

# MORAL MATHEMATICS.

ALEXANDER MACKENZIE CAMERON,

LATE IN CHARGE OF A GEOGRAPHICAL MISSION  
INTO CENTRAL ASIA.

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Life shall return  
From its solstice, and burn  
In trappings of GOLD and BLUE ;  
The world shall pass,  
Like a shatter'd glass,  
And the heaven of LOVE shine through.

*Longfellow.*

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CALCUTTA : THACKER, SPINK AND CO.  
MADRAS : GANTZ BROTHERS.

1865.

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ONE RUPEE A COPY.

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To

JOSIAH PATRICK WISE, ESQ.,

*Dundee and Cork.*

MY DEAR SIR,

This work of a few pages is intended for thinkers.

It could be much enlarged' in every way.

Your's faithful and obedient servant,

ALEXANDER MACKENZIE CAMERON.



## MORAL MATHEMATICS.

I. The same action which leads one being to injure another, injures himself.

(a.) Thus the wicked are their own punishment.

(b.) Conversely, the right-minded are their own happiness.

(c.) Thus the *law of retributive justice*.

II. Vice meets punishment from Vice.

(a.) Thus the existence of Evil serves a highly *penal* purpose in the moral government of God.

III. In the same sense that God is *necessary*, and the nature, original, and perfection, of things in God also *necessary*, the Divine Law is *necessary*, and the evil results flowing from its transgression *necessary*. They cannot, independent of each other, be made the subjects of any hypothesis.

IV. Perfection cannot recognize defect.

(a.) Hence perfect virtue—God, is intolerant of evil.

(b.) Hence there is no intermediate course of happiness for those who deny Him.

V. Ignorance is intolerant, and Wisdom tolerant.

(a.) Hence it is affirmed of God that He rains His blessings on the "just and the unjust."

(b.) Hence, too, He simply "lets the unjust alone."

(c.) Hence His INFINITE mercy in the offer of His SON.

(d.) Hence perfection and wisdom are intolerant of defect and ignorance, and merciful by reason of imperfection.

(e.) Hence mercy is *necessary* in God.

**VI. Perfection is positive, and in God.**

- (a.) Hence what is negative should be expelled by the positive.
- (b.) The positive being perfection, cannot admit of comparison with imperfection.
- (c.) Hence it is that persuasion wins where argument hardens. A positive statement of perfection—an exposition of God, is of the nature of persuasion.

**VII. The conceit of man is that he is *Archon*. God tells us that HE IS LORD.**

- (a.) Hence the conversion of a soul is the knowledge and loss of its own natural conceit.
- (b.) Man's inclination to himself is declination from God.
- (c.) Man attains to his own TRUE conceit when he has attained to the conceit of God.
- (d.) The will, by being resigned, is re-placed by the Divine will. The converted soul has a will energised sevenfold.
- (e.) Thus, the further from created vanities, the readier and nearer they are to wait upon, not lord it over.
- (f.) Thus the more humble—the more exalted; the more weak—the more strong; the more dying—the more LIVING.

**VIII. Man cut off from "the Father of Spirits" dies as a stream cut off from its source.**

- (a.) Hence there are dead nations and dead men.
- (b.) As "the Father of Spirits" cannot cause the death of His children, it is man who slays himself.
- (c.) He who has cut himself off is a (moral) suicide and a COWARD.

**IX.** Amiability is not grace, nor seriousness conversion.

(a.) Hence the most amiable and serious man may be a worshipper of his own false, natural conceit.

(b.) A Christian may be unamiable.

**X.** Correction of faults produces little fruit unless attended with the commendation of virtues. Both are required for the soul's instruction.

**XI.** The standard of perfection is perfection itself—God.

(a.) God alone is JUDGE.

**XII.** Revelation must be suited to the instruments and means employed—also to circumstances.

(a.) Hence the Holy Scriptures and living preachers in all their stages and manifestations.

**XIII.** God alone can reveal Himself.

(a.) Hence the SON OF GOD—GOD OF GOD—LIGHT OF LIGHT.

(b.) There can be no subsequent Revelation.

**XIV.** Revelation to be complete must be both subjective and objective.

(a.) Hence the words and teaching of the SON OF GOD—as well as THE LIVING AND MOVING JESUS.

(b.) Belief is false when it stops short at a subjective phase.

(c.) Infidels are their own Revelations and their own standards.

**XV.** Either JESUS, and self-crucifixion ; or self and idol and hero-worship.

(a.) When without the “death unto sin,” even the worship of JESUS is idol and hero-worship. Such is the worship of the new-springing race of infidels.

(b.) The worship of JESUS is not idol or hero-worship.



XIV. The will itself having turned away from God, there is no volition in the being to subdue it unto Him.

- (a.) The volition required must be external.
- (b.) It must be the master of the human will.
- (c.) In any plan of salvation requiring man's reconciliation to God, this external master-volition must be supplied.
- (d.) In the Christian Revelation alone is the turning of the will of man to God possible.

XVII. The higher in the scale of being—the severer is the fall—the more difficult is restoration.

- (a.) The fallen angels are set forth as eternally condemned.

XVIII. All things are by weight and measure.

- (a.) Hence a special providence.
- (b.) Joys and sorrows are all meted out.
- (c.) The direct influence of the full blaze of the meridian Sun of Love is tempered by storms, and clouds, and rains.

XIX. Existence cannot become non-existence.

- (a.) Physical dissolution is not the termination of man.
- (b.) There is an Eternity before man.

XX. Progress is the order of the universe.

- (a.) Hence in futurity, bliss will be ever-beginning, misery never-ending.

XXI. Love sacrificing self, attains to the TRUE self; while lust worshipping self, loses self.

- (a.) Where there is conscious self-seeking, love is imperfect—the deficiency being supplied by lust.

XXII. The very nature of Love, and the conditions of its existence, imply some other than one.

- (a.) Hence we see the REASON of the mysterious trinity of the GODHEAD.
- (b.) Hence no one can LOVE unless it be another than himself.

XXIII. The more a man knows, the more he knows how little he knows.

- (a.) Hence the man who pretends to extensive knowledge of God or His works is vain and ignorant.

XXIV. The relations existing between the body and soul are so fine and intricate that on one side matter is denied, and on the other spirit.

XXV. Beginnings are always small.

- (a.) The weakest believer may become the most eminent saint.
- (b.) He who despises, and he who rests in "the day of small things," are both mistaken.





## MEMO.

The Statistical Committee of our Council was re-constituted last year, on the receipt of a letter from the President of the Official Statistical Committee, and was re-elected with the office-bearers of our Society at our last Annual Meeting.

We have not yet met, and I have refrained from suggesting that we should meet, until I saw the prospect of the maintenance of the Government Official Committee. I am now in hope that this last will be placed on a permanent footing, and I therefore venture to propose a move to our Society's Committee.

And first I would remind the Committee that we are merely resuming researches, which have been taken up at intervals by several able Members of our Society. I circulate two Notes which an enthusiastic Statistician, Mr. Heatly, seems to have had printed some 20 years ago, on the last revival of our Committee. The *object* of the Committee is correctly stated in the additional Note. As regards its constitution, Mr. Heatly seems to have made his observation without bearing in mind the Rules of our Asiatic Society, which restrict the selection of Members of the Committee to Members of the Society. With such low rates of subscription as now prevail, it is not probable that any one inclined to co-operate with our Statistical Committee will hesitate to qualify by joining our Society.

It is satisfactory to find that on all occasions on which the aid of Government was invoked by the Committees which have worked before us, this aid was freely given. We may, I hope, expect still greater encouragement from the same quarter, through the influence of the Official Statistical Committee, which is itself debarred from taking up any branch of scientific statistics.

As regards what was actually published by the Committee of 1838, I do not find that either Dr. Spry's\* or Mr. Ewart's† papers appeared in the Society's Journal. Mr. H. T. Prinsep published a short Memo. on the risk of life to the Civil Servants of Bengal, and Dr. Stewart published tables showing the duration of diseases in more than 13,000 fatal cases among Hindoos. The Committee of 1845 do not appear to have got beyond the compilation of questions for circulation.

The Official Committee will probably supply us with their reports to Government and proposed forms which embrace all the six heads particularized by Mr. Heatly in his last minute. It will, I think, be found that for the information required on many points, Government will have to depend on the efforts of private individuals, and it is in promoting these that our Committee will find its most useful employment.

Meanwhile, I propose that we should examine and bring together the statistical contents of our Society's Library. It is of the utmost importance to ascertain ourselves, and make known to others, what fields have been even imperfectly explored.

We exchange publications, I find, with the London Statistical Committee.

A. G.

*Calcutta, 16th May, 1865.*

\* On the education of the people of Lower Hindustan.

† On the commerce and industry of the country. J. A. S., Vol. VI., p. 341. J. A. S., Vol. VIII., p. 346.

*A Note on the Renewal, by the Asiatic Society, of its Statistical Researches.*

I had the honour to lay before the Society at its last meeting, a memorandum relative to the labours of a Committee of its members, instituted in 1837-8, for aiding and prosecuting statistical inquiries in India. In it was traced the history of that attempt, and I pointed out that there should be somewhere in the archives of the Society a number of tabular statements, prepared for publication by the Committee during the brief period of its existence.

In consequence of the favourable consideration, which the memorandum alluded to received, and the solicitude which has generally begun to manifest itself for the systematic prosecution of statistical inquiries in this country, I have been induced to return to the subject with the earnest hope of engaging the Society to interest itself collectively in the renewal, under some form or other, of such researches. It is peculiarly fit that the Asiatic Society should revive and lead such a movement. From time to time, its journal goes forth to the world, re-asserting its wide province and extensive duties, that "the bounds of its investigations are the limits of Asia, and that within those limits its inquiries are extended to whatever is performed by man or produced by nature." Amongst these duties, it has specifically recognised the statistical investigation of India:—1st, in the general sense of the term, by obtaining from Government and publishing in its journal, such portion as was available of the projected State Survey under Buchanan Hamilton. And 2nd, in the limited sense in which statistics is now scientifically understood, by the institution of the Committee alluded to, the labours of whose members appear to have been strictly confined to the collection and arrangement of the numerical data which illustrate the condition and resources of a state, and portray the exact measures of the social phenomena among which the political economist has to trace the specific agency of his social forces, and the law of the relations connecting one force with another.

The formal entrance of the Society into the field on that occasion was welcomed with cordiality both by Government and by individuals. Nor was it a mere lip-welcome, for the most extensive privileges which the Society ever received from the State were then conferred on it, for the special encouragement of its statistical explorations; and on the other hand parties who had hitherto been unconnected with the Society by any relation of correspondence or membership, came cheerfully forward to place their services at its disposal for the advancement of its newly avowed objects.

When the remembrance of this friendliness is linked with reflection upon the simple cause—that of internal disunion—which led to the break up of the Committee; is it too much to say that statistical science has a right to demand from the Asiatic Society another venture, and under such precautions as shall ensure it against a similar fate?

As regards published materials towards elucidating Indian Statistics, our libraries are emphatically a blank even to this day. Materials of the highest value there undoubtedly are in the possession of Governments and of individuals as well; but unconnected, unarranged, and above all unpublished, they are as if non-existent. In 1836, Baron Dupin at the meeting of the British Association dwelt strongly on "the national stigma affixed to England by the utter neglect of Indian Statistics." He pointed out that different estimates of the Hindoo population under English rule varied to the extent of more than thirty millions: that in short, we were uncertain regarding the amount by a number greater than the whole population of Great Britain. M. Dupin was followed up by Lord Sandon and Col. Sykes (now one of the Hon'ble Court of Directors himself :) and the Statistical Section of the British Association in consequence unanimously recommended an application to the East India authorities for obtaining an accurate census of the British possessions in Bengal. Owing, however, to certain misunderstandings, and the fear of some influential members, that a political tendency might be thereby given to the proceedings, the recommendation was not supported by the general body, and the matter dropped. The discussion which took place at the time may be read in the *London Athenæum*. Mr. Holt Mackenzie about the same time drew the attention of the Royal Asiatic Society and the London Statistical Society in the direction of India. The former body instituted, as its representative in such researches, its Indian Agriculture-and-Trades Committee. The latter entered into relations with our Committee on its institution a year after, and enrolled several of our members in its own corresponding section.

With all these individual exertions, what has been the result? Simply: that the lapse of nine years, so far from removing, has only aggravated the national stigma, taking into consideration as we must at the present day the increased facilities for such researches, the more powerful and direct means by which their objects may be attained, and the more urgent requirements of manufactures and commerce for them.

Statistical departments are now become an important and integral feature of the Government bureaus in all European countries. In England one has been attached to the Board of Trade since 1832, and is invested with power to collect and arrange all documents of a statistical nature that can be obtained through any department or agency of the State. In France, the central authority is attached to the portefeuille of the Interior, provincially represented by the prefectures. Of their details of organisation, and the reputation deservedly acquired by their method and reports, it is needless to speak here. Austria has been no less awake to perceive her true interests, and her Statistical Bureau, founded in 1828, continues to furnish an annual survey of the population, agriculture, schools, clergy, and the financial resources of the Empire, "holding up a faithful mirror of the State to the regards of their countrymen." I need scarcely make reference to Prussia or Russia, as a guarantee of the attention paid by them to the

correct and complete registration of their national resources, may be read in the bold commercial policy of the one which consolidated the Zollverein, and the exploration of the mineral riches of its colossal dominions carried out by the other. Even of those Kingdoms who have not yet learned to speak the language of political economy, and who have faith in a war of tariffs, Sardinia boasts an admirably managed Statistic Board, and Belgium in 1841 established a Central Statistical Commission at Brussels. In the well known work of Col. Forsell and the records of the "Table Commission" (among whose founders was Linnæus) we find much to praise Sweden for her long continued illustration of statistics through a Governmental medium.

It is important in a scientific light that the most civilised states have thus concurred to recognise the necessity of regular statistical developments and the immense advantage of prosecuting them themselves. They have in their own power the most effectual means for obtaining such developments. It is only through the supreme authority that some of the most important classes of facts can be elicited and established upon that broad and accurate basis which alone gives value to facts for the purposes of the political reasoner. And though there are doubtless subjects on which valuable elucidation may be afforded by the humblest private individuals, yet these elucidations cannot of themselves constitute the principal body of knowledge. Information which would task and defy the utmost ingenuity and industry of individuals and societies, often flows unregardedly into the archives of Government through the ordinary current of its duties.

The Government of India very early recognised the importance of statistics, and, to use Mr. H. T. Prinsep's own words, "expressly commenced such a record, and gave it up after spending a lakh and a half of rupees on three small districts." An undertaking that did not come within the influence of every day business, but whose abstract nature carried its operations completely out of the current routine of official supervision, might naturally be expected to lose from day to day the momentum which its originator impressed upon it, and in no very long time to be felt merely as a pecuniary burden producing no adequate fruits. Hence the withdrawal of Government personally from the field of abstract research. Yet its interest in it continued so strong, that no sooner was the institution of our defunct Committee notified to the Governor-General, than Mr. Secretary Mangles announced in reply that "his Lordship has learnt with great satisfaction that the Asiatic Society has directed its attention to a subject of the utmost importance, *for the details of which the Government has necessarily very little leisure.*" His Lordship further "gladly permitted" the Committee to have access to any statistical documents of value deposited in any of the public offices, and to make public such part of their contents as may appear to deserve it. And lastly, his Lordship wished the Committee "to point out in what manner all the means employed or available may be so used in union or collaterally, as to produce the effects most beneficial to the general interests of knowledge." Subsequently



the privilege of free postage on the returns by public servants to the Committee's queries was granted. And lastly, an application for funds to prosecute their researches was only refused because the *Society* had made an application to Government for a regular allowance which was under consideration, and in which its *Statistical Committee* might be perhaps included.

When we look at the very liberal encouragement thus afforded, so many years ago, it becomes difficult to believe that an attempt to revive those researches will meet with less favour now, at a period when alike statistical science has universally progressed (beyond ordinary expectation) in the public respect, and when in India especially the exigency of its cultivation is more severely felt. At this moment, when the Honorable the Court of Directors has intimated its desire to preserve the archæological remains of India and to become possessed of illustrations, as ample as possible, of its ethnological aspect—when the merely material types and symbols of its extinct and existent civilization are attracting attention on the part of the State, shall we not hope for patronage as liberal, and assistance as efficient, when we endeavour systematically to trace those subtler influences which are the vitality of all civilisation—the living forces upon whose direction and intensity the future prospects of Society depend?

On the other hand, our promise from individuals is scarcely less definite. Through the extensive circulation now commanded by the Press of India, and the co-operation of an enlightened and enterprising mercantile community, of a daily increasing body of European Landholders and other Mofussil residents, and of the intelligent and educated Natives, we may derive aid as continuous as it will be important and pervading.

Submitting these considerations to the judgment of the Society, I would deferentially suggest, should no adequate considerations oppose themselves to the course,—

I. To revive the Committee constituted in 1837-38 for the purpose of aiding and directing the systematical prosecution of statistical inquiries, illustrative of the resources and social condition of India.

II. That Government be solicited to continue to this Committee the privileges which it conferred in 1838, viz.

1. Of access to its records to search out statistical documents.
2. Of taking copies and publishing such of them as come within its objects.
3. Of free postage to returns from public servants.

III. That Government be further solicited to allow a monthly sum in prosecution of the objects of the Committee.

The last request should be based on the same principle on which Government affords direct support to the Museum of Economic Geology.

I offer these three propositions for the consideration and sanction of the Society, earnestly hoping that, whatever be their individual fate, some result may be come to on so important a subject, favourable to the renewal of our labours in this direction.

CALCUTTA, April 9th, 1845.

S. G. T. HEATLY.

*Additional Note on the renewal of Statistical Researches by the Asiatic Society.*

In a Note of the 9th April now in circulation, I studiously refrained from any detail relative to the proposed Committee for statistical inquiry—doing so, not because I had not meditated the subject, but because it appeared desirable, as a preliminary to all such discussion, to ascertain whether the disposition of the Committee of Papers was favourable to the principle of the measure. As it evidently is so, the Bill may according to strict parliamentary usage be advanced another stage, and the “House” resolve itself into Committee to discuss its provisions on a second reading.

To satisfy the inquiries made by Capt. Broome regarding the cause of failure of the former Committee, it is only necessary to peruse the historical “Extracts from our Proceedings” which were submitted for circulation along with my “Note.” There was literally no *failure* in the case, the dissolution of the Committee having occurred neither in process of natural decay nor by inanition. It was an act of social “*felo de se.*” The circumstances were connectedly these. Appointed as an ordinary Committee of the Asiatic Society, the Statistical Committee deviated from the usual routine of practice in several particulars, and assumed the privileges of an independent body. Two notable instances brought the Committee and the Society into collision, and combined with other circumstances then recent, created an obvious and mutual jealousy which increased from day to day. The first of these instances was the application *directly* to Government for funds to carry on its researches, the refusal of which was the earliest intimation which the Society received of the matter. The other was the constitution of a class of Associate members making regular payments, which associates were *not* members of the Society. These steps seemed to excite a suspicion that the Committee designed to detach itself from the Society when opportunity offered. The distrust thus generated was if anything increased, when after some months of assiduous and successful labour 40 tables, condensing an amount of varied information, were laid on the Society’s table with the Report of the Committee, requesting that they might form the first number of a “Proceedings of the Committee.” Such separate publication was decisively negatived, though after a warm debate. The Report and Tables were made over to the Committee of Papers by the Society for examination and report. After nearly a twelvemonth’s delay, the reporters considered it inexpedient to publish them. On the announcement of this decision, the Statistical Committee declined to sit any longer—a notification which was received without any remark by the Society.

It is not required here to comment upon this narrative: the result and its cause are sufficient for our purpose. That result could not have occurred, had any reasonably strict definition of the province, powers, and constitution of the Committee been laid down at its formation.

One can scarcely suppose that the unfettered discretion given to it, and its exercise of that discretion, would under other contemporary circumstances have led to such a termination, but having seen that it was possible to do so, we cannot but guard against a future recurrence of the same differences on point of formalities, by specifying some limits of authority and function within which the Committee should confine itself, if now re-instituted by a vote of the Society.

In framing the details under which it would appear fit to re-constitute the Committee, we need not wait to search the records of its predecessor for rules and regulations. We shall do better by examining the model of that important and extensively appreciated body, the London Statistical Society, founded in 1834 by the Statistical Section of the British Association.

The first point to define would be the *object* of the Committee. This may be stated in the very words of the London Society—"to

I.—Object of the Committee. collect, arrange, and prepare for publication all facts calculated to illustrate the condition and prospects of Society and especially facts which can be stated numerically."

The next point would be the constitution of the Committee as II.—Constitution of the Committee. regarded the professions and pursuits from which its members might be selected so as to ensure to the best of our ability and efficient division of labour. As investigated at present, the principal mass of statistical objects falls under one or other of the following heads, which differ slightly from the division adopted by the Statistical Society on the 6th report of its Council.

1. *Chorographical Statistics*: or what the London Society terms the "Statistics of Physical Geography, Division and Appropriation."

2. *Vital Statistics*: comprehending facts connected with population, health, public and private charities, &c.

3. *Statistics of Production*: of agriculture, mining, fisheries, manufactures, and commerce.

4. *Statistics of Consumption*: of distribution and consumption of commodities; of exports, and imports, customs, &c.

5. *Statistics of Instruction*: ecclesiastical, scientific, literary, and academical.

6. *Statistics of Protection*: constitutional, military and naval, police, criminal, and judicial.

The object to be kept in view by the Society in nominating members of the Committee ought clearly to be, to organise it so that it will be competent to deal conveniently with any individual inquiry without a formal subdivision of duties. The names of the heads enumerated above immediately suggest the class of social pursuits, from the cultivators of which members might be drawn for the formation of the Committee. It is not my business here to suggest individual names,

but the Committee of Papers will readily call to mind that at this moment all the classes requisite are represented in our Society, efficiently for the purpose of a Statistical Committee.

The degree of subordination of the Committee to the Society, and

III.—Powers of the Committee, *its sphere of independent action*, are

points that I do not think it politic or indeed other than injurious to define specially, considering as I do that at the present moment the greater unanimity that prevails in this Society, the clearer conception of the wide scope of its objects, the more varied character and increased magnitude of its Journals, and lastly, the explicit and close interest taken in it by the Government, leading to definite relations between the Government and the Society,—will preclude in the most effective manner those grounds for internal dissension which brought the previous Committee to an untimely end. If necessary, I would recommend only keeping the nomination of members of the Committee with the Society. The subscription to the Society is so trifling, that I would also strictly confine Membership of the Committee to Members of the Society, seeing that few who were able and willing to further the objects of the Committee, were not also in a condition to enlist themselves as general supporters of the Society. The creation of Associate Members in 1835 opens a door for entrance to those who otherwise would be pecuniarily unable to cooperate with us, while the assistance of all others may be gratefully received as correspondents of the Committee. I would in short have the Committee differ from ordinary Committees of the Society in nothing but its permanent existence. As regards correspondence relative to the objects of its institution, the Committee ought in my opinion to be unfettered in its powers, and the same freedom ought to be enjoyed with regard to its internal arrangements, times of meeting, &c. In financial matters, a limited contingency—beyond a regular establishment—might be permitted to the Committee, any proposed expense beyond which should require the formal sanction of the Society upon its recommendation by the Committee. And finally, I think a monthly report of its labours should regularly be submitted to the Society at the ordinary meetings, as is done by the Curators in other departments.

Lastly. It might be desirable to sketch an outline of the work

IV.—Work for the Committee, which the Committee could take up in succession—for in a field where

everything has to be explored, the danger is that the strength of the Committee may be frittered in random excursions (however rich the returns may be) instead of definitely combining its exertions towards specific objects.

The readiest benefit the Committee could confer would be the exhumation of a number of most valuable papers expository of the I. and III. heads of inquiry, papers which are now lost sight of in the Government records. Specimens of the value of such documents may be gleaned from the Journals of the Asiatic and Agricultural Societies,

where many have already, through the liberality of Government, found their way. And similar publications we may feel sure that Government would be only too happy to encourage, where a special document whose value was decided by competent authority, was applied for by this Society, *and* where its publication did not interfere with the Public Service. While the search for such records, their transcription and publication in the Journal were going on, the Committee might employ itself in the formation and arrangement of an extensive set of interrogatories based upon those circulated by the Public Officers and Scientific Societies in Europe, and adapted to the peculiarities of this country. To describe the benefits of this task, I need only use the emphatic words of the London Society's prospectus—"The careful execution of this task is essential both to afford guidance and aid to individual inquirers, and to protect the Committee against the influx of imperfect or irrelevant statements. Willing agents of inquiry exist in abundance quite ready to aid in collecting materials, but few of these agents take a very wide view of all the objects of statistical inquiry, and indeed few have very distinct notions about the precise information the Committee may wish to collect even as to any one object." To sketch, therefore, distinctly, by means of interrogatories, carefully and succinctly drawn, the whole outline which it is wished to fill up, "is the only way to secure to the Committee the full benefits to be expected from their zeal." When we remember that, on the former occasion, Government wished our Statistical Committee "to point out in what manner all the means employed or available may be so used in union or collaterally as to produce the effects most beneficial to the general interests of knowledge," we may reasonably expect that such interrogatories, drawn up by the Committee, will receive the influential aid of the State to circulate and obtain answers to them. The preparation of such interrogatories is a labour requiring considerable forethought and research, although so much smoothed by the valuable labours of the eminent men by whom statistical science has been prosecuted during the last ten years.

In the collection of a Statistical Library, another field of usefulness is open to the Committee. Some of the most important documents in a mercantile light (alone!) are sometimes with difficulty attainable, and this is a department in which the Public Library of this city is singularly deficient, notwithstanding the strenuous exertions of its Curators.

It is needless to go on further in sketching out work for the Committee—work, which it is impossible to be otherwise than well done by a Committee of the Asiatic Society, if a Committee can be formed. I am not aware of what public expectation may be raised by the entrance of the Society upon such inquiries. It is very possible that mercantile men may be disappointed, if we do not exclusively confine ourselves to the exposition of the industrial resources of India; educationalists, if our publications teem with sanatory details; or medical men, if we devote too much time towards

Illustrating the educational necessities of the country. A field of the highest usefulness is open before us, and it is of usefulness, not éclat, that we must think : as a body devoted to science, it is of the interests of science we must take care. Change one word in the instructions of the French Government to its statistical prefects, and we may echo them to the letter—" Si l'estime attachée à un travail est un premier encouragement à l'exécuter, vous devez être persuadés que le savañ attache un grand prix a celui dont vous êtes chargés ; qu'il en connaît les obstacles et les difficultés, et qu'il sait d'avance que telle réponse en deux lignes vous aura couté souvent un mois de recherches ; mais ces deux lignes seront une vérité—et une vérité est un don éternel à l'humanité."

The only thing that appears to me to be requisite to attain that success which is constituted by the large development of useful facts, useful in a theoretical as in a practical point of view, is to obtain the leave of competent gentlemen to place them upon the Committee, and a sufficiency of funds to prevent their labours being cramped. For the former purpose I think a preliminary Committee of Report might successfully be appointed : for the latter, I certainly think that a Government so liberal and disposed to favour progress as the present would not be found wanting on a full statement of our object and our plans.

S. G. T. HEATLY.

15th April, 1845.

# MORAL MATHEMATICS.

**ALEXANDER MACKENZIE CAMERON,**

LATE IN CHARGE OF A GEOGRAPHICAL MISSION  
INTO CENTRAL ASIA.

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ONE RUPEE A COPY.





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MY DEAR SIR,

This work of a few pages is intended for thinkers.

It could be much enlarged in every way.

Your's faithful and obedient servant,

ALEXANDER MACKENZIE CAMERON.



## MORAL MATHEMATICS.

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I. The same action which leads one being to injure another, injures himself.

(a.) Thus the wicked are their own punishment.

(b.) Conversely, the right-minded are their own happiness.

(c.) Thus the *law of retributive justice*.

II. Vice meets punishment from Vice.

(a.) Thus the existence of Evil serves a highly *penal* purpose in the moral government of God.

III. In the same sense that God is *necessary*, and the nature, original, and perfection of things in God also *necessary*, the Divine Law is *necessary*, and the evil results flowing from its transgression *necessary*. They cannot, independent of each other, be made the subjects of any hypothesis.

IV. Perfection cannot recognize defect.

(a.) Hence perfect virtue—God, is intolerant of evil.

(b.) Hence there is no intermediate course of happiness for those who deny Him.

V. Ignorance is intolerant, and Wisdom tolerant.

(a.) Hence it is affirmed of God that He rains His blessings on the "just and the unjust."

(b.) Hence, too, He simply "lets the unjust alone."

(c.) Hence His INFINITE mercy in the offer of His SON.

(d.) Hence perfection and wisdom are intolerant of defect and ignorance, and merciful by reason of imperfection.

(e.) Hence mercy is *necessary* in God.

## VI. Perfection is positive, and in God.

- (a.) Hence what is negative should be expelled by the positive.
- (b.) The positive being perfection, cannot admit of comparison with imperfection.
- (c.) Hence it is that persuasion wins where argument hardens. A positive statement of perfection—an exposition of God, is of the nature of persuasion.

## VII. The conceit of man is that he is *Archon*. God tells us that HE IS LORD.

- (a.) Hence the conversion of a soul is the knowledge and loss of its own natural conceit.
- (b.) Man's inclination to himself is declination from God.
- (c.) Man attains to his own TRUE conceit when he has attained to the conceit of God.
- (d.) The will, by being resigned, is re-placed by the Divine will. The converted soul has a will energised sevenfold.
- (e.) Thus, the further from created vanities, the readier and nearer they are to wait upon, not lord it over.
- (f.) Thus the more humble—the more exalted ; the more weak—the more strong ; the more dying—the more LIVING.

## VIII. Man cut off from "the Father of Spirits" dies as a stream cut off from its source.

- (a.) Hence there are dead nations and dead men.
- (b.) As "the Father of Spirits" cannot cause the death of His children, it is man who slays himself.
- (c.) He who has cut himself off is a (moral) suicide and a COWARD.

IX. Amiability is not grace, nor seriousness conversion.

- (a.) Hence the most amiable and serious man may be a worshipper of his own false, natural conceit.
- (b.) A Christian may be unamiable.

X. Correction of faults produces little fruit unless attended with the commendation of virtues. Both are required for the soul's instruction.

XI. The standard of perfection is perfection itself—God.

- (a.) God alone is JUDGE.

XII. Revelation must be suited to the instruments and means employed—also to circumstances.

- (a.) Hence the Holy Scriptures and living preachers in all their stages and manifestations.

XIII. God alone can reveal Himself.

- (a.) Hence the SON OF GOD—GOD OF GOD—LIGHT OF LIGHT.
- (b.) There can be no subsequent Revelation.

XIV. Revelation to be complete must be both subjective and objective.

- (a.) Hence the words and teaching of the SON OF GOD—as well as THE LIVING AND MOVING JESUS.
- (b.) Belief is false when it stops short at a subjective phase.
- (c.) Infidels are their own Revelations and their own standards.

XV. Either JESUS, and self-crucifixion ; or self and idol and hero-worship.

- (a.) When without the “death unto sin,” even the worship of JESUS is idol and hero-worship. Such is the worship of the new-springing race of infidels.
- (b.) The worship of JESUS is not idol or hero-worship.

XIV. The will itself having turned away from God, there is no volition in the being to subdue it unto Him.

- (a.) The volition required must be external.
- (b.) It must be the master of the human will.
- (c.) In any plan of salvation requiring man's reconciliation to God, this external master-volition must be supplied.
- (d.) In the Christian Revelation alone is the turning of the will of man to God possible.

XVII. The higher in the scale of being—the severer is the fall—the more difficult is restoration.

- (a.) The fallen angels are set forth as eternally condemned.

XVIII. All things are by weight and measure.

- (a.) Hence a special providence.
- (b.) Joys and sorrows are all meted out.
- (c.) The direct influence of the full blaze of the meridian Sun of Love is tempered by storms, and clouds, and rains.

XIX. Existence cannot become non-existence.

- (a.) Physical dissolution is not the termination of man.
- (b.) There is an Eternity before man.

XX. Progress is the order of the universe.

- (a.) Hence in futurity, bliss will be ever-beginning, misery never-ending.

XXI. Love sacrificing self, attains to the TRUE self; while lust worshipping self, loses self.

- (a.) Where there is conscious self-seeking, love is imperfect—the deficiency being supplied by lust.

XXII. The very nature of Love, and the conditions of its existence, imply some other than one.

- (a.) Hence we see the REASON of the mysterious trinity of the GODHEAD.
- (b.) Hence no one can LOVE unless it be another than himself.

XXIII. The more a man knows, the more he knows how little he knows.

- (a.) Hence the man who pretends to extensive knowledge of God or His works is vain and ignorant.

XXIV. The relations existing between the body and soul are so fine and intricate that on one side matter is denied, and on the other spirit.

XXV. Beginnings are always small.

- (a.) The weakest believer may become the most eminent saint.
- (b.) He who despises, and he who rests in "the day of small things," are both mistaken.

