

\*ack. How much Mahendra had distinguished himself in merely intellectual attainment, your committee now present to you very unequivocal and striking proof. They lay upon your table, along with this report, voluntary exercises performed by this remarkable youth, at the age of little more than fourteen. The department to which these exercises belong, was by no means the only branch of intellectual culture in which he excelled. But these alone mark a proficiency scarcely ever attained among ourselves at a similar age. The exercises now laid upon your table, contain very numerous instances of new demonstrations of some of the most important propositions in Euclid's Geometry. Your committee, guarding themselves against the danger of implicitly following the impulse which led them to admire and applaud the generous daring of the attempt, subjected the exercises to the revision of one, whom all will acknowledge to be a thoroughly competent judge—who has few equals among us, either in correctness of mathematical knowledge, or in richness of original resource—Dr. Wallace, late Professor of Mathematics in the University of Edinburgh. Dr. Wallace's opinion of the merits of this youthful investigator is thus expressed, in a letter to the Convener of the committee:—

"I herewith return the very interesting MS. written by the Hindoo youth, Mahendra Lal Busack, containing demonstrations of various propositions in the elements of Euclid. The demonstrations are, I believe, new, and, at any rate, they are the result of the writer's own reflections. I will not say that they are better than those which have come down to us from the Greek geometer; but, on various grounds, they are remarkable. A disquisition on a branch of abstract science from the pen of a Hindoo is quite a phenomenon. It is such as would have done credit to a student in a British university. The writer has shown an intimate acquaintance with the logic of geometry, and much skill in its application."

Now this young man, so distinguished by his zeal for intellectual culture, has been not less conspicuous for his ardent inquiries after Christian truth, and for the freedom and boldness which he declared his admiration of the Gospel. Of the sincerity of this zeal he has been called to give abundant proof.

"October 17, 1838.

"He had refused," says Mr. Mackay, "to take a part in some idolatrous ceremony which was held in his father's house. The father immediately became alarmed, that his son was too far advanced in the way of becoming a follower of the despised Founder of the Christian faith. He, consequently, not only prohibited his son from coming to school, but went to all the families where his son had either relations or intimate acquaintance attending our institution, and used his utmost endeavour to persuade the parents and guardians to withdraw every one of them from our superintendence. The consequence was, that eight or ten young people were immediately ordered to leave

off attendance: and Mahendra was prohibited from having any intercourse with us. After some weeks' absence, he was permitted to return; but, in consequence of a second alarm, was a second time withdrawn; and, at present, I have no hope that he will be allowed to resume his studies. I, however, occasionally see him. He is continuing to seek after the truth. As is natural to a person so young, and of dispositions so amiable, he seems as yet unprepared to take any step which would separate an aged father and his only son. The bent of Mahendra's mind leads him to the study of the evidence; and this investigation seems just now to occupy a large portion of his time, and to engage almost all his thoughts. He dares not open a book at home; but keeps those volumes which he is now studying at a friend's house; and seizes every opportunity of perusing them which his peculiar circumstances permit. His father has tried several plans to lead his mind away from the subject of religion. These having failed, he required his son to attend a Hindoo theologian, in order that he might receive instruction in the religion of his countrymen. I have hopes that this method, under the direction of Divine Providence, will be of advantage to him. He is not, I think, likely to give credence to a mass of absurdities brought forward as mere dogmas, without one atom of rational evidence. Besides, that which he is now constrained to do, may perhaps prepare him the more for contrasting the two systems, and for preferring that which is true. May the Lord, by the Spirit of all grace, lead and guide him to the truth, and prepare his way before him."

"December 17, 1838.

"Of Mahendra, whose case I mentioned to you in my last communication, I have not heard anything for some time. He was, soon after the time at which I wrote you, prohibited from going anywhere out of his father's house, unless to some friends in the immediate neighbourhood. Even upon these occasions he is escorted by two strong Hindustani servants; so that any attempt, on his part, to have intercourse with us, would subject him to harsh treatment from these guards, and eventually to imprisonment in his father's house. I hear of him occasionally by a relation of his own, who was compelled to leave the school when Mahendra was taken away from it. He thinks the harsh treatment to which his friend is now subjected, is owing to his having asked his mother one day how old he was. Young people are their own masters at sixteen; and the idea immediately occurred to the minds of those who wish to change the young man's religious views, that he meditated a separation from his family. His friend brought a short letter from him to me lately, wherein Mahendra states his confidence that he is some months more than sixteen; but he has no means of proving that this is the case, should his father deny it."

"February 9, 1839.

"The young lad, Mahendra, whom I have mentioned on former occasions, continues to grow more