of her God, she resolutely persevered in the path of well doing. Towards her, the minds of the truly great and good were drawn by ties of common sympathy. Wilberforce and other philanthropists became her intimate friends, and through them she found ready access to the highest and noblest society in the land, the wives and daughters of peers of the realm were glad to reckon her in the number of the associates. Nor did she restrict herself to well-doing through the channel of authorship. The neighbourhood in which she dwelt abounded with the ignorant and the vicious. Of its sad conditions the Lecturer, with the fearlessness of truthful fidelity, gave an appalling picture. Encouraged by the munificence of Wilberforce, Hannah More established and superintended a circle of schools for the poor and the destitute, which were wrought with an energy that resulted in glorious fruits. As a practical philanthropist she was worthy of being held up to the admiration and imitation of posterity. Nor had her example been lost, as the Lecturer amply proved by reference to the subsequent labours of Mrs. Fry, Mrs. Stow, Miss Nightingale, Miss Marsh and many others.

The Lecturer then endeavoured to apply the whole subject by way of stimulus and encouragement to the educated natives of India, with reference to the education of their females, and the influential position for good which their females, when properly educated, ought to possess. It shewed that rigid seclusion was incompatible with sound education, or with a just equality of natural rights and privileges. He shewed how one sex could not be free in the highest and noblest sense while the other was actually immured and virtually enslaved. Admitting as he did, that in the former history of India, there were remarkable examples of female determination and female courage; admitting also with real joy, that the native female mind, whenever fairly tested, evinced an undoubted capacity and aptitude for mental, moral, and social improvements; he fervently appealed to the intelligent and educated native gentlemen to arise and resolve, as true reformers, to do justice to the women of India—to release them from the servitude which seclusion, ignorance and superstition must ever entail, and thus vindicate their own title to the respect of the wise and the good throughout the whole civilized world.

The concluding appeal of the learned Lecturer drew forth an enthusiastic burst of applause.

Babu Ramapersad Roy then rose and said, that, while, in some of his minor positions he might be allowed somewhat to differ in judgment from the Lecturer, he could not but regard the lecture, as a whole, as an admirable and instructive one, for which they were greatly indebted. He had, therefore, much pleasure in proposing that the thanks of the Society be given to him from the Chair.



The motion was seconded by Babu Hurromohun Chatterjea.

The motion being carried at once by acclamation, the President stated that nothing remained for him except to express his delight at the hearty response which had been accorded to the stirring and eloquent lecture to which they had listened. The reservation of his excellent friend, the mover of the Resolution, with regard to certain points was, in his position, very natural, and tended in no way to militate against his consistency in moving a vote of thanks, or to detract from the intrinsic merits, whether special or general, of the Lecture. When any gentleman, occupying an important office and wholly unconnected with their Society, bestowed a portion of his valuable time and high talent in preparing a Lecture of superior excellence on a subject of practical utility, the very least thing they would do, would be to manifest their gratitude for the favour conferred; yea, even if there were greater differences of judgment with respect to any particular features of a lecture than any that now prevailed, he still felt that it would be their duty thankfully to recognize the kindness of the Lecturer in his earnest endeavour to benefit them, and he trusted the day would never come when, to save themselves from the splenetic effusions of the cynic or the scorner, they would abandon the time-honored custom of rendering thanks to whom thanks might be due. Having now, therefore, done what he believed to be a simple duty in expressing their cordial thanks for the seasonable, able, and very suggestive Lecture with which they had been favoured, he would call on any of the members, who felt so disposed, to express their own views on the subject-matter of the Lecture, viz. Female Education—a subject which so intensely concerned the vital welfare of the native community. And here he begged to remark that while members alone could claim a right to speak, he was sure he expressed the mind of all present when he said that they would be happy if any of their honored visitors favoured them with any remarks. Amongst these he observed one who, in his earlier days, was noted for his literary labours and habits of active usefulness—the Rajah Kali Krishna. He was sure that if the Rajah favoured them with any expression of his sentiments, whether in English or Bengali—he would be listened to with the respect due alike to his high rank and high character.

On this, the Rajah rose and delivered a short address in Bengali, of which the following is the substance, rendered into English.

“Mr. President and Gentlemen.

“The lecture on ‘Hindu Female Education’ just delivered by Mr. Wylie, is very interesting and remarkable. Before uttering a few sentences on the above subject, through the medium of my own language, I cannot refrain from conveying to him my best congratulations. Should there be any impropriety in my thus speaking, I hope to be excused.

“The all-merciful Providence has made the human race superior to all other creatures by adorning them with the inestimable gems of reason and memory. That the women are in this respect peculiarly blessed, is elucidated in our *Shastras* and fully expressed in the following *Shloka*;

“‘Ushma bētti yut Shastrum, yutta bētti Vrihaspati:

“‘Swabhābadeva yut Shastrum, stri budhone sumpratish thé tum.’”

Interpretation.

“The *Shastras* that are known to Shukracharjea and those to Vrihasputti naturally exist in the genius of women.”

“Moreover in days of yore, Danyanti and others of her sex highly distinguished themselves in the different branches of the *Shastras*. But unfortunately as the excellent system of educating females has now been almost done away with, none of them can consequently acquire similar literary fame. That they, if properly educated, will never be inferior to the other sex, is not contrary to reasonable probability. The sun of their prosperity, having now



arisen and darted forth his radiant beams in the shape of a 'Female School' established by the Hon'ble Mr. Bethune, is day by day dispelling the obscurity of their ignorance. Though that noble-minded gentleman has now paid nature's debt, yet this brilliant monument of his philanthropy and love of learning, keeps him ever fresh in the minds of all; for great men are said to be immortal. That Institution being now fostered by the munificence of the Supreme Government, the natives have from it already derived considerable benefit. Being appointed as one of its Managers, I am aware that the girls there receive proper instruction.

"I am happy to state that another Female School has lately been established by the Rev. Dr. Duff. Having been present in its annual examination and distribution of prizes, I felt myself exceedingly delighted with the proficiency of the girls in their studies. Instead of detaining you any longer, gentlemen, I briefly conclude by saying, that should the rich and influential among the natives exert themselves in such noble undertakings, they will command the esteem and regard of all."

The applause called forth by the Rajah's remarks having subsided, the Rev. Mr. Dall arose and asked one or two questions relative to the alleged unwillingness of native families of wealth and rank to receive Christian ladies into their *Zenanas* with a view to the instruction of their inmates &c, &c.

This again called up Babu Ramapersad Roy, who emphatically denied the truth of any such allegations and referred to the case of the Vice-President of the Bethune Society, the Rajah Pertaub Singh, then present, as well as others in proof of its baselessness in point of fact. He admitted that things were still very far behind; but that compared with thirty, or even ten years ago, very great progress of a general kind had been made in the way of softening hostile prejudices, and insuring a certain amount of private education for the females of the higher classes. There was more or less of instruction of some kind now given in hundreds of such families. The desire for female education was manifestly on the increase. And were it not for the arrest laid on the process by the virtual withdrawal of Government support, two or three years ago, he believed that female schools might, by this time, have been established in almost every District of Bengal. He next supplied some interesting statistics relative to the progress of Female Education in the North West Provinces, previous to the mutinies.

Babu Grish Chandra Ghose next addressed the meeting at some length in an animated speech, in which he depicted in a lively way, the difficulties still to be encountered in the education of the young females from the ignorant prejudices and antagonism of mothers, grand-mothers, aunts and other aged relatives. He also asked, whether any of the native Managers of the Bethune Female School sent their own daughters to it? If not, as he had reason to suppose was the case, he asked again, how would they expect the Institution really to prosper and effect all the good it was fitted and designed to produce, if its very Managers, through want of moral courage or any other cause, declined to avail themselves of the benefits which it offered? In order to encourage the natives generally and inspire confidence in the Institution, surely the first duty of the native Managers was to set the example, which they expected to be copied, by sending their own daughters and young female relatives to be instructed and trained there. No valid excuse could be made for holding back from setting an example so much needed. They had it all in their own hands. Over the admission of pupils, the books and subjects to be studied, the system of instruction and discipline, they had absolute control. He concluded, therefore, by expressing a hope that the Rajahs and other native Managers of the Bethune Female School would be able to stimulate their neighbours to avail themselves of the advantages which the School so clearly offered, by pointing to their own example.



Babu Kali Kumar Doss then followed with an energetic address, in which he combated some of the popular objections against Female Education, and furnished some illustrations of the desire which, of late, had been springing up for it, in different parts of the Mofussil.

No other member appearing disposed to prolong the discussion, Sir Bartle Frere arose, amid hearty cheers, to express the great pleasure he had derived from the proceedings of the evening. They were fitted to inspire him with new hopes for the regeneration of India. He thought that his friend on the right (Babu Ramapersad Roy) was somewhat severe on the Government. Its great duty was to administer justice between man and man, to protect the property and maintain the rights and privileges of all classes of its subjects; and to put all, as far as possible, in the way of helping themselves, and advancing by independent efforts, their own welfare.

Having so largely assisted in the education of the males, Government naturally looked to these for the education of their own females, as that was a subject which intimately affected many of the more peculiar habits and usages connected with their domestic economy. Still he had no doubt, that, according to the means at its disposal, the Government would be ever willing to assist in any safe and prudent way, the cause of native improvement in any of its departments. Sir Bartle then furnished some details of a singularly interesting description relative to the progress of Female education in the Presidency of Bombay; and sat down amid the renewed cheers of the audience.

The President then rose and said that as the public business of the evening, so far as the important subject-matter of the lecture was concerned, had now come to a close, the visitors and strangers might desire to withdraw. He hoped, however, that the members of the Society would remain behind for a little as he had a proposition to submit to them. But he could not allow the general meeting to be dissolved without endeavouring very shortly to reiterate and enforce some of the leading sentiments and statements which had been advanced in the course of the evening. This he did in a rapid and summary way. He particularly urged the native gentlemen not to allow the present year to terminate without seeing the Bethune School replenished, to overflowing. It now mustered only *seventy* on its rolls; whereas, according to the testimony of one of the native speakers that night, Calcutta alone ought at once to furnish *seven thousand*. If so, one Bethune School or even a score of Bethune Schools, would not suffice. What then? Had the natives no means of erecting others? No means? Yes, they had means in abundance. Why there were there, that evening, several native gentlemen, any one of whom might erect an edifice equal to that of the Bethune School, and not be the poorer for it! And looking at Calcutta at large, there were native gentlemen who had lacs of Rupees in such redundancy, that it would do them a vast deal of good to get rid of some reasonable portion of their superfluous treasures, especially in the promotion of so noble a cause as that of Female Education. But why stop at Calcutta? Why not spread outwards; and, by precept, example, and liberality, rouse and stimulate their slumbering countrymen, until the whole land was covered with monuments of their enlightened beneficence. Some had, in the course of discussion, referred to the little influence of woman in this country, and others to her preponderant influence; a little explanation might shew that both were right. At present her influence might be little for real good, of the highest kind; but powerful, if not preponderant, in the perpetuation of manifold hereditary evils. How could it be otherwise? It was constantly forgotten that, in the formation of character, more was done during the first six years of one's life, than during any sixty years afterwards. And who was the principal, if not exclusive former of character at that early age? Who but the mother? Yes, in all ages, countries and climes, mothers have



been, are, and will be, the earliest and most influential teachers of the young. They might not be able to give them formal technical lessons in any branches of study; but they did what is practically of vastly greater importance. They imbued them with their own feelings, their own passions, their own prejudices, their own sympathies and antipathies, their own likings and dislikings, their own impressions of religion, of life, of society, of man;—and all this, with a power which no subsequent personal changes or vicissitudes could wholly shake, and no subsequent education or divers experience, however much it might modify, could ever wholly obliterate or wholly efface.

Comparing the strange mysterious influence of the mother's example and teaching on the susceptible mind of youth to that of the silent dews of heaven falling on the soft soil in spring, imparting nourishment to each tender blade and freshness to each opening flower; he showed how the mother almost unconsciously trained the instincts of the child, implanted its beliefs, and breathed into it the spirit which, surviving youth and middle age, often animated the man when his head was silvered with hoary locks. He then concluded by asking if the mother was thus the earliest and most powerful teacher, whether it was not a question—a practical question of unspeakable importance, what kind of teacher is the mother? What are her qualifications for her momentous task? He implored all educated natives solemnly to ponder such questions as these, and consider what answer conscience and experience would be able to give. Not surely till the mothers of India, who were the first teachers of India's sons and India's daughters, were pronounced more competent for the task than they had been in ages past, could India become truly great, glorious and free. And how could they become competent, if they had not the powers and faculties of their own minds rightly developed, the feelings and affections of their hearts purified, and the impulses and dictates of conscience properly regulated by an enlightened education? When the day came that witnessed such a consummation, then would India, with its prolific soil and its gorgeous scenery, become truly a delightful land, and its homes the abodes of intelligence, joy, and gladness.

Strangers and visitors having then withdrawn, the President submitted to the members who had been requested to remain behind, whether, like all similar societies in Europe and America, they ought not to have a class of "Honorary Members." After fully explaining how in all countries there might be individuals, high in social position, or distinguished for mental attainments, or the liberal patrons of literature and science, who, from circumstances, could not be expected to become ordinary working Members of a Society, but yet who might become associated with it, promote its distinctive objects, and dignify its character and proceedings as Honorary members, the proposition was unanimously agreed to.

The President then intimated that any honor, in order to be an honor, must not become too common, but must be conferred on rare occasions and with due discrimination. With such views on the subject, he would submit the names of only four—two European, and two native,—thus preserving a fair equality. The European gentlemen were two of those whom he had occasion to name that night already, as having conferred incalculable benefits on the native population of India, and as having manifested the deepest interest in that Society. Besides other acts of kindness and good will, both had spontaneously sent to him donations of Rs. 100 each, towards assisting in bringing out their intended volume of transactions. He referred to Sir James Outram and Sir Bartle Frere. Of the natives whom he would propose as worthy of the honor, one had been present and had addressed them that evening—the Rajah Kali Kishen—distinguished, as already remarked, in years gone by, for his literary and actively useful labours in connexion with native improvement. The other was one, who, besides being universally





respected for his integrity and consistency of character, distinguished himself as the author of a huge and valuable encyclopedic work in the Bengali language—the Rajah Radhakant Deb; on these grounds, therefore, he would propose Sir James Outram, Sir Bartle Frere, the Rajah Kali Kishen, and the Rajah Radhakant Deb, as Honorary Members of the Bethune Society.

The proposition being cordially and unanimously agreed to, the meeting closed, a little past 10 o'clock.

KOYLAS CHANDRA BOSE,

*Acting Secy., Bethune Society.*

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AT A MONTHLY MEETING OF THE BETHUNE SOCIETY, HELD AT THE  
THEATRE OF THE MEDICAL COLLEGE, ON THURSDAY, THE 12TH  
APRIL, 1860.

The Reverend A. Duff, D.D., LL. D., President, in the Chair.

The proceedings of the last meeting were read and confirmed.

Proposed by Sir Bartle Frere, and seconded by the Reverend Mr. Long, that Richard Temple, Esquire, be a member of the Society.

After some preliminary remarks, in which he stated that owing to the native holidays, the inclemency of the weather, and other causes, many leading members, such as Rajah Kali Krishna and others, from whom letters of apology were received, had been prevented from being present, the President called on Mr. Dall to deliver his lecture "On the Rise and Progress of the Arts; with special reference to Oriental as well as Western Architecture."

The lecturer commenced by expounding the nature of Art in general. Art was making knowledge visible, and tangible and useful, as well as sublime and beautiful. Knowledge in itself was abstract and unseen; make it real, and it was Art. Art, then, was not wisdom's meditation, but wisdom's fruit. These, and other similar propositions, the lecturer happily illustrated by various appropriate examples.

He next passed on to speak of *Fine Art*, the first proper head of the lecture, with the simple remark, that the very highest and noblest of Artists, such as Artists in Government, in the organizations of kingdoms and republics, Artists in statesmanship, in popular education, in beneficence and human development, were not usually accounted Artists at all. As to what was technically called Fine Art, poets, painters, sculptors, composers of music and architects had the designation almost exclusively accorded to them. Arts like these were undoubtedly *fine*, as calling into action the finer faculties of man. These Arts also took up the common needs of common life, and divided them from low association; and whatever materials they seized on, were, by their plastic power, purified, elevated, glorified. This proposition was variously and graphically exemplified.

The lecturer then advanced to the more distinctive object of his dissertation, which was *Architecture*. He was glad it was Architecture, fine constructive Art; rather than Painting, fine Art in color; or Sculpture, fine Art in form; or Music, fine Art in sound; or Poetry, fine Art in language. Architecture he defined as the sensation of beauty methodised into building; or an arrangement of building materials which we felt to be beautiful and know to be useful. For reasons, which he briefly unfolded, he supposed that few would dispute the position that of all Fine Arts, Architecture was the Queen. He then pointed to the very clear and satisfactory way in which a nation's architecture shewed its character, as barbaric or civilized, being a type of its refinement and true nobility, or of its opposite rudeness. Here he indicated



that there was one single and absolute criterion by which all architecture, whether Oriental or Western, must be judged; namely, what did it do for man? What was its estimate of man? How did it operate with reference to the exaltation or depression of our common humanity? Nothing on earth was really great, or good, or glorious, except it ministered to human progress, development, perfection.

Accordingly in his view of it, Architecture was only good, so far as it did good, or proved a blessing to the people at large. Judged by such a test, much that was splendid and magnificent in India, Egypt and other lands, could only be condemned. The greatest work on earth was that of influencing human character aright, and all architecture (to noble specimens of which the lecturer referred) which rested upon the lie, that pretty stories are worth more than human minds, was bad, was false in principle; and however it might dazzle the eye or set off the landscape, was rude and uncivilized.

The lecturer then stated how he felt pressed out of measure to know what to do with the colossal proportions of his subject; nothing less than a stout quarto could contain a disquisition, such as one would like to have, upon the rise and progress of Oriental Architecture? So, his only escape was in fleeing from the wide circumference of the vast orbit, toward its little centre; that is, towards a few general and comprehensive facts, to be stated, not argued, not followed out in detail. Such facts, illustrative of the origin and progress of Architecture in many lands, were then introduced in lively and rapid survey, with the texture of which the speaker intermingled many of his own personal experiences, which threw something like a dramatic interest over the whole. In passing, various practical hints and reflections were also thrown out of a decidedly useful character. In immediate connection with his subject, the lecturer was very naturally led to refer to the establishment of the School of Industrial Art in this city, with which he had been connected for the last four years and a half. In pointing out what appeared to him to be the causes of its comparative failure, he suggested whether there might not be opened a school of humbler arts, arts not less honorable, though more strictly industrial than those they had hitherto tried to teach. After specifying in detail some of these humbler arts of easier acquirement and prompter pay, which might be started with little or no capital, the learned lecturer concluded with a good humored apology for descending towards the close, from the *fine* to the *useful*, which was ever the English or American way, always bent on asserting and vindicating the dignity of labor, and on marrying *hand to brain*.

It was then proposed by Babu Koylas Chandra Bose and seconded by Babu Kali Kumar Das that thanks from the chair should be given to Mr. Dall for his interesting and instructive lecture.

The President, in warmly returning thanks, said that whatever difference of opinion might exist as to some particular points or illustrations, there could be none as to the generally instructive, suggestive, and appropriate character of the lecture. The Society were, therefore, much obliged to the lecturer for the great pains and trouble he had taken in collecting, condensing and methodising such a mass of valuable materials; some of the views and statements adduced he thought very admirable; and these he (the President) confirmed by additional considerations. He also referred to the famous cave-temples of India, which the lecturer, doubtless, in the exuberance of his materials had been constrained to pass over. And in connection with these, he mentioned some curious facts that had come under his own personal observation; facts which tended to prove that the Buddhistical were older than the Brahmanical,—and that while the former could not have been excavated and modelled many centuries before the Christian era, the latter could only have been formed a few centuries subsequent to the commencement of that era, on the downfall of Buddhism and the all but extermination of the Buddhists in India.



Babu Kali Kumar Das then rose, and while expressing concurrence in the eulogy pronounced on the lecture as a whole, took exception to some of the remarks bearing on the civilization and people of India.

This led to a friendly discussion, in which Sir Bartle Frere, Mr. Long, the lecturer, and others took a part. In the course of his remarks, Sir Bartle Frere threw out some very valuable practical suggestions for the guidance of all in judging of the relative merits, or utility and permanence of different styles of Architecture in any land, and concluded by strongly expressing the satisfaction he had derived from the proceedings of the evening.

The President, in his closing address, reviewed the operations of the session about to end, a session, which one of the previous speakers had emphatically pronounced a *glorious* one. He furnished some interesting details, which indicated the line of action adopted and the progress already made by all the sections; and expressed a confident expectation of satisfactory results being, in due time, attained. While expressing grateful thanks to Government for the use of the Hall in which they were assembled, he pointed out its unadaptedness for such meetings as that of the Bethune Society; and fervently appealed to the wealthy natives to come forward and supply the means for erecting a suitable Hall in some convenient locality in the native Town, which might be available for the delivery of public lectures, as well as the convening of all public meetings, whatsoever, connected with the promotion of legitimate native interests. In conclusion, he suggested that, as their next public meeting would not be held till the month of November, and as many important matters might possibly arise during the interval, especially in connection with the working of the sections, it would be expedient to constitute the President, the Secretary and Treasurer of the Society, together with the Presidents and Secretaries of the sections, into a Provisional Council to watch over the varied interests of the Society, leaving it to the General Meeting in November to erect the Provisional Council into a permanent one, or make such other arrangements as might be deemed proper.

This proposition being considered by all present a very good one, it was carried by acclamation, and the Meeting dissolved, about 11 o'clock.

KOYLAS CHANDRA BOSE,

*Acting Secy., Bethune Society.*

## THE SESSION OF 1860-61.

THE FIRST MONTHLY MEETING OF THE PRESENT SESSION WAS HELD  
 AT THE THEATRE OF THE MEDICAL COLLEGE ON THE 8TH  
 NOVEMBER, 1860.

The Rev. A. Duff, D.D., LL.D., President, in the Chair.

The proceedings of the last meeting in April were read and confirmed.

The candidates proposed at the last meeting were unanimously elected.

The following names of candidates for election were then submitted:—

H. Bell, Esquire, of the Bengal Civil Service, proposed by H. Scott Smith, Esquire, and seconded by the Rev. Mr. Long.

Sahibzadah Ahmud Ally Khan, a member of the Mysore family, and Deputy Magistrate and Deputy Collector of Pubna, proposed by Maulavi Abdul Luttif, and seconded by Babu Hurromohun Chatterjea.

Babu Trannath Chatterjea, proposed by Babu Kistodas Pal, and seconded by Babu Harrasunker Das.

The following presentations have been received:—

Journal of the Agricultural and Horticultural Society of India, Part II., Vol. XI., from the Agricultural Society.





Selections from the Records of the Bengal Government relating to Indigo disputes, Parts I. and II., from the Government of Bengal.

Baloyo Bebaho Natuk; or, an attempt to expose the evils of early marriage in Bengal, by Sreeputti Mukerjee: from the Author.

General Report of Public Instruction in the Lower Provinces of the Bengal Presidency: for 1858-59, from the Director of Public Instruction.

Resolved, that the thanks of the Society be recorded for the abovementioned presentations.

The Acting Secretary read a letter from the Rajah Kali Krishna Bahadur, apologizing for his absence on account of ill-health.

The President then rose and congratulated the Society on the unabated interest which its proceedings continued to excite, as was indicated by the numerous and respectable body of visitors, alike European, East Indian, and Native, present that evening. He hoped that by their deeds, and not their mere words, they would prove themselves worthy of increasing confidence. Referring briefly to the origin, progress, and leading objects of the Society, he adverted to the doings of the Provisional Council during the long vacation. Among other objects which had engaged their attention, he specified the state of the funds, and explained some of the steps taken to put them on a satisfactory footing. Other measures which had been duly discussed and approved of by the Provisional Council, would, in due time, be submitted to the Society.

He next unfolded at some length the nature of the arrangements for the incoming session, and presented the following programme of operations:—

#### I. *Scheme of Lectures.*

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| On the second Thursday of November, ..... | { "The Laws of England," by Mr. Goodeve, Barrister at Law.  |
| 2. Do. Do. of December, .....             | { "Incidents, and impressions of Travel in Northern, Central, & Western India," by Rev. Lal Behari De.            |
| 3. Do. Do. of January, ....               | { "Sketches of the History of the Jews, since the destruction of Jerusalem," by Mr. Ayerst, Rector of St. Paul's. |
| 4. Do. Do. of February, .....             | { "The Physical History and Philosophy of Irrigation," by Colonel Baird Smith.*                                   |
| 5. Do. D. of March, .....                 | { Lecture by the Right Reverend the Lord Bishop of Calcutta.  |
| 6. Do. Do. of April, .....                | { "Vernacular Education in Bengal," by Babu Rajendra Lal Mittra.†   |

As all the public meetings of the Society for general purposes were held on the second Thursday of each month, the President explained that the public meetings for the specific business of the several sections would be held on the fourth Thursday of each successive month. He stated that this year a real commencement would be made in this operative department of the Society, which, he hoped, would be the prelude of vastly greater performances in years to come. The order of bringing up the reports of the different sections by their respective Presidents would be as follows:—

#### II. *Scheme of Reports.*

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| The fourth Thursday of November, ..... | { Mr. Woodrow's report on the subject of "Education." |
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\* From circumstances which afterwards arose, Colonel Smith was unable to deliver this Lecture.

† The same remark is applicable to this Lecture.





Do. Do. of December,.....	{ Mr. Cowell's report on "Literature and Philosophy."
Do. Do. of January, .....	{ Dr. Mouat's Report—on "Sanitary Improvement."*
Do. Do. February,.....	Mr. Scott Smith's Report on "Science and Art."
Do. Do. of March,.....	Mr. Long's Report on "Sociology."
Do. Do. of April, .....	{ Babu Ramapersad Roy's Report on "Female Education."

The President would not anticipate the contents of these reports by any disclosures now. The Presidents and Secretaries of the sections had not been idle; and if many promises had hitherto been unrealized, enough had been achieved to indicate what might be expected in future. In referring to Dr. Mouat's report, he very feelingly alluded to the necessity under which the Doctor had suddenly been laid off returning for a season to his native land, on account of impaired health. So staunch a friend, so true a benefactor, they could ill spare. To Dr. Mouat's suggestion the Society was indebted for its first formation. For some years he rendered distinguished service by acting as its President; and he had ever continued to watch over its expanding development with the liveliest interest. The afflictive dispensation with which it had pleased an all-wise Providence now to visit him, could not fail to call forth the sympathies of all present. And with keen regrets for his temporary absence, all would join in earnest longing for his return in renovated health and energy.

It was then moved by Babu Nobinkisto Bose, and seconded by Babu Kali Kumar Das, that the Secretary be requested to convey to Dr. Mouat an expression of the sympathy and regrets of the Society, on the occasion of his illness and departure for Europe. The motion was carried with acclamation.

It was next moved by Babu Grishchandra Ghose, and seconded by Rev. Lal Behari De, and unanimously agreed to, that the Provisional Council appointed in April last, consisting of the President, the Secretary and Treasurer of the Society, with the Presidents and Secretaries of the several Sections, should now be declared to be the permanent Council of the Society.

The President then called on Mr. Goodeve to deliver his lecture on "The Laws of England."†

The thanks of the Society having been given by acclamation to the lecturer, for his able, elaborate, and instructive dissertation, a very animated discussion succeeded, in which Babus Nobinkisto Bose, Kali Kumar Das, Grish Chandra Mittra, Mr. Dall, and others, took a part. The eminent merits of the lecturer, and the correct theoretical views of his lecture—the love of equity which characterizes the British as a people, together with the independency and incorruptibility of the Judges within the British Isles—were all cheerfully conceded. But some of the more glaring practical evils connected with the administration of English Laws, such as its expenses, its long delays, its intricate forms of procedure, &c., were all unsparingly exposed. The discussion being closed, the President gave a brief summary or *resumé*, of what had been advanced on both sides, pointing to what was admittedly good, and worthy of being imitated, and to what was admittedly evil, and demanding still further reform. He then concluded with an earnest appeal to the educated Natives to arise to the height of duty in the career of future improvements which India so loudly required at their hands.

KOYLAS CHANDRA BOSE,

*Acting Secretary, Bethune Society.*

\* Dr. Mouat had become President of the section instead of Dr. Chevers.

† The Lecture itself will be found in Part II. of this volume.





THE SECOND MONTHLY MEETING OF THE PRESENT SESSION WAS HELD  
AT THE THEATRE OF THE MEDICAL COLLEGE ON THE 13TH  
DECEMBER, 1860.

The Rev. A. Duff, D.D., LL.D., President, in the Chair.

The proceedings of the last meeting in November were read and confirmed.

The candidates proposed at the last meeting were unanimously elected.

The following names of candidates for election were then submitted :—

Maulavi Abdullah,—proposed by Maulavi Abdul Luttif, and seconded by Babu Hurro Mohun Chatterjea.

Babu Mohendronath Mittra,—proposed by the Acting Secretary, and seconded by Babu K. M. Chatterjea.

Babus Mohendronath Pyne and Essen Chunder Banerjea, proposed by Babu Koneylal Pyne, and seconded by Babu Kali Kumar Das.

The President then rose and gave a brief account of the proceedings of the public meeting of the Section on Education of which Mr. Woodrow is president, held on Thursday, the 29th November; but as a full account will appear in Part III. of this volume, the analysis may here be omitted. The meeting of section was, after Mr. Woodrow's statement, addressed by Mr. Dall, Babus Nobin Kisto Bose, Koylas Chandra Bose, and Dr. Duff.

The President then called on the Rev. Lal Behari De to deliver his intended lecture on "Incidents and Impressions of Travel in Northern, Central, and Western India."

The lecture was repeatedly applauded throughout.\*

The meeting was then addressed at some length by Mr. Dall, Babu Kali Kumar Das, Babu Koylas Chandra Bose, Ramchandra Bala Krishna, Esq., from Bombay, and the President of the Society, and broke up about 11 o'clock, greatly edified and refreshed with the proceedings of the evening.

KOYLAS CHANDRA BOSE,

*Acting Secretary, Bethune Society.*

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THE THIRD MONTHLY MEETING OF THE PRESENT SESSION WAS HELD  
AT THE THEATRE OF THE MEDICAL COLLEGE ON THE  
10TH JANUARY, 1861.

The Rev. A. Duff, D. D., LL. D., President, in the Chair.

The proceedings of the last meeting in December were read and confirmed.

The candidates proposed at the last meeting were unanimously elected.

The following names of candidates for election were then submitted :—

Babus Koylas Chandra Chatterjea and Nitturloll Lal Laha,—proposed by Babu Hara Sankra Das, and seconded by the Acting Secretary.

Babu Nobo Gopal Mittra,—proposed by Babu Khettra Mohan Mittra, and seconded by the Acting Secretary.

The President then rose and gave a summary of the proceedings of the public meeting of the section on "Philosophy and Literature" of which Mr. Cowell is president; but as the Report itself will be found in Part III. of this volume, the summary is here omitted.

The section was at the close, addressed by Babu Kali Kumar Das, Gopal Chandra Banerjea, Mr. Dall, and the President of the Society.

After some further explanatory remarks respecting the meeting of the section, the President called on Mr. Ayerst, Rector of St. Paul's School, to

\* The Lecture itself will be found in Part II.



deliver his promised lecture on "The Jews, since their dispersion after the final destruction of Jerusalem."

The lecturer commenced by shewing that there was no period in the history of the Jews, when they were not entirely distinct from every other people, both in religion and constitution. This topic he illustrated at some length. They were an Asiatic people; and in every region of the earth, they proved themselves, by their manners, habits and customs, to be a genuine Asiatic people still. After illustrating, by striking examples, the extraordinary influence, which, by their commercial and monetary dealings, they have exerted on the destinies of kingdoms and nations, the lecturer went on to consider, at some length:—

I. The varied reception which the Jews have met with in their dispersion.

II. Their national system during their dispersion.

III. Their hopes of restoration to their own land.

On all these topics the lecturer brought forward a variety of historical facts of singular and striking interest—facts, too, not to be met with in ordinary works of Civil History—and concluded by reading an affecting passage from the journals of the celebrated Joseph Wolff relative to the vivid hopes of deliverance now entertained everywhere by the Jews.

After sitting down, a vote of thanks to the lecturer for his able, elaborate, and instructive discourse, was moved, in a few appropriate sentences, by the Rev. Lal Behari De, seconded by Babu Koylas Chandra Bose, and carried by acclamation.

The Rev. Mr. Long then offered some suggestions.

As no other member seemed disposed to speak, the President rose and spoke at some length on some of the leading topics of the lecture, furnishing various illustrative facts which had come under his own observation in different quarters of the world—Europe, Africa, Asia, and America. He stated the result of his personal inquiries into the peculiarities of the black and white Jews of Cochin, a subject which had often puzzled the most learned ethnographers. He particularly endeavoured to fasten attention on the topic with which the learned lecturer had first started—a topic which might well be designated the great problem and miracle of history, viz., the continued preservation of the denationalized, scattered, and homeless Jews, as a distinct and peculiar people, amid the unparalleled persecutions of eighteen hundred years. The mightiest of the oppressors that swayed the sceptre of universal empire, vainly arrogating for their city the proud title of "Eternal," where were they now? Swallowed up and lost in the vortex of commingling tribes and peoples, and nations. Who, at this day, could distinguish on the soil of Italy, the descendants of the old Romans from the posterity of their captive slaves or Gothic conquerors? Yet at this day, the Jew, on the soil of Italy and within the walls of old Rome, retained as fully the integrity of the ancient Israelitish character, and was as fully marked out by his physiognomical, social, and religious peculiarities, as on the day when the legions of the Imperial Cæsar razed the foundations of Jerusalem, and scattered her children to the four winds of heaven. Almost every age and clime might point to its expatriated multitudes; but here was a whole nation, by violence, expatriated. These expatriated multitudes had always found an asylum somewhere in other lands. They had either been incorporated on equitable terms with the communities that gave them refuge, or they had colonized new regions and formed themselves into independent commonwealths. But never, never, had the exiles of Judah found a real asylum—a home—in any land. And never yet, had their original and distinguishing idiosyncracies melted away. Nowhere had they been enfeoffed in the full rights and privileges of Gentile citizenship; and yet nowhere had they been concussed into the surrender of their hated identity.





After pointing out the ethical, ethnographical, providential, and other lessons to be drawn from this strange and stunning historical anomaly, and illustrating from his own personal observation, the present condition of Palestine, naturally fertile but turned into a sterile desert, and emptied of inhabitants, from ages of oppression and misgovernment;—after referring once more to the millions of dispersed Jews now without a home in any region of the earth, but wistfully and longingly looking towards peeled, emptied, and deserted Palestine, as their proper home—a home waiting as it were, in readiness to receive the lineal descendants of its ancient possessors;—and after directing attention to the views of sagacious statesmen, profound philosophers, and earnest religious men, on a phenomenon so striking and extraordinary, the President concluded by congratulating the Society on the progress already made, and on the interest manifested in its proceedings by the presence, on so tempestuous a night of thunder, lightning and rain, of so large and respectable an audience.

KOYLAS CHANDRA BOSE,  
*Acting Secretary, Bethune Society.*

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THE FOURTH MONTHLY MEETING OF THE PRESENT SESSION WAS HELD  
AT THE THEATRE OF THE MEDICAL COLLEGE ON THE 19TH  
FEBRUARY, 1861.

The Rev. A. Duff, D.D., LL.D., President, in the Chair.

The proceedings of the last meeting in January were read and confirmed.

The candidates proposed at the last meeting were unanimously elected.

The following name was then submitted as a candidate for election :

Reverend D. Stuart,—proposed by the Acting Secretary, and seconded by Babu Khetter Chunder Ghose.

After the report was read and approved, the President gave an account of the proceedings of the Medical and Sanitary section held on Thursday, 24th January last. He stated that in the necessitated absence of the respected President of the section, Dr. Mouat, the Secretary, Babu Nobin Kristo Bose, had prepared and read an elaborate report. That report which he characterized in highly eulogistic terms, will be found in Part III. of this volume.

The subject having excited much interest, a spirited conversation ensued, in which Babus Kali Kumar Das, Grish Chandra Ghose, and Koylas Chandra Bose, Mr. Dall, and the President of the Society, took a part. All these gentlemen contributed some new facts and offered some useful suggestions. Such reports and discussions could not fail ultimately to render valuable service to the cause of humanity amongst us.

The President next explained why the regular night of meeting had been changed to that evening (19th Feb.) as also the circumstances under which Mr. Brett had promptly and kindly responded to the call made upon him, in consequence of Colonel Baird Smith having been suddenly ordered to the North West in connection with the famine. His absence was to them a great loss, but on the score of our common humanity, we ought to rejoice that our loss might prove a great gain to our suffering fellow-subjects. The mission of Colonel Baird Smith, as he had good reason for concluding, was to open up sundry large questions connected with the causes of the present famine and the possible prevention of future similar calamities. As regarded Mr. Brett, it added to his kindness in the matter that he appeared amongst them that night heroically to discharge the duty which he had voluntarily undertaken,









powers were nearly, if not altogether, suspended. These trains or successions of ideas, as he shewed, however apparently lawless, were in reality regulated by laws of which psychological science furnished the satisfactory exponent. But though from the time of Aristotle down to Sir William Hamilton the subject of sleep and dreams had occupied the enquiries of the profoundest thinkers, much yet remained for future students of the phenomena of mind. And he fervently hoped that the processes of education now in operation throughout the land would awaken and stimulate the slumbering energies of many a youth, whose faculties would otherwise have lain dormant, adding only to the mass of waste and uncultured intellects that had been accumulating through past ages, and that from such awakened intellects might emanate many an original contribution to every department of literature, science and philosophy—not omitting the phenomenology of sleep.

KOYLAS CHANDRA BOSE,

*Acting Secretary, Bethune Society.*

THE FIFTH MONTHLY MEETING OF THE PRESENT SESSION WAS  
HELD AT THE THEATRE OF THE MEDICAL COLLEGE ON  
THE 14TH MARCH, 1861.

The Rev. A. Duff, D.D., LL. D., President, in the Chair.

The proceedings of the last meeting in February were read and confirmed.

The candidates proposed at the last meeting were unanimously elected.

The following names of candidates for election were then submitted :—

W. S. Atkinson, Esq.,—proposed by Mr. Woodrow, and seconded by Babu Hurromohun Chatterjea.

Captain C. B. Malleson and R. Remfry, Esq.,—proposed by the Acting Secretary, and seconded by Babu H. M. Chatterjea.

Babu Nirunjun Mukerjea,—proposed by Babu Kistodas Pal, and seconded by the Acting Secretary.

The following presentations have been received :—

Statistical and Geographical reports of the Murshedabad district by Captain J. E. Gastrell, from the Government of Bengal.

Selections from the Records of the Bengal Government relative to the suppression of Dacoity in Bengal, from the Government of Bengal.

Hints on Education in India with special reference to Vernacular Schools, by John Murdoch, Esq., from the author.

Resolved that the thanks of the Society be recorded for the above-mentioned presentations.

The President then stated that since, from the reasons assigned at the last meeting, there was no report from the section on science and art, he would at once call on the Right Rev. the Lord Bishop of Calcutta to deliver his intended lecture on the University of Cambridge. The subject was one of a singularly appropriate character at the present juncture in our own University affairs, besides being of intrinsic interest in itself. Though the hall was filled even to overcrowding, he was sure, from his past experience of the excellent demeanour of an educated Native audience, that the Right Rev. lecturer would be listened to with the attention due alike to the subject and his own exalted position. He trusted, also, that the very fact of one occupying such a position, responding so promptly and so cheerfully to the call made upon him, would satisfy his Native friends, that, among all right-minded and right-hearted Europeans, there existed nought but the most cordial good.



will towards the Natives of this land, and the most earnest desire to benefit them in every way in their power.

The Bishop then arose and delivered his Lecture which will be found in Part II. of this volume.

On the applause which followed the delivery of the lecture subsiding, the President stated that the Rajah Kali Krishna, an honorary member of the Society, would address the meeting in his own Vernacular tongue.

On this, the Rajah arose, and in a clear tone and elegant Bengali style delivered a short address, of which the following is a free translation :—

MR. PRESIDENT AND GENTLEMEN,—You must have paid due attention to, and have derived great gratification by hearing, what has just fallen from the lips of the Right Reverend the Lord Bishop. We are therefore thankful to His Lordship for the trouble he has taken in delivering the lecture. In days of yore when the Hindus held the reins of government, several *chotuspatis* or scholastic institutions were maintained in various localities by the rulers, where different branches of Hindu science and art were taught. Many Pundits or learned men support, even in these hard times, their pupils from the proceeds of their own honorable earnings; and teach them gratuitously in their respective *chotuspatis*, which still, I believe, amount to the number of at least one hundred. In commendation of this inestimable gift of learning, I have selected out of our numerous *Shastras*, a few *slokas* or stanzas on education, for your information. Were I to attempt reading to you all that might be quoted, even this whole night would not be sufficient for the rehearsal.

The *slokas* are the following :—

“ Learning makes a deformed person handsome, and is the hidden sublime treasure. Learning is the loving object of the pious, stimulates to virtuous habits, and is the sovereign preceptor. Learning secures the affections of friends, and is supremely admired. Learning is the source of wealth and fame, and elevates the position of families. A man destitute of learning resembles a brute.”—*Garuda Purana*.

“ There has never been, nor will be, any higher largess than learning. O wise man! nothing exists which can be reckoned a greater boon than education.”—*Pudma Purana*.

“ He who daily instructs in learning in an institution, gains respect everywhere.”—*Devi Purana*.

I now beg to hand over the paper containing the *slokas* to our worthy President, who, I doubt not, has been pleased to hear them.

After the Rajah sat down, the meeting was addressed successively by Babus Nobin Kristo Bose, Grish Chandra Ghose, Mohendralal Shome and Gopal Chandra Banerjee, all of whom spoke warmly in praise of the lecture, while they added some valuable remarks and suggestions of their own.

Babu Grish Chandra Ghose having among his other remarks referred approvingly to Mr. Hodgson Pratt's proposed plan of sending young Natives to be educated in England, Mr. Dall, towards the close, rose to ask, whether, as there was more than one Rajah there that evening, they would furnish the means of enabling a young man, who was willing, to proceed forthwith to England?

The President then rose and said, that as no one seemed disposed to reply, he would offer a few remarks, in the hope of bringing the whole discussion to a friendly and harmonious conclusion. He fully sympathised with the general object aimed at by Mr. Pratt and the learned gentleman who now asked so grave and practical a question. But while he thus fully sympathised with the general object, he very much doubted whether that was the most auspicious moment for demanding the pecuniary means of its immediate attainment. He concluded, therefore, that the main design of the learned



gentleman in propounding his question was merely to give prominence to a subject which claimed early and earnest consideration on the part of wealthy and influential Natives, really interested in the welfare of their country. For some months past many claims of a public and philanthropic kind had been pressed upon the community, to which individual gentlemen, alike European and Native, had most liberally responded. Of late, in particular, a loud cry of lamentation and woe from myriads of famishing and dying fellow subjects in the North West had been sounded in their ears; and for his own part, he (the President) was forced to confess, that he almost grudged the diversion of any spare funds from the immediately urgent and pressing object of rescuing thousands, of all sexes and of all ages, from a cruel and lingering death and a premature grave. In due time, when the present most clamant necessities were more adequately provided for, he himself had a larger and more comprehensive scheme than that of sending a few young men to England, to press upon the Rajahs, Zemindars, and men of wealth generally in this land. That was to furnish, by way of contributions when living, or of legacies when dying, some lakhs of rupees for the erection of a suitable University building, with senate house, examination halls, museum, lecture rooms, &c.; and the endowment of certain University professorships or lectureships on the higher branches of certain sciences, or of sciences that required the use of mineralogical and other collections, extensive and costly apparatus, with experiments, &c., &c. They ought to remember that all the colleges of the English Universities were in reality private establishments and endowments; not establishments and endowments founded by the State, and at the expense of the public funds. Some of them at Cambridge, such as Clare College, Pembroke College, were, in point of fact, founded and endowed by noble ladies; and had not India also noble ladies quite able, if only willing, to found Indian Colleges? The other day, one died leaving 40 lakhs of rupees in Government securities, besides as much more of other property. If, ere she died, she had sent 20 lakhs for the relief of the wretched sufferers in the North-West, and the other twenty to our noble Chancellor for the erection and endowment of a Calcutta University, would she not have raised a glorious monument to her own memory, while her surviving friends and relatives would still have enough and to spare? He would, therefore, in due time, urge this momentous subject on the serious attention of the wealthy and liberal in this land. And perhaps the time might come when this city of palaces might also become a city of colleges like Cambridge or Oxford; perhaps many of the gardens in the neighbourhood might be literally turned into Academic groves, and the garden villas into stately colleges, in which myriads of Indian youth might have not only their intellectual, but their higher spiritual life, with all the bodily energies, fully and harmoniously developed, and their whole souls stirred up and stimulated to feats of highest intellectual and moral chivalry.

KOYLAS CHANDRA BOSE,

*Acting Secretary, Bethune Society.*

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THE SIXTH OR LAST MONTHLY MEETING OF THE PRESENT SESSION  
WAS HELD AT THE THEATRE OF THE MEDICAL COLLEGE ON  
THE 18TH APRIL, 1861.

The Rev. A. Duff, D.D., LL. D., President, in the Chair.

The proceedings of the last meeting in March were read and confirmed.

The President then rose, and after some preliminary remarks, stated that the public meeting of the Section on Sociology, or Social Science, would





be held on Thursday, the 25th. Mr. Long, the President of the Section, would then bring up his report.\* From personal knowledge he could testify that Mr. Long had spared no pains in accumulating information, and in preparing hundreds of questions, for the purpose of eliciting still more. He (the President) earnestly impressed on his native friends the vast importance of the subject. Sociology, as a Science, was of comparatively recent origin; but was now strenuously cultivated by many of the leading philosophers and statesmen of the age, including such men as Lord Brougham, the Earl of Shaftesbury, Lord Stanley, and other philanthropists. The phenomena of society, hitherto regarded as so complicated, and apparently so lawless, were in the course of being gradually classified, generalized and reduced under laws as orderly as those which governed the cosmical phenomena. He hoped, therefore, that intelligent Natives would lend effective aid in collecting and recording accurate facts which might lay the basis of sound induction. Indian society, however immobile in ages past, was now in a rapidly transitional state; and it was a matter of national interest to seize on, and faithfully delineate habits, manners, customs, usages, and institutions, ere they blended in dim confusion with the evanescent forms of the past. It was also a duty which the more intelligent members of Hindu society owed to themselves, heartily to co-operate in giving the world a genuine portraiture of their own social condition, in all its varied aspects, external and internal. Strangers and travellers, rapidly passing through any country were ever apt, from ignorance and imperfect opportunities of observation, to furnish only snatches, fragments, or even caricatures of social phenomena. How much more so in a country like India, where the laws of caste, hereditary seclusion of females, and sundry other exclusive habits rendered accurate observation, to a great extent, an impossibility to the foreigner. He earnestly hoped, therefore, that all educated Natives would warmly co-operate with their friend Mr. Long, in supplying authentic materials, whence might be formed a portraiture of Hindu society that might challenge the palm of incontestible fidelity, and lay the foundation for suggestions towards indefinite improvement.

After a few more remarks, in which it was explained why the Reports of the other two sections on "Science and Art" and "Female Education" were not ripe for presentation this session, the President called on the Rev. Professor Banerjea, to deliver his lecture on "The relation between the Hindu and Buddhistic systems of philosophy, and the light which the history of the one throws on the other."

The lecturer, among other things, directed attention to the similarity in many respects between the Nyaya and other systems of Brahmanical philosophy and the Buddhistic system. Which of these, then, was the original, and which the derivative; which the borrower, and which the lender?

To this question an elaborate answer was returned, tending to prove that the peculiar ideas of life, the world, *mukti* &c., had been thrown into the definite shapes they now bear in all the systems of Hindu philosophy after the model, and under the influence, of Buddhistic philosophy.

Here, however, by way of objection to this startling conclusion, it might be asked: Are not the Upanishads of the Vedas pre-Buddhistic writings, and do they not contain the transcendental doctrines of Hindu philosophy? In answer to this question, the lecturer affirmed:—

1st. That those Upanishads, which decidedly belong to the Vedic period and are therefore pre-Buddhistic, do not contain the transcendental doctrines just referred to; certainly not in anything like definite shapes, and assuredly not the Maya-Veda, or theory of the non-reality of the world.

\* This Report will be found in Part III. of this volume.



2nd. That those Upanishads which do inculcate the doctrines in question are clearly of later date than the Vedic, and may be reasonably considered post-Buddhistic,

In support of these affirmative propositions the learned lecturer adduced a variety of telling facts and powerful arguments. Following up the affirmations thus substantiated by additional considerations, the lecturer emphatically declared that he had a right to conclude that the fundamental doctrines of the Hindu philosophy are borrowed from the Buddhistic; that they are not found in pre-Buddhistic writings; that Buddhism had so far insinuated itself into Hindu circles, that Brahmanical teachers themselves unconsciously took up the principles of their adversaries when India was cleared of them; and that at the very moment, when the followers of Sakya Muni left their country as exiles, his doctrines and principles got the firmest footing on the soil which the Brahmans thought they had successfully weeded.

Throughout the lecture, which will be found in Part II. of this volume, the positions of the author were sustained by a great variety of quotations or *slokas* from the Shastras, which were read in the original Sanskrit, as well as translated into English. The cadences of these rythmical *slokas*, read with suitable intonation of voice, greatly enhanced the charms of the lecture to a Native audience; and the lecturer, who was repeatedly cheered throughout, sat down amid loud applause.

The President then rose and said that the Rajah Kali Krishna, an honorary member of the Society, whom he was always happy to see amongst them, would shortly address the meeting. Of the address which was delivered in a clear and pleasing tone, the following is a free translation :—

MR. PRESIDENT AND GENTLEMEN,—The lecture that has this evening been delivered by the Rev. Krishna Mohun Banerjea, has been written with great diligence and labour. He therefore deserves our warmest thanks.

To write or speak upon a subject in which religion is more or less blended with philosophy, is not an ordinary task. I beg, therefore, merely to say, without long detaining you, and with no intention of provoking any controversy contrary to the rules of this Society, that Buddhism, as such, whether viewed as a philosophy or a religion, has been professedly disliked by all the authors of our different Shastras; and hope by my so doing, the lecturer will not be offended.

According to our popular sacred books, there are five leading classes of worshippers, viz. *Vaishnava* or follower of Vishnu, *Shakta* or follower of the Goddess; *Shaiva* or follower of Shiva; *Saurya* or follower of the sun; and *Gunpatya* or follower of Gunesha.

Each of these sects has, in varying proportions, three inherent qualities;—namely *sattva*, entity or goodness; *raja*, badness or passion; and *tama*, darkness or indifference.

Buddhism, or the religion of the *Jainas*, is the specific system of persuasion leading to annihilation and atheism, which has been abhorred by the propounders of our popular Shastras, as will be found in *Matsya purana*.

The following is a free version of the *slokas* or stanzas :—

“Subsequently, Vrihaspati having propitiated the planets for Indra, and blessed him for his prosperity, went to the sons of Rاجi, who were violators of the Vedas and infatuated them by the aid of the *Jainas*’ contemptuous religion.

“The said wise Vrihaspati having known those sons to be transgressors of the doctrines laid down in the sacred books, expelled them from the domain of the three Vedas. And Indra (the king of gods) then with his weapon *vajra* killed those deserters of all religion.”

With these few remarks, Mr. President, and Gentlemen, I sit down.

The Rajah, who was listened to with profound attention, having sat



down amid loud cheers, the President rose and expressed a hope that, on a subject so peculiarly and nationally Hindu, some of the learned Native gentlemen present would favour them with a free and fearless expression of their sentiments. The main discussion did not concern the truth or untruth of religious doctrines. It was a question as to the priority or posteriority of certain philosophical principles, now generally known as transcendentalism. Wholly different from the Hebrews, the Greeks, and the Romans, the Hindus had no chronology to guide the studious enquirer into the order of development of the national mind, in the department of Literature, Science or Philosophy. An interesting question, therefore, like that raised by the lecturer, was one which must be solved, if ever conclusively settled at all, by the use of legitimate criticism, and our knowledge of the progress and development of human thought, in parallel or analogous cases in other lands.

Babu Khetter Chandra Ghose then strongly condemned the doctrines of Buddhism, and all "transcendental nonsense;" strenuously urged the young to give heed to practical philosophy, and especially the philosophy of duty; and declared he was proud to think that one of his countrymen had been able to favour them with so masterly a lecture.

Babu Grish Chandra Ghose thought the last speaker was rather hard on the transcendental philosophy, which had done much towards accuminating the faculties of the learned in India; but concurred in his commendation of the philosophy of duty and of the admirable lecture to which they had listened.

Babu Khetter Chandra Ghose briefly replied.

No other appearing disposed to speak, the President, in a short concluding address, referred to certain parts of the Puranic mythology which was indisputably post-Buddhistie, and to some curious facts connected with the cave temples in Western India, the oldest of which were Buddhistie, and the more recent, Brahmanical counterpart imitations, in corroboration of the general argument and conclusion of the lecture. He briefly referred to the four generic systems of philosophy, which separately and successively, or contemporaneously and interblended, had been developed in India, Greece and modern Europe; viz., sensationalism, idealism, scepticism and mysticism, which, after fiercely combating and chasing each other out of repute if not existence, seemed to leave the human mind in a state of hopeless, helpless despondency. Still instead of actually desponding, they ought to take courage from the very failures of the past. For when the human mind, in such widely separated regions and far distant ages, has repeatedly trodden the same dreary cycles of barren thought and fruitless speculation, it will learn the sources of its own weakness and strength, and be better able to distinguish between the attainable and the unattainable. Instead of any longer divorcing reason from faith, philosophy from religion, it will, in true philosophy, find a confirmation of the principles of a living faith; and, in true religion, the grandest consummation of the promptings of enlightened reason. True philosophy will furnish the explanation of the phenomena of the universe as cognizable by man; true religion will duly unfold the invisible, the infinite, the eternal. And when, from the harmonious culture of both, the powers and faculties of the intellect, braced, invigorated, and enlarged, will shoot out healthfully in all directions; and the feelings and affections of the heart, purified from the base alloy of evil passions and blinding prejudices, will no longer send forth noxious fumes to darken or bedim the unscaled eye of the understanding; when all that is really useful in science, all that is graceful and softening in the fine arts, all that is ennobling in the visible works of creation, all that is elevating in the lessons of revelation, shall blend their united influences in promoting the highest





good of man, and enhancing the glory of the great God;—then, in the beautiful language of Milton, may we be privileged warrantably to exclaim—

“How charming is divine philosophy !  
Not harsh and crabbed, as dull fools suppose,  
But musical as is Apollo's lute,  
And a perpetual feast of nectar'd sweets,  
Where no crude surfeit reigns.”

KOYLAS CHANDRA BOSE,

*Acting Secy., Bethune Society.*

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LIST OF LECTURERS AND SUBJECTS OF LECTURE  
FROM 8TH JANUARY, 1852, TO 12TH MAY, 1859.

1. On "The Sanitary Improvement of Calcutta."—By Dr. S. G. CHUCKERBUTTY.
2. On "Sanskrit Poetry."—By the Rev. K. M. BANERJEA.
3. On "the Bengali viewed with reference to his physical, social, intellectual and moral habits, past and present."—By Babu ISSUR CHANDRA MITTRA.
4. On "Bengali Poetry."—By Babu HUR CHANDRA DUTT.
5. On "the Tragedy of Macbeth."—By Mr. LEWIS, Principal of the Dacca College.
6. On "a Comparative View of the European and Hindu Drama."—By Babu KOYLAS CHANDRA BOSE.
7. On "the Education and Training of Children in Bengal."—By Babu PEARY CHARN SIKKAE.
8. On "the Present State and Future Prospects of Agriculture in Bengal."—By Babu RAMSANKER SEIN.
9. On "Civil Engineering and Architecture."—By Colonel GOODWYN.
10. On "the Electric Telegraph."—By Mr. H. WOODROW.
11. On "the Relative and Absolute Advantages of Science and Literature in a Collegiate Education."—By Babu PRASUNA KUMAR SUBUDHIKARRY.
12. On "the Present State of Education at Krishnaghur with a few short remarks on the Character and Social Position of the educated natives of Bengal."—By Babu OMESH CHANDRA DUTT.
13. On "the Great Exhibition of Arts."—By Mr. GRISSENTHWAITE.
14. On "the Sanskrit language and Literature" in English and Bengali.—By Pundit ISSER CHANDEA VIDYA SAGOR.
15. On "the Practical Working and Varieties of the Electric Telegraph."—By Mr. WOODROW.
16. On "the Orders of Architecture."—By Colonel GOODWYN.
17. On "the Comparative merits of the Laws of Primogeniture and equal succession—considered with reference to the principles of natural justice and political economy and their influence on the morals of a nation."—By Babu MOHENDRALAL SHOME.
18. "On Education in Bengal, and the necessity of Instruction in the Vernacular language of the country."—By Babu JUGGODESH NATH ROY.
19. "On Architecture as a Science by illustration and comparison of the two grand divisions of the Art, viz. : the ancient and classic and the medieval or pointed."—By Colonel GOODWYN.
20. On "Bengali Life and Society."—By Babu HUR CHANDRA DUTT.
21. On "Bridging the Hooghly."—By Colonel GOODWYN.
22. On "Music."—By Mr. KIRKPATRICK.
23. On "Poetic Composition."—By Mr. GRISSENTHWAITE.
24. On "the Women of Bengal."—By Babu KOYLAS CHANDRA BOSE.
25. On "the Physical Education of the people of India."—By Dr. S. G. CHUCKERBUTTY.



26. On "The Sankhya Philosophy."—By Dr. E. ROER.
27. "Vernacular Education in Bengal."—By the Rev. LAL BEHARI DE.
28. On "The Industrial School of Arts in its social and commercial bearings."—By Babu NOBIN KRISTO BOSE.
29. On "The Power and Responsibilities of Knowledge, with special reference to the duties the educated natives owe to their country," (two parts).—By Babu CHANDRA SEKUR GUPTA.
30. On "Phrenology."—By Dr. H. M. GREENBOW.
31. On "the Chemical effects of Electricity" with a notice of electroplating process.—By Mr. R. STERLING.
32. On "The Laws of Public Health" (in two parts).—By Dr. N. CHEVERS.
33. "English Education in Bengal."—By the Rev. LAL BEHARI DE.
34. "Readings."—By the Rev. Mr. BELLEW.
35. On "A Project for the Incorporation of a Society of Arts and Sciences in Bengal," with designs for a Building suited to the purposes of the Society.—By Colonel GOODWYN.
36. On "the Importance of Physiological Knowledge," in reference to marriage education, &c.—By Babu NOBIN KRISTO BOSE.
37. "A Hindu Woman as a Wife and a Widow."—By Babu NOBIN CHANDRA PALIT.
38. "On Trial by Jury."—By Mr. KIRKPATRICK.
39. On "The Re-marriage of Hindu Widows in Bengal."—By Babu TARUKNATH DUTT.
40. "Pizarro, the Conquerer of Peru."—By the Rev. C. H. A. DALL.
41. "On the Nature of the Evidences on which the Truth of Phrenology is founded."—By Babu KALI KUMAR DAS.
42. "Terrestrial Magnetism and connected Phenomena."—By Dr. HALLEUR.
43. On "the Origin and Development of Modern Science."—By Dr. HAYES.
44. On "the Temperance Movement in Modern Times."—By the Rev. C. H. A. DALL.
45. "On Combustion in reference to Respiration and Ventilation."—By Dr. HALLEUR.
46. "Hindu Female Education how best achieved under the present circumstances of Hindu Society."—By Babu KOYLAS CHANDRA BOSE.
47. "Reminiscences of a visit to North America."—By Mr. GEORGE THOMPSON.
48. "Readings from Shakspeare."—By Mr. JAMES HUME.
49. On "the Mormons and their Leader, Joseph Smith."—By the Rev. C. H. A. DALL.
50. On "Electro Magnetism."—By Mr. R. STERLING.
51. On "the Moral Spirit of early Greek Poetry."—By Mr. G. SMITH.
52. On "Meteorology."—By Dr. H. HALLEUR.
53. On "Chemistry as applied to Agriculture."—By Dr. G. E. EVANS.
54. On "the Landed Tenure in Bengal."—By Babu NOBIN KRISTO BOSE.
55. "Modern Enterprises of Benevolence in Great Britain."—By McLEOD WYLIE, Esquire.
56. On "the Adaptation of the Eye to varying Distances."—By Babu MAHENDROLAL SIKKAR.
57. Readings from "Marmion" and the "Lady of the Lake."—By JAMES HUME, Esq.
58. On "the Philosophy of Conscience."—By the Rev. C. H. A. DALL.
59. On "the most Distinguishing Characteristics of Modern Civilization."—By Babu KALI KUMAR DAS.
60. On "Native Education."—By Dr. S. G. CHUCKERBUTTY.





61. On "China and the Chinese."—By Mr. CHALONER ALABASTER.
62. On "the Best Mode of Instructing the Females of India."—By Babu HARROPERSAD CHATTERJEA.
63. "On Manhood."—By the Rev. C. H. A. DALL.
64. "On Conscience, its Nature, Functions with a brief review of the leading theories regarding it."—By Mr. GEORGE SMITH.
65. On "the Theory of Punishment."—By CHARLES PIFFARD, Esquire.
66. "On Astronomy."—By Professor BURGESS.
67. On "the Individual and Social Benefits of Physical Education."—By Dr. EVANS.





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## PART II.

## LECTURES DELIVERED AT THE MONTHLY MEETINGS.

CONCLUSION OF THE LECTURE ON "DR. LIVINGSTONE  
AND AFRICAN ENTERPRIZE,"

BY

BABU NOBIN KRISTO BOSE.

EDITORIAL NOTE.—*At the time when this Lecture was delivered, Dr. Livingstone's work was new. Since then it has been in the hands of every one. The body of the Lecture is therefore omitted, and the conclusion alone retained. As a substitute for the body of the Lecture on Livingstone's Discoveries, it has been deemed expedient to publish another previously delivered by the same author on "Landed Tenure in Bengal," on account of the intense interest which, in the present crisis of Indian affairs, rightly attaches to the subject.*

But independently even of the nature of the influence which Dr. Livingstone's enterprize may exercise on the future welfare of the African tribes, there is a moral grandeur in all acts of self-denying heroism, the effect of which ought not to be lost upon the mind. Here we have seen a man enduring toil and privation and suffering of every kind, month after month, and year after year, in a burning and pestiferous climate, only that, in the progress of events, some good may result from his labours to the wretched and degraded inhabitants of a distant and even unknown portion of the earth. How much, then, inspired by his example, ought we to toil and labour that good may come to ourselves and our own native land! At a time like the present, in particular, when all things are progressing with the rapidity of steam, it doubly behoves us to be active and on the alert, as well to promote the development of the physical resources of the country, as the social and moral regeneration of ourselves and the less favored portion of our fellow countrymen. In a former lecture which I had the honor to deliver before this Society, I pointed out how, after having





attained some degree of excellence, our arts and manufactures have fallen into decay, and been superseded by the institution of superior and more scientific processes in Europe. Yet why must they be suffered to remain in this state of decay? Why cannot a number of active and enlightened native youth proceed to Europe, and, studying the practical applications of the modern discoveries of science, transplant them here? What is there in the nature of things to prevent this being done? Science and art own no local bounds. They are universal property,—the common heritage of those who will only strive and be at the trouble to make them theirs. How foolish and irrational then not to assert and make good one's claim to this precious right. Some years since, too, the civil and medical\* appointments of the State were brought within the reach of the educated natives. Yet why has such little disposition been manifested to avail of the proffered boon? Why, with two solitary exceptions, have not the alumni of our colleges entered into the arena of competition with the English youth, to win glory and advantage to themselves and raise the social status of their countrymen at large? Surely no superstitious scruple or prejudice about caste ought to be the cause: from this, I will undertake to say, their minds have long been liberated and freed. Such, however, is the peculiar organization of Hindu society, that a youth no sooner comes to years of discretion, than he finds himself entangled in a network of influences which leave him not the master of himself. Brilliant designs he may form at college, but on entering the world, he finds a variety of causes at work to damp his ardour and disconcert his plans. Oftentimes he sees himself without means or influence to carry them into effect. Instead of being abetted and encouraged by those to whom he naturally turns for help, he is thwarted and opposed by them in every possible way, and can only murmur and grumble before companions equally powerless with himself. But what after all is the inference to be hence deduced? Is the Hindu, however enlightened or educated, to remain practically ever in the fetters which priestcraft forged for him some thousands of years ago? Is he never to acquire manly independence, not merely of thought but of action too? Must he be the perpetual victim of influences which for ages have stunted his mental growth? and pass from the genial atmosphere of an English college, to sink back, ever and again, into the stinking mire of rank hereditary errors? Or does it not rather devolve on those, who, benefiting themselves by the light of western philosophy, have since become

\* It is much to be regretted that the Covenanted Medical Service has since been again closed to the natives.





wealthy and influential members of society, to tear away, with a bold and steady hand, those cobwebs of social prejudice, which have strangled, as it were, the rising aspirations of youth; and acting the part of pilots to those who follow, keep them clear of those shoals and sandbanks, on which, in their own early schemes of enterprise, perhaps, they had stranded themselves. If each will only try this in his own family, by aiding and abetting those under his guardianship and care, to embark in all projects of rational enterprise, and assert due liberty of action for themselves, there will be formed, at least, the first nucleus of a band, which swelling, in course of time, into a mighty phalanx, will level down with ease, the barriers which bigotry and superstition have opposed to the progressive development of the national mind. Even to do this much, it is true, some inconvenience will have to be suffered, and some social persecution endured. But when was abuse ever corrected, or folly chastised, without a struggle? The student of history, and that of Modern Europe in particular, requires not to be told what trials and dangers and persecutions had to be undergone by the reformers there; and how those great and noble spirits braved even the frowns of kings and emperors in defence of right principle and of truth. Here, at least, the reformer is secure, if not of the active support, at all events—of the cordial sympathies of the ruling power, and can, therefore, have no very serious risk or hazard to apprehend. But, alas! it has not been the good fortune of India yet to bring forth any number of patriots, who would stand even a popgun, or the frothy volleys of some impotent ire on her account. Even those best able to serve her, from the position they occupy in society and the means they have at command, have, in all but words, deserted her cause. From a strange craving after notoriety among the mob, or to propitiate, for some gastronomic transgressions, the influential leaders of orthodoxy, they have fallen back into those evils and trumpery practices against which their lips declaim; and cast on their successors the very trammels which had so much hampered their own movements before.

From my own knowledge of the domestic and social economy of the Hindus, I am able to say that two of the most powerful obstacles to any attempts at enterprise or reform on their part, are female ignorance and early marriage. On a previous occasion, I tried to explain from known and acknowledged physiological principles, as to how this latter custom, repeated through several generations, has contributed to degrade us both as physical and intellectual beings; and how, unless it were abolished, there was little chance of a proper and thorough





regeneration ever being achieved. But the evil operates in other ways than those which come within the cognizance of mere physiological laws. At that important stage of his career, when, the academic course being run, an inquisitive mind is naturally led to review its past attainments, and form plans and designs for the future, the Hindu youth finds himself encumbered with the support of a wife and a couple of children, —has, perhaps, a daughter grown up to the marriageable age of 9 or 10, and stands in urgent need of 1,000 or 1,500 Rs. at least, to defray the wedding expenses. Without yet a position in the world, in many cases without even prospects or patrons, it is no wonder that he is soon and effectually crushed under the weight of such pressing wants. Thenceforth, in the vortex of family anxieties and cares, the attainment of money becomes his only end, and with a sigh he bids adieu to the hopeful visions of his college days. Female ignorance, at the same time, stands in the way of any bold or enterprising attempt on his part to deviate from the beaten track, and the influence of an affectionate mother or a beloved wife holds him fast to orthodox practices and modes of life. Indeed, in the domestic society of his female relations, there is little chance of acclimatization in his mind of sentiments acquired at school; and, hence, like some exotic growth, they wither and droop as soon as removed from the sphere of influences under which they had been produced. It was very justly observed by the Emperor Nicholas of Russia, when, after quelling an insurrection that disturbed the commencement of his reign, he set himself to correct the abuses of the administration, that “in vain will the government make generous efforts, in vain will it exhaust itself in sacrifices, if the domestic education of the people does not second its views and intentions, if it does not pour into the heart the germs of virtue.” Nowhere, perhaps, is this truth more strikingly illustrated than in India, where the effects of an enlightened and liberal system of public instruction are being continually neutralised by the absence of sound moral training at home; and female ignorance, like some great centripetal force, retains even well-educated men within the prescribed sphere of antiquated customs and superstitious rites. Nor is there any prospect of things being materially bettered or improved, while the minds of the fair, whose spell must ever exercise a potent influence over the sterner sex, are suffered to remain the destined receptacles of old prejudices and traditional errors. The youth may imbibe the best and soundest views and principles at school; but of what avail can they be, while, like so much vapour, they merely hover in the atmosphere of the mind? Dazzle, perhaps, they may at times, as though





by corruscations of electric fire; but can never be of any real or substantial use and advantage, until, condensed by a genial temperature at home, they descend in fertilising showers to bless and spread plenty over the land. Yet to remove the obstacles to this most-wished-for consummation, the youth must prepare by giving a better education to himself. At present, after the first fervor of youthful enthusiasm is over, he is too apt, from whatever causes, to give up and grow indifferent about all sorts of intellectual occupations and pursuits; and hence, however in theory he may be convinced that female ignorance is an evil, he is at little pains to educate his sister and his wife, as, in his daily intercourse with them, he has seldom occasion to be cognizant of, or inconvenienced by, the uncultured state of their minds. Nor is it likely, declaim as much as he may, that he will set himself in earnest to enlighten their understanding, and thereby clear the social atmosphere of those fogs and noxious vapours which have hitherto repressed the growth of a luxuriant harvest of reform, until, being sufficiently intellectual and elevated in his own habits and pursuits, he *feels* the want of intelligent and educated companions at home. Forsooth, to develope, in any way, the practical utility of the discipline he receives at school, it is indispensable that he should learn to sustain habits of mental activity through life, and turn those thoughts and sentiments, which now, like some fine suit of clothes, he reserves only for occasions of display, into part, as it were, of the ordinary appurtenances of the understanding for regular and daily use. In default of this, generation after generation may continue to move in a vicious circle, but can make no real advance. And verily, it is to prevent an unfelicitous issue like this, and foster and cherish habits of continued mental activity, that our worthy and respected President, who has devoted the best energies of his life to the culture and enlightenment of the Hindu mind, and than whom, perhaps, there is not in all India, a better judge of its exact requirements and wants,—has been led to develope a new scheme in connection with this Society, by which to turn it into an organ of higher instruction than what may be imparted in colleges or schools. Availing ourselves of this, let us heartily and zealously co-operate to promote its ends, and shew for once, at least, that we are able to take part in a really useful undertaking, and rise from words to actual deeds. Indeed, my friends, India at this moment is the scene of a great social experiment before the whole civilized world. It presents the spectacle of a nation, variously chequered in its fortunes from the earliest periods of history, but which now, after ages of mental lethargy and stupor, is springing





forth again into fresh vitality and life ; and it depends on us and our exertions—as to whether it will attain to the full energy and activity of a vigorous and independent manhood, or remain for ever tied to the apron strings of its foster nurse?—whether it will rise to assert its rights and prerogatives as a member of the great fraternity of modern civilization, or continue for ever yoked to antiquated puerilities and absurd and drivelling rites?—and whether the lamp of knowledge, which England has lighted in its long benighted home, is only to glimmer faintly in the midst of a thick mass of surrounding darkness, or gradually expand itself into a resplendent blaze to illuminate and vivify the whole length and breadth of the land? With results, then, so important and precious at stake, and acting in a theatre in which all nations and all ages must sit in judgment over our deeds, let us beware as to how we acquit ourselves. Let it not, at all events, be said hereafter that we were unequal to the parts we were destined to act. Unmindful of the dictates of narrow bigotry and priestly cunning, let us listen only to the voice of an enlightened conscience, and manfully abide by the duties we owe to ourselves, our posterity, and our country, and, perhaps, to the world at large. And with all our strength and all our might, let us strive and exert ourselves to shew—that England's endeavours to reclaim and renovate India have not been in vain ;—that the seeds of cultivation she has scattered over it, have not been wasted on an unworthy soil ;—and that the Hindu mind, when properly cultured and manured, is capable of producing harvests, from which nutriment may be derived even by distant ages and distant climes !

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## THE LANDED TENURE IN BENGAL,

BY

BABU NOBIN KRISTO BOSE.

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We have been told by authors that the right to property in land is derived originally from the labour bestowed on its cultivation. Yet when from mere speculations we descend to a survey of actual facts, we find the proprietary right to the soil, in almost every part of the world, either claimed and usurped by the ruling power, or vested in persons deriving their titles from it; and the actual cultivator only holding of the proprietor under stipulations of certain stated returns being made to him in service, money, or kind. How such a state of things has operated on the destinies and prospects of the great mass of mankind, will appear in course of the ensuing remarks.

The Zemindari tenure of Bengal, as instituted by Lord Cornwallis, has often been condemned as being at the root of most of the evils under which the country groans. But the question presents itself for examination,—as to whether it is tainted by some inherent and radical vice which gives it an inevitable tendency to the diffusion of wretchedness and suffering? or may it not, by means of wise and judicious reforms, be rendered conducive to the comfort and well being of the vast rural population living under it?

With a view to a satisfactory solution of this question, we propose (hastily, of course) to glance over the various forms of tenure which from time to time have obtained in different parts of the world; and comparing the Zemindari system to the one which experience might shew to be, on the whole, the most beneficial to the interests of society at large, observe how far it is capable of being assimilated to the same?

The distribution of land under the feudal tenure in Europe, throwing large and immense estates into the hands of a few military chieftains, reduced the cultivators to the state of mere villeins or serfs. Parcels of land were allotted to them on condition of their devoting a moiety of their labour or three days in the week for the benefit of their lord. But the powers of summary coercion lodged with the proprietors as necessary for





enforcing service rents, enabled them to exact more than the stipulated quantum of labour whenever they liked. Subject to interruptions, therefore, at the will of another, in the culture of their own allotted farms, and toiling with reluctance and under stimulus of the lash alone, in the demesnes of their lord, the serfs naturally proved to be very indifferent instruments of cultivation, and failed often even to raise the necessary supplies for themselves. On such occasions, of course, they were obliged to borrow provisions from the lord. But this served only to place them the more completely in his power, and bereave them in a still greater degree of all human motives to industry and exertion. They were reduced in short very nigh to the condition of slaves, and continue in that state over many of the eastern parts of Europe where villeinage still prevails.

The exceeding unproductiveness of the labour of serfs has suggested, in modern times, the expediency of converting them into more free and independent labourers; and various steps have been taken with a view to that effect. By the *Urbarium* of Maria Theresa—regarded as the Magna Charta of the Hungarian peasant,—his personal slavery and attachment to the soil have been abolished, and he has been declared to be a mere tenant at will. The personal freedom of the Polish peasant has in like manner been established by an edict passed during the administration of Stanislaus Augustus; and by a subsequent enactment, the exclusive right of the nobles to be proprietors of the soil, has been removed. In Austria, where change is so little relished, proposals for the abolition and commutation of service-rent have met with favour; and even in Russia, the great stronghold of villeinage, it has in many parts been replaced by a money-rent called the *obroc*.

But the human being, when debased and degraded beyond a certain extent, is not to be so readily reclaimed by mere laws and statutes. The melancholy effects of villeinage cannot be exhibited in more striking colours, than in the opposition which, in the aforesaid countries, was evinced by the serfs themselves, to measures intended for their own amelioration. To be liberated from servitude was in their estimation to be deprived of the claim for assistance which they had upon their lords when provisions failed. The efforts to rehabilitate their condition have therefore been attended with only very partial success; and notwithstanding their legal emancipation from thralldom, they continue in practice to be almost as servilely dependant on their lords as before.

Among the ancient Greeks and Romans, the labours of agriculture were, at first, mainly devolved upon slaves; but the proprietors also shared in their toils and worked by their side in





the field. When the progress of civilization, however, by opening other and more fitting careers for the active and aspiring spirits of the age, and generating a taste for luxury and elegance, had withdrawn the vigilant eye of the master from the farm, the business of cultivation could no longer with prudence be left in the hands of slaves. To supply their place various expedients were tried; but that which seems to have answered best, was the introduction of a class of tenants, who receiving a certain stock and portion of land from the proprietor, charged themselves with the task of cultivation,—making over to him in return a certain portion (generally half) of the produce raised. Thus Pliny, in an epistle (quoted by Mr. Jones in his Essay on the Distribution of Wealth) observes,—evidently after finding other forms of contract not answer well,—that “the only remedy I can think of is not to receive my rent in money but in kind, \* \* as indeed (he adds) there is no sort of revenue more just than that which is regulated by the soil, the climate, and the seasons.”

The last description of tenants, or the *mediatarii* or *metayers*, as they have been called, have also prevailed extensively over the western parts of Modern Europe,—superseding the vassals or serfs. But Arthur Young speaks of them in no very favorable terms; and M. Destut de Tracy, treating of the *Metaires* of France, makes the following remark, “Je connais de ces Metaires, qui de memoire d’homme n’ont jamais nourris leurs laboureurs au moyen de leur moitié de fruits.” In judging of the merits of the metayer or any other form of tenure, however, it is necessary to distinguish carefully between effects which naturally flow from it, and such as are grafted upon it, as it were, by the operation of foreign and adventitious causes. The peculiar privileges and exemptions which, previously to the Revolution, were claimed and enjoyed by the nobility in France, and which threw the whole burden of taxation upon the people, contributed, certainly, much more than the vices of his tenure, to the wretched and miserable condition of the peasant. And accordingly we find it observed by Turgot, that he was in comfortable circumstances, and even in a fair way to accumulate a small capital for himself, while actually enjoying his share of the produce; but that he was reduced to destitution by the gradually increasing *Taille* which had to be paid almost exclusively out of his *moitié de fruits*.

That the evils of divided interest must, in a greater or less degree, attach themselves to the metayer form of tenure, and stand in the way of great agricultural improvements, it is but natural to expect. But at the same time, one can hardly shut his eyes to the manifest advantages of the system, and which,





in particular, the cultivator must enjoy. Deriving his subsistence directly from the earth, and having to pay his landlord in kind, the metayer at all events is secured from the risks and hazards to which, the agricultural *proletaire*, and the cottier with a money-rent to pay, are not unfrequently exposed by the revolutions of commerce and the fluctuations of exchange. The gifts of nature, in his case, are never spoiled by the chances of the market. His only dread lies in adverse seasons: but even then he can throw himself on the proprietor, who is evidently interested in keeping him alive. The proprietor, on his part, however, need not on this account, be under constant apprehension of being burdened with the maintenance of his tenants. In the direct and immediate interest given to the cultivator in the fruits of his labour, society has a sort of guarantee against the frequent occurrence of agricultural distress,—so far at least as matters may be helped by human means. It helps also to generate those habits of providence and foresight in the former, which, except under unusually adverse circumstances, will serve to secure him from absolute destitution or want.

In Tuscany, where the tenure under notice has been generally prevalent under the *livellari*, but where its effects have not, as in France, been thwarted by any kind of exclusive privileges or distinctions,—so happily has it operated on the condition of the peasantry, that, in noticing it, M. de Sismondi makes this truly gratifying remark;—"C'est un modèle digne d'étude, c'est un doux tableau de variété, d'abondance, et de paix, sur lequel il y a du plaisir à reposer les yeux."

The commutation of produce into money-rent, has by many been considered to be a step in advance. The example of Ireland, at all events, gives no countenance to such a view of the case. In judging of the state of the old Irish peasantry, however, represented by every account to be the very embodiment of wretchedness and want, it is necessary to make allowance for the exceedingly faulty distribution made of their country's soil. After its conquest by Henry II. of England, nearly the entire island was by that monarch divided amongst only *ten* of his favorite partizans! And his example—if we except, perhaps, the disposal by James I. of certain counties in the province of Ulster, which reverted to him by the revolt of Tyrone;—has almost uniformly been followed by his successors, whenever forfeiture or failure of issue presented opportunities and the means. No wonder then, that property being thus concentrated in the hands of a few, the proprietors have been enabled to impose their own terms on their tenants, and rent has risen to monopoly rates; and that a numerous and increasing peasantry have been obliged by immediate and pressing want to bid





against one another, reckless about means and future results,—and reduced, at length, by the ever unrequited claims of the landlord, to abject and helpless despair.

But independently even of this, the cottier system under which the tenant has a money-rent to pay, and is without any enduring interest in the soil he tills, must be attended with other and serious disadvantages of its own. It is not enough for the cultivator under this arrangement that his fields have smiled with a plenteous harvest. His landlord's share must be taken to the market, and converted into specie. By such a process, however, he is not only subjected to great inconvenience and loss of time,—often of serious import to one in a situation like his ;—but is exposed, besides, to risks and uncertainties by which the very bounties of nature may be made to tell against him. When harvest fails, he is, of course, completely undone. Then the proprietor of a cottier domain, having little to interest him in common with his tenant, feels not much concerned about him or his works. If his demand for rent is satisfied, he cares for little else. Seldom he thinks of troubling himself with agricultural details, or occupying his head with manures or modes of tillage. To augment his revenue, he only tries to secure to himself as large a share of the actual produce as he possibly can. The cultivator, on the other hand, either removable at pleasure, or holding on a lease of brief duration at the best, has no inducement to introduce changes or reforms which may shortly be turned against himself. He tries to make the best of the soil as it is, and cares not though he leaves it exhausted at the expiration of his lease. Indeed, at such times, it is commonly to his interest not to make matters put on a prosperous appearance, such as may authorize any augmentation of rent. Improvements, therefore, are thought of on neither side : a struggle only is maintained in respect of the division of whatever under existing circumstances can be produced. And, of course, as the more necessitous party, and less able to abide his own time and terms, the tenant, at each renewal of the contest, has commonly the worse of the bargain, and is compelled to make some fresh sacrifice on his part.

The cottier tenant, or whoever holds on a like precarious tenure, may have yet graver hardships to endure. Whole villages may be demolished, and thousands of families may be expelled from their hearths and homes, to suit the convenience or gratify the caprices of a single proprietor. Occurrences of this kind have not been rare in the British Isles. For illustration's sake we shall only refer to the *clearing of the Sutherland estate*. The clans, inhabiting the northern parts of Scotland,





held, primarily, by a species of military tenure, the allotments of ground from which they derived their means of living. The landlord was also their military head. Him they followed with enthusiasm, and ever at his bidding they took up the sword. But the rent they paid for their holdings was small. The Countess of Sutherland was a most considerable proprietress; but according to the customary rates of the country, derived only a slender income from her domains. For the simple habits of her ancestors, it had sufficed. But then came acquaintance with London life, and with it a desire for finery and elegance. A larger revenue was required, but could not be raised from the existing tenants. It was resolved, therefore, at once to clear the estate of them, and convert the whole into pasture ground. And, accordingly, between the years 1811 and 1820, thousands of families were chased away from their native homes, even with the assistance of armed men, in order that the great countess herself might be enabled to appear with suitable splendour in the glittering saloons of fashion! The law gave these unhappy persons no title to the soil on which, for centuries and generations, they had lived and fed.

In England, the intervention of what are called the gentleman-farmers has introduced a system of cultivation, the merits of which have been very highly extolled. These men, it has been said, undertaking to farm on a large and extended scale, and being possessed of wealth and intelligence, must conduct the operations of agriculture, under all those advantages which co-operation, capital, and skill, can secure. As helping production, therefore, their usefulness and value are not to be denied. But a more important question certainly is—as to whether they have helped in an equal degree, or even at all, to diffuse comfort and well-being among the agricultural classes? Whether, in fact, the cultivator has gained any thing by his transition from the state of a tenant, deriving his subsistence from the earth direct, to that of a labourer depending for it on wages receivable from a master by whom his services may be engaged?

Now all improvements which may be effected in agriculture, must have a tendency to economise human labour. They may, in fact, be resolved in a great measure to producing a given quantum with a smaller number of hands. The ratio which, in every community, the agricultural classes bear to the entire mass of population, has been generally estimated at from two-thirds to three-fourths of the whole. But so highly have the productive capabilities of England been developed under the auspices of her gentlemen farmers, that less than a third of the inhabitants have been found sufficient for all the purposes of





cultivation. What, however, has become of those multitudes of men who previously used to extract their subsistence from the soil, but whom superior culture has rendered superfluous as agricultural labourers? Of course they have left the country, and sought for work in towns. But have they been always needed there? Has even the manufacturing industry of England—extraordinary and unprecedented as its development has been within the last fifty years,—been able to furnish employment to them all? An emphatic negative must be returned for reply. Vast numbers have thus been cast loose upon the world; and pauperism to an alarming extent has prevailed. More than a tenth of the entire nation is said to consist of absolute paupers; and their ranks are thickening fast. With whatever admiration, therefore, we may be disposed to contemplate the triumphs of productive efficiency and skill in the agricultural system under notice, we find but little cause for congratulation when turning to survey its actual effects upon the destinies of the *million*. The end has been sacrificed to the means; and produce increased at the expense of the labouring poor. Truly did Johnston remark in his *England as it is*, that “in the acquisition of wealth, the nation has made great progress, but in that distribution of it which seems best calculated to impart moderate comfort on the one hand, and to abate the pomp of superior position and the insolence of riches on the other, the science of modern times is at fault, while the selfishness connected with it revels, for the present, in unabated triumph.”

The French Revolution, by breaking down the feudal arrangements of property, led the way for that most important social experiment—the division of land into small holdings, and endowing the cultivators themselves with the ownership thereof. The example has not been lost upon the other nations of Europe. Switzerland, Prussia, Flanders, Norway, and parts of Italy and Germany, have since been covered as well with peasant proprietors; and the results every where have been of the most cheering description. To satisfy one's self on this head, it is necessary only to refer to the elaborate volumes of Mr. Kay on the *Social Condition, &c. of the People*; as from the striking comparisons the author has drawn, the eye will perceive at a glance how far, in the aforesaid countries,—not merely in point of comfort, but in intelligence and social position likewise,—husbandmen with holdings of their own, are above those degraded and miserable beings who held or still continue to hold under the old regime of short and uncertain tenures. “It is impossible (says Alison) to travel through Switzerland, the Tyrol, Norway, Sweden, Biscay, and some other parts of



Europe, where the peasantry are proprietors of the land they cultivate, without being convinced of the great effect of such a state of things in ameliorating the condition of the lower orders, and promoting the development of those habits of comfort and those artificial wants which form the true regulators of the principle of increase." In Switzerland, in particular, the advantages of the system have manifested themselves in a most conspicuous manner; and the air of ease and comfort which smiles round the dwellings of its peasantry, and the plenty with which their homes are blessed, have been noticed by every intelligent observer. Yet the country is known to be mountainous and barren, and subject to late frosts and inconstant weather. But the spirit of the proprietor is at work within the bosom of almost every Swiss, and has roused him to a degree of activity and exertion, vainly to be looked for in the hired labourer or the precarious tenant.

Still it has been objected to peasant proprietorships that the division of land into a great number of small estates is incompatible with a highly improved state of cultivation. Without entering into an examination of the theoretical grounds on which this objection has been based, we shall dispose of it by merely referring to the actual state of husbandry in places where peasant proprietorships have prevailed. Let us listen for a moment to that intelligent and well-informed traveller Mr. Samuel Laing. Speaking of the state of agriculture in Tuscany, he observes :—" Scotland or England can produce no one tract of land to be compared to this strath of the Arno, not to say for productiveness, because that depends upon soil and climate, which we have not of similar quality to compare, but for industry and intelligence applied to husbandry, for perfect drainage, for irrigation, for garden-like culture, for clean state of crops, for absence of all waste of land, labour, or manure, for good cultivation, in short, and the good condition of the labouring cultivator. These are points which admit of being compared between one farm and another, in the most distinct soils and climates. Our system of large farms will gain nothing in such a comparison with the husbandry of Tuscany, Flanders, or Switzerland, under a system of small farms."

Or to take an example from a different quarter of the globe : " the immense territory of China (as says Mr. Langdon) is divided into patches of a few acres each, generally owned by the occupant." And still such has been the success of cultivation in the country, that " nothing (adds the same writer) appears so strongly to have roused the wonder of the early Missionaries to China as the agricultural skill of the natives." He further says, that " there can hardly be a doubt that the





Chinese manage to get more out of an acre of ground than any other nation, the English alone excepted."

Another objection to the peasant proprietor system rests on the assumption, that excess of population will, in time, lead to such a minute subdivision of land, as to render each parcel entirely valueless and uncultivable by itself. Such threats were hurled when that corner-stone of feudality—primogeniture—was first knocked down in France. In half a century, it was said, *la grande nation* will "certainly be the greatest pauper warren in Europe, and will, along with Ireland, have the honour of furnishing hewers of wood and drawers of water, for all other countries in the world." But that half century has elapsed, and the labouring population of France, notwithstanding the increase of their numbers by a third or about 8 millions of souls, continue to fare better, at present, without even bringing an additional surface under culture, than when the denouncement was made. But we shall meet the objection in its full force. Over-population, to be sure, cannot be otherwise than an evil; but it must be so under all circumstances, and under every conceivable distribution of land. That ought, therefore, to be regarded as the best which is most likely to restrain it by means of prudential considerations. And happily the controversy here has been reduced within comparatively narrow bounds. Political economists, so widely differing in other points, have been nearly uniform in maintaining that if men can ever be induced to abstain from over-multiplying themselves, it is only when they have some present happiness to care for, and known and defined elements to calculate upon for the future, and when they have been imbued with some of those habits and tastes, and feelings, which possession of property is so apt to engender; and that reckless and improvident marriages are never more likely to be contracted, than when the majority of a nation is without any certain means of living, and obliged to trust for everything to chance. But prudential reasons may not prevail, or—as among the Chinese who, like the Hindus, desire for issue on religious grounds,—may be counteracted by the operation of other motives. Even in this last and worst view of the case, however, a minimum limit has only to be set to the subdivision of land; and we have to choose between an overgrown population, with a few—a scarcely appreciable fraction, in fact,—engrossing to themselves the entire soil of the country, and wallowing in luxury and affluence at the cost of starving millions, sunk either in absolute pauperism, or standing on the brink thereof—trusting to some uncertain and precarious means of support;—and an overgrown population, of which near three-fourths—a very decided