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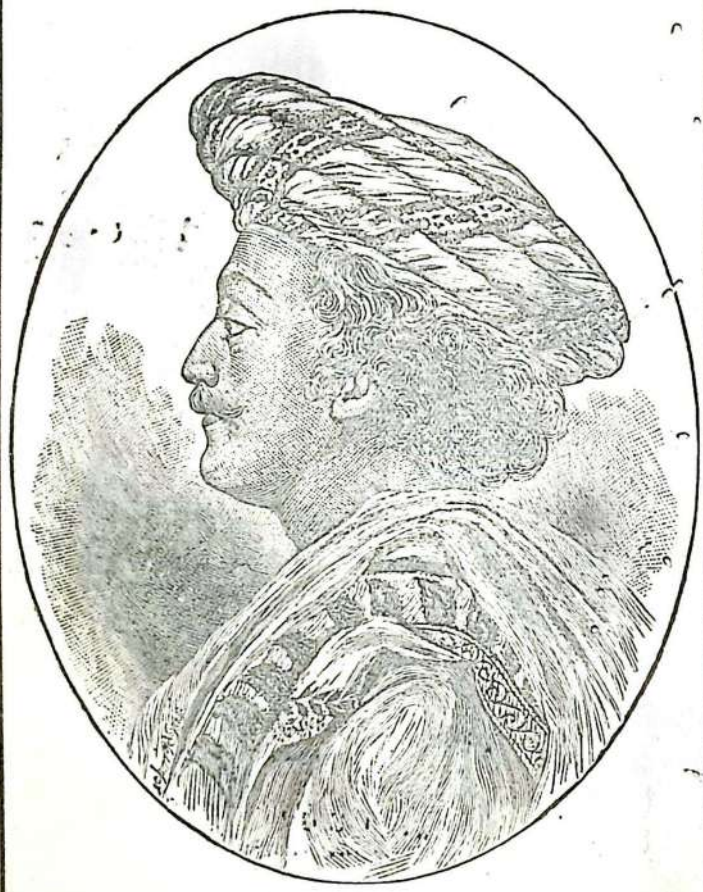
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RAJA RAMMOHUN ROY.

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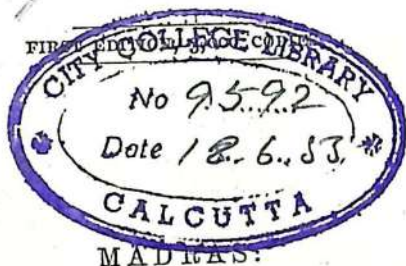
# NOTED INDIANS

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# NOTED INDIANS.

## RELIGIOUS REFORMERS.

### 1. RAMMOHUN ROY.

**Early Life.**—This great religious reformer was born of a Brahman family, not very far from Calcutta, in the year 1774 A.D.\* It was in the same year that Warren Hastings was appointed the first Governor-General of India. Rammohun Roy's father was a small Zemindar, who had served under the Nawabs of Murshidabad. Persian was still the language of the court, and all persons desirous of Government employ for their sons had them educated in Persian and Arabic. In his ninth year Rammohun Roy was sent to Patna, the principal seat of Arabic learning in Bengal. Three years later, he was sent to Benares to study Sanskrit, where he remained till his sixteenth year.

On his return, Rammohun Roy had a rupture with his father on account of his opposition to idolatry. He therefore left the paternal home, and for four years wandered from place to place, spending, if report be true, some time in Tibet. In his twentieth year he was recalled by his father, after which he devoted himself for some time to the acquisition of English, and further studies in Sanskrit.

From 1800 to 1813, Rammohun Roy was employed in Government service, filling various posts till he was made a Sheristadar. He spent ten years of his life in Ramgurh, Bhagulpore, and Rungpore, as *dewan* or head officer of the Collectors and Judges of those districts. Hence he was commonly known as the Dewanji till he was made a Raja by the Emperor of Delhi. During the time he was Dewan, he is said to have accumulated so much money as to enable him to purchase an estate worth Rs. 1,000 a month.

\* Another account makes 1772 the year of his birth.



**State of Bengal.**—In 1814 Rammohun Roy came to Calcutta, not to rest, but prepared to fight with the old superstitions and the manifold evils that had darkened the face of his country. The state of things in Bengal, when he began his work, is thus described :

“In the religious world there was much excitement. The Saktis, or the worshippers of the goddess Sakti, and the Baishnabas, mostly followers of Chaitanya, were both strong, and now contending with each other for supremacy in the land. But however great might be the bigotry of the two sects, their general immorality and corruptions were simply revolting.

“The social condition of the people of Bengal was also deplorable. The rigid Caste-system of India, with its blighting influence, reigned in its full rigour. The horrible rites of Suttee and Infanticide were the order of the day. There were indeed many instances of true Suttees . . . but it should not therefore be forgotten that in a great many instances the Suttee was the victim of her greedy relatives, and in more, of rash words spoken in the first fit of grief, and of the vanity of her kindred who considered her shrinking from the first resolve an indelible disgrace. Many a horrible murder was thus committed, the cries and shrieks of the poor Suttee being drowned by the sound of tomtoms, and her struggles made powerless by her being pressed down with bamboos.

“The condition of the Hindu female in those days was truly pitiable. Education among females was unknown. Kulinism, polygamy and every day oppression made the life of the Hindu female unbearable. Hindu society with Caste, Polygamy, Kulinism, Suttee, Infanticide, and other evils was rotten to its core. Morality was at a very low ebb. Men spent their time in vice and idleness, and in social broils and party quarrels.

“As to education among the people, of what even the Muktubs could impart there was little. What little learning there was, was confined to a few Brahmans, and it was in the main a vain and useless learning. Ignorance and superstition reigned supreme over the length and breadth of the country. There was darkness over the land, and no man knew when it would be dispelled.”\*

Rammohun Roy took a warm interest in every thing cor-

\* Introduction to Rammohun Roy's English Works, Vol. I. pp. vi, vii.

ected with the welfare of his countrymen ; he did much for the suppression of Sati ; but religious reform was his great work, and to that remarks will chiefly be confined.

**Publications.**—Soon after his father's death he wrote a book in Persian, "Against the Idolatry of all Religions."

In 1816 he published his first work in English, "Translation of an Abridgment of the Vedant, or the Resolution of all the Vedas, the most celebrated and revered work of Brahminical Theology, establishing the Unity of the Supreme Being ; and that He alone is the object of Propitiation and Worship." Rammohun Roy did not study the Vedas strictly so called : he looked upon that as a waste of time. It was the Upanishads to which he gave his attention.

The *Abridgment of the Vedant* professes to be translated from Vyasa, to whom is attributed the oldest treatise on the Vedantic philosophy, called the *Brahma Sutra*. Rammohun Roy quotes about 30 Sutras out of 518 in the original, with nearly an equal number from the Upanishads. The work expresses his own views rather than those of the books from which he makes extracts. In the Introduction he notices an excuse made by Europeans for idolatry :—

"I have observed that both in their writings and conversation many Europeans feel a wish to palliate and soften the features of Hindoo idolatry ; and are inclined to inculcate, that all objects of worship are considered by their votaries as emblematical representations of the Supreme Divinity ! If this were indeed the case, I might perhaps be led into some examination of the subject : but the truth is the Hindoos of the present day have no such views of the subject, but firmly believe in the real existence of innumerable gods and goddesses, who possess, in their own departments, full and independent power ; and to propitiate them ; and not the true God, are temples erected and ceremonies performed."

The above was followed by translations of four of the Upanishads, according to the commentary of Sankar Acharya. He says in the preface to the Mundaka Upanishad of the Atharva Veda :

"An attentive perusal of this, as well as of the remaining

books of the Vedanta, will, I trust, convince every unprejudiced mind, that they, with great consistency, inculcate the unity of God; instructing men, at the same time, in the pure mode of adoring him in spirit. It will also appear evident that the Vedas, although they tolerate idolatry as the last provision for those who are totally incapable of raising their minds to the contemplation of the invisible God of Nature, yet repeatedly urge the relinquishment of the rites of idol worship, and the adoption of a purer system of religion, on the express grounds that the observance of idolatrous rites can never be productive of eternal beatitude. They are left to be practised by such persons only as, notwithstanding the constant teaching of spiritual guides, cannot be brought to see perspicuously the majesty of God through the works of nature."

The "unity of God" which the books of the Vedanta are said to "inculcate with great consistency" is pantheism—not monotheism. *Ekam evadvityam*, One only without a second, does not mean that there is no second God, but that there is no second anything. The Mundaka Upanishad, as translated by Rammohun Roy, says: "In the same way as the cobweb is created and absorbed by the spider *independently of exterior origin*, as vegetables proceed from the earth, and hair and nails from animate creatures, so the Universe is produced by the eternal Supreme Being."\*

Polytheism is contained in the same Upanishad. It begins as follows: "Brahma, the greatest of celestial deities, and executive creator and preserver of the world, came into form; he instructed Uthurva, his eldest son, in the knowledge respecting the Supreme Being, on which all sciences rest."

In the Preface to his translation of the Ishopanishad he has the following further remarks on the nature of Hindu idolatry:

"Neither do they regard the images of these gods merely in the light of instruments for elevating the mind to the conception of those supposed beings; they are simply in themselves ~~made~~ objects of worship. For whatever Hindu purchases an idol in the market, or constructs one with his own hands, or has one

\* English Works of Rammohun Roy, Vol. I. p. 26.



made under his own superintendence, it is his invariable practise to perform certain ceremonies, called *Pran Pratishtha*, or the endowment of animation, by which he believes that its nature is changed from that of the mere materials of which it is formed, that it acquires not only life but supernatural powers. Next afterwards, if the idol be of the masculine gender, he carries it to a feminine one; with no less pomp and magnificence than he celebrates the nuptials of his own children. The mysterious process is now complete; and the god and goddess are esteemed the arbiters of his destiny, and continually receive his most ardent adoration."

With regard to the excuses made by Educated Hindus for idolatry, borrowed from Europeans, he says:

"In thus endeavouring to remove a mistake, into which I have reason to believe many European gentlemen have been led by a benevolent wish to find an excuse for the errors of my countrymen, it is a considerable gratification to me to find that the latter have begun to be so far sensible of the absurdity of their real belief and practices, as to find it convenient to shelter them under such a cloak, however flimsy and borrowed. The adoption of such a subterfuge encourages me greatly to hope; that they will, in time, abandon what they are sensible cannot be defended; and that, forsaking the superstition of idolatry, they will embrace the rational worship of the God of Nature."

In 1817 he published "A Defence of Hindu Theism in reply to the attack of an advocate for Idolatry, at Madras," and "A Second Defence of the Monotheistical System of the Veds; in reply to an Apology for the present state of Hindu Worship."

He thus refutes the common excuse that "Idols were invented for those who are not possessed of sufficient understanding:"

"Permit me in this instance to ask whether every Musalman in Turkey from the highest to the lowest, every Protestant Christian at least of Europe, and many followers of Caber and Nanak do worship God without the assistance of consecrated objects? If so, how can we suppose that the human race is not capable of adoring the Supreme Being without the puerile-

practice of having recourse to visible objects? I will never hesitate to assert, that His adoration is not only possible, and practicable, but even incumbent, upon every rational creature."

They contain also some trenchant exposures of popular Hinduism. The following are some extracts :

"He who pronounces 'Doorga,' though he constantly practise adultery, plunder others of their property, or commit the most heinous crimes, is freed from all sin."\*

"A person pronouncing loudly 'reverence to Hari,' even involuntarily, in the state of falling down, of slipping, of labouring under illness, or of sneezing, purifies himself from the foulest crimes."†

"As to falsehood, their favourite deity Krishna is more conspicuous than the rest. Krishna again persuaded Yoodhisthir, his cousin, to give false evidence—in order to accomplish the murder of Drona, their spiritual father.—See *Dron Purva*, or seventh book of the Mahabharuth."‡

In 1817 he directed his thoughts to the Christian religion, and never discontinued its study till the end of his life. He learned Hebrew and Greek to form his own independent opinion of the Old and New Testaments. In 1820 he published, in Bengali and English, a book called, "The Precepts of Jesus the Guide to Peace and Happiness," consisting of extracts from the Gospels. In the Introduction he says :—

"This simple code of religion and morality is so admirably calculated to elevate man's ideas to high and liberal notions of the One God,...and is so well fitted to regulate the conduct of the human race in the discharge of their various duties to God, to themselves, and to society, that I cannot but hope the best effects from its promulgation in its present form."

In a letter prefixed to one of his later works (an edition of the Kena Upanishad) he makes the following admission :—

"The consequence of my long and uninterrupted researches into religious truth has been that I have found the doctrines of

\* Doorga Nam Mahatmya. † Bhāgavat.  
‡ The English Works of Rammohun Roy, Vol. I. pp. 146, 147.



Christ more conducive to moral principles, and better adapted for the use of rational beings, than any other which have come to my knowledge."\*

This publication brought upon Rammohun Roy a long controversy with the Serampore Missionaries. *The Precepts of Jesus* occupy only 74 pp. of the collected edition of his English works; his *Appeals to the Christian Public in Defence* extend over 430 pages. The contention of the Missionaries was that Rammohun Roy, after three or four years' study of the Bible, had found out that the Christian Church had misunderstood it, and that it did not contain some doctrines which were considered vital. The "Appeals" were intended to prove that he was correct. He was, however, criticised too severely.

Notwithstanding this controversy, Rammohun Roy assisted missionaries in the translation of the Scriptures, and sometimes joined in Christian worship. He provided Dr. Duff with the house in which the Scottish Missionary Institution was opened in 1830, and got pupils for him. He recommended that its daily work should be commenced with the Lord's Prayer, declaring that he had studied the Brâhman's Vedas, the Muslim's Koran, and the Buddhist's Tripitaka without finding anywhere any other prayer so brief, comprehensive, and suitable to man's wants.

**Brahma Sabha.**—Not long after Rammohun Roy came to Calcutta, he formed an association of a few personal friends, called *Atmiya Sabha*, Spiritual Society, which met in his house periodically for discussion. The opposition of the Brahmans and pandits caused the members to drop off one by one, till by degrees the society ceased to exist.

In 1828, Mr. W. Adam, a Protestant Missionary, a friend of Rammohun Roy's, was led to adopt Unitarianism. Its adherents generally accept most of the doctrines of Christianity, except the Trinity or three-one God, Father, Son, and Holy Spirit, and others closely connected with it. Adam sought to disseminate his opinions by holding meetings and giving lectures. Rammohun Roy and a few

\* Sir Monier Williams, *Religious Thought, &c.* p. 493.

friends, attended for a time, till at last the thought struck them that they should have a meeting house of their own.

Dwarkanath Tagore, Prosonno Kumar Tagore and others came forward with pecuniary help. Rooms were hired in the Chitpore Road, and prayer meetings held in them every Saturday evening. The service was divided into four parts—recitation of Vedic texts; reading from the Upanishads; delivering of a sermon; and singing hymns.

It was thus that the germ of the first Theistic Church was planted at Calcutta. It inaugurated a new era in the history of Indian religious thought. It ushered in the dawn of the greatest change that has ever passed over the Hindu mind. It was the first introduction of public worship and united prayer—before unknown among the Hindus. A new phase of the Hindu religion then took definite shape, a phase which differed essentially from every other that had preceded it. For no other reformation has resulted in the same way from the influence of European education and Christian ideas.\*

The increase of contributions enabled Rammohun Roy to purchase a large house in Chitpore Road, and endow it with a maintenance fund. Trustees were appointed, and the first Hindu Theistic Church was opened in Calcutta in 1830. The name given to it was the Brahma Sabha, or Brahmiya Samaj, the Society of believers in Brahma, the one self-existent god of Hinduism.

The trust-deed of the building laid down that it was to be used as a place of meeting for the worship of the Eternal, Unsearchable and Immutable Being who is the Author and Preserver of the Universe; that no graven image, statue, or sculpture, carving, painting, picture, portrait or likeness of any thing shall be admitted within the building, that no sacrifice shall be offered there; that nothing recognised as an object of worship by other men should be spoken of contemptuously there; and that no sermon be delivered but such as would have a tendency to promote piety, morality, and charity.

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\* Sir Monier Williams, *Religious Thought*, &c.

**Last Years of his Life.**—Rammohun Roy had long wished to visit England with the view of obtaining, as he himself said, “by personal observation a more thorough insight into the manners, customs, religion, and political institutions of Europe.” He had also three special objects:—

(1.) To represent the grievances of the Emperor of Delhi, who conferred upon him the title of Raja, and sent him as his ambassador to England.

(2.) To be present at the approaching discussion in the House of Commons at the renewal of the East India Company's Charter, upon which the future Government of India, whether for good or evil, so largely depended.

(3.) The orthodox party in Calcutta, indignant at being deprived of the privilege of roasting their mothers alive when they became widows, sought to appeal to the King in Council. Rammohun Roy wished to oppose this in person.

He arrived in England in April 1831, being the first Indian of rank and influence who had ventured to cross the “black water.” His enlightened opinions, courteous manners, and dignified bearing, attracted much attention. He was presented to the King, and a place was assigned to him at the ceremony of the coronation. The three special objects he had in view were all gained.

Unhappily Rammohun Roy was not strong enough to bear the severity of a European climate. After visiting Paris and other parts of France in 1833, his health began to decline. He had been invited to visit Bristol and to take up his residence at the house of Miss Castle,—a ward of Dr. Carpenter—in the neighbourhood of that city. He arrived there early in September, and shortly afterwards was taken with fever. Every attention was lavished upon him, and the best medical skill called in; but all in vain. On the 27th September he breathed his last in the presence of his son Raja Ram Roy, and his two Hindu servants, by whom he had all along been enabled to preserve his caste. A short time before his death his Brahman servant uttered a prayer in his master's ear, in which the frequent use of the word *Om* was alone distinguished. He also placed iron under his pillow. When Rammohun Roy's spirit passed away, his



Brahmanical thread was found coiled around his person. His remains were not laid in a Christian burial ground, but in a retired spot in a shrubbery. Ten years afterwards they were removed to a cemetery near Bristol, where a tomb was raised over his grave by Dwarkanath Tagore, with the following inscription :

“Beneath this stone rest the remains of Raja Ram Mohun Roy, A conscientious and steadfast believer in the unity of the Godhead, he consecrated his life with entire devotion to the worship of the Divine Spirit above. To great natural talents, he united a thorough mastery of many languages, and early distinguished himself as one of the greatest scholars of the day. His universal labours to promote the social, moral, and physical condition of the people of India, his earnest endeavours to suppress idolatry and the rite of *Sati*, and his constant, zealous advocacy of whatever tended to advance the glory of God and the welfare of man, live in the grateful remembrance of his countrymen.”

**Religious Opinions.**—The exact nature of these has been disputed. Sir Monier Williams characterises the form of theology which he propounded as “vague, undogmatic, and comprehensive. Throughout life he shrank from connecting himself with any particular school of thought. He seems to have felt a satisfaction in being claimed as a Vedantist by Hindus, as a Theist by Unitarians, as a Christian by Christians, and as a Muslim by Muhammadans. Shortly before he set out for Europe, he said that he belonged to none of them. Whatever was good in the Vedas, in the Christian Scriptures, in the Koran, in the Zend Avesta, or in any book of any nation anywhere, was to be accepted and assimilated as coming from the ‘God of truth,’ and to be regarded as a revelation. ‘My view of Christianity,’ he says in a letter to a friend, ‘is, that in representing all mankind as the children of one eternal Father, it enjoins them to love one another without making any distraction of country, caste, colour or creed.’

“In truth Rammohun Roy’s attitude towards his national religion continued that of a friendly reformer even to the end of his life—a reformer who aimed at retaining all that

was good and true in Brahmanism, while sweeping away all that was corrupt and false. He was, in fact, by natural character too intensely patriotic, not to be swayed, even to the last, by an ardent love of old national ideas.\*

The late Mr. Ram Chandra Bose, in his *Brahmoism*, expresses a somewhat similar opinion. He considers it difficult to settle whether Rammohun Roy was at first a monotheist or a pantheist. He says that the beautiful songs he composed are decidedly pantheistic :

“He professed to have discovered a system of pure Theism in the Upanishads, and he made these venerable documents the main if not the sole stay of the creed, under the banner of which he expected to see the diverse and clashing religions of the world reconciled. But the conclusion upheld by the Upanishads was the very antipodes of what he expressed an anxiety to bolster up by these remains of the ancient literature of the country. Nobody can read the Upanishads, even cursorily, without being driven to the conclusion that pantheism, not theism, is the creed upheld by the spirit and letter of their teaching.

“What was the result of this serious mistake? For years the religion of Raja Rammohun Roy’s association was, not the monotheism he was anxious to see established, but the ancient pantheism of the country. His successors, some of whom were learned Pandits, did not play fast and loose with the Upanishads, as those do who pretend to discover pure theism in them; and they fearlessly set up the creed these documents were fitted to uphold. Nay, they went further. They added the Brahma Sutras of Vyasa and the comments of Shankar Acharya to their sacred literature, and moved heaven and earth to resuscitate the religion of which these two persons were the most redoubtable champions in ancient India.”

Mr. Bose allows that Rammohun Roy’s latest published utterances in England are in favour of the assumption that he was a theist of the Unitarian school.†

On the other hand, the Rev. Dr. K. S. Macdonald, in an interesting paper read at Darjeeling, shows by numerous quotations from the writings of Rammohun Roy, that, on

\* *Religious Thought, &c.*, pp. 484-487.

† *Brahmoism*, pp. 40-42.



many points, he held the Christian faith. The following are a few extracts :

“The unity and personality of God was the first doctrine in Rammohun Roy’s creed. Intimately connected with this was his belief in the separate immortality of the soul. He was not a pantheist, as many of his countrymen are. Nor did he believe in the transmigration and final absorption of the soul.

“He believed in a great day of judgment, on which the living and the dead would appear before the Judge of all, to have their case decided once for all ; and the Judge on that day, he believed, would be the Lord Jesus Christ. His own words stated at page 184, *Precepts of Jesus*, are these : ‘The fifth position is that His Heavenly Father had committed to Jesus the final judgment of all who have lived since the creation. I readily admit this position and consider the fact as confirming the opinion maintained by me and by numerous other followers of Christ,.....I agree also with the Reverend Editor (Dr. Marshman) in esteeming the nature of this office most important, and that nothing but the gift of supernatural wisdom can qualify a being to judge of the conduct of thousands of millions of individuals, living at different times from the beginning of the world to the day of the resurrection.’ ✓

Further as to miracles, Rammohun expressly writes, pp. 133-134. “The wonderful works which Jesus was empowered to perform drew a great number of Jews to a belief in Jesus as the promised Messiah, and confirmed his apostles in their already acquired faith in the Saviour, and the entire union of will and design that subsisted between him and the Father, as appears from the following passages : John vi. 14. ‘Then those men when they had seen the miracles that Jesus did, said, ‘This is of a truth that prophet that should come into the world.’”

At page 162 Rammohun Roy says that “Jesus was sent into this world as the long-expected Messiah, intended to suffer death and difficulties like other prophets who went before him... Jesus of Nazareth represented as ‘The Son of God,’ a term synonymous with that of the Messiah, the highest of all the prophets, and his life declares him to have been, as represented in the Scriptures, pure as light, innocent as a lamb, necessary for eternal life as bread for a temporal one, and great as the angels of God, or rather greater than they.” The compiler in his defence of the *Precepts of Jesus* repeatedly acknowledged

Christ as "the Redeemer, Mediator and Intercessor with God on behalf of his followers."\*

It is acknowledged, however, that Rammohun Roy denied the doctrine of the Trinity and the Atonement of Christ.

**Defects and Excellencies.**—Like some others, Rammohun Roy had the Utopian idea that he could persuade Hindus, Muhammadans, and Christians to accept a religion which each considered stripped of its most essential features. In trying to "please everybody, he pleased nobody," but a mere handful.

He twisted the sacred books of both Hindus and Christians so as to support his preconceived theories. He found "pure monotheism" in the former, while according to him, the Christian Church, from the very commencement, has misunderstood the nature of its creed.

Mr. Bose says, "That he was moved by a noble and disinterested passion in the beginning of his career, none will deny. But may it not be safely assumed that the exuberance of patronage and praise lavished upon him by not a few distinguished members of the ruling class tended to demoralize him to some extent?" His conduct latterly showed symptoms of a "supple, temporizing policy:"

"He called Jesus 'the founder of truth and of true religion,' 'a being in which dwelt all truth,' 'the spiritual Lord and King of Jews and Gentiles.' He called himself 'a follower of Christ,' 'a believer in him as the Son of God in a sense peculiar to him alone.' And in spite of all these public acknowledgments of fealty to Christ, he set up what might justly be called a Hindu frame-work, and unscrupulously thrust the Master, whose follower he never hesitated among Unitarians and Christians to represent himself to be, into the back-ground. He constituted the Upanishads, not the New Testament, the canonical scriptures of his association, and scrupulously observed the caste system in the forms of worship he established. The sacred scriptures were read by Brahmans in a closed room, apart from the rude gaze of the worshippers of various castes assembled in the consecrated hall, the portions of the

\* Abridged from a Paper by the Rev. K. S. Macdonald, M. A.

service these might consider their own being the sermons delivered and the hymns sung. Nay, from considerations purely personal, the redoubtable Rajah simulated reverence for the caste system in public, while in private, he never scrupled to trench contemptuously upon its rules; and by deathbed directions went so far as to debar himself from the privilege of religious burial, that his fidelity to its injunctions might be known to his countrymen, and that nothing prejudicial to the interests of his legitimate heirs might occur! All this might be venial in the case of a shrewd man of business; but his conduct, when viewed in connection with his claims as a reformer, cannot but be pronounced both inconsistent and reprehensible.\*

Rammohun Roy was not an uncompromising reformer like Luther, nor was he prepared to make sacrifices for his faith like many thousands of the early Christians who would rather suffer death than countenance idolatry in any way. Rammohun Roy denounced caste as a demoralizing institution. He says in the introduction to his translation of the *Isopanishad* :

“The chief part of the theory and practice of Hindooism, I am sorry to say, is made to consist in the adoption of a peculiar mode of diet, the least aberration from which (even though the conduct of the offender may in other respects be pure and blameless) is not only visited with the severest censure, but actually punished by exclusion from the society of his family and friends. In a word, he is doomed to undergo what is commonly called loss of caste.

“On the contrary, the rigid observance of this grand article of Hindoo faith is considered in so high a light as to compensate for every moral defect. Even the most atrocious crimes weigh little or nothing in the balance against the supposed guilt of its violation.

“Murder, theft, or perjury, though brought home to the party by a judicial sentence, so far from inducing loss of caste, is visited in their society with no peculiar mark of infamy or disgrace.

“A trifling present to the Brahman, commonly called *Prayaschit*, with the performance of a few idle ceremonies, are held as a sufficient atonement for all these crimes; and the delinquent

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\* *Brahmoism*, pp. 38, 39, 42, 43.



is at-once freed from all temporal inconveniences, as well as all dread of future retribution."

Until the passing of the *Lex Loci* Act by Lord William Bentinck, the loss of caste entailed the loss of all property. Hence Rammohun Roy sought to remain in the eyes of the law a Brahman, and retained his Brahmanical thread to the last. His cousins tried to disinherit him by proving that he had lost caste. He was successful in maintaining his civil rights although at considerable cost. As the Rev. Dr. K. S. Macdonald remarks, "It does not look well that during the years the law-suit was on his theistic meetings were discontinued, seemingly because he was afraid their very existence would prejudice his worldly interests.... But considering his character, nationality, and the time and circumstances of his life, he reads a lesson to and sets an example before many of his countrymen, much better circumstanced than he was, to whom caste is nothing and on the keeping of which no earthly inheritance is now depending."

Rammohun Roy, nevertheless, occupies the highest place among modern Indian theistic reformers. Max Müller says :

"He had been brought up to worship the old Aryan gods, and he lived among a people most of whom had forgotten the original intention of their ancient gods, and had sunk into idolatry of the darkest hue... Nothing is more sacred to a child than the objects which he sees his father worship, nothing dearer than the prayers which he has been taught by his mother to repeat with uplifted hands, long before he could repeat anything else. There is nothing so happy as the creed of childhood, nothing so difficult to part with, and do not suppose that idol-worship is more easily surrendered.

"There was everything to induce Rammohun Roy to retain the religion of his fathers. It was an ancient religion, a national religion, and allowed an independent thinker greater freedom than almost any other religion... Nothing would have been easier for him to do what so many of his countrymen, even the most enlightened, are still content to do,—to remain silent on doctrines which do not concern them; to shrug their shoulders

at miracles and legends; and to submit to observances which, though distasteful to themselves, may be looked upon as possibly useful to others. With such an attitude towards religion he might have led a happy, quiet, respectable, useful life, and his conscience need not have smitten him more than it seems to have smitten others. But he would not. He gave up idolatry. He was banished from his father's house once or twice; he was insulted by his friends; his life was threatened, and even in the streets of Calcutta he had to walk about armed.\*

Rammohun Roy was an "all-round" reformer. He did not, like some of his countrymen of the present day, confine himself to the "line of least resistance," agitate for political changes which brought popular applause instead of obloquy. He advocated the civil rights of the Hindus, and sought to improve their temporal condition; he took a leading part in securing the abolition of *sati*; but the religious reformation of India had his chief attention.

Rammohun Roy was a diligent student of religion. As already mentioned, he acquired a knowledge of Hebrew and Greek that he might read the Christian Scriptures in their original languages. He was a voluminous writer. His English works include two octavo volumes, containing 1143 pages. Of these, 48 pages are devoted to *sati*; 339 to material progress, English education, &c.; and 756 to religious questions. He felt that religious reform lay at the root of all other beneficial changes.

The great defect in Rammohun Roy's religious studies was his wish to find his preconceived opinions in the different sacred books—monotheism in the Vedas and Unitarianism in the Bible. Max Müller says:

"I have no doubt that when Rammohun muttered his last prayer and drew his last breath at Stapleton Grove, he knew that, happen what may, his work would live, and idolatry would die."

"I am more doubtful about his belief in the divine origin of the Veda. It seems to me as if he chiefly used his arguments in the support of the revealed character of the Veda as an answer to his opponents, fighting them, so as to say, with their own

\* Max Müller, *Biographical Essays*, pp. 11, 31, 32.



weapons. But however that may be, it is quite clear that this very dogma, this little want of honesty or thoroughness of thought, retarded more than anything else the natural growth of his work”\*

Rammohun Roy, in his search after truth, seems to have trusted too much to his unaided reason. The late Dr. Kay, formerly Principal of Bishop's College, Calcutta, gave the following advice to Hindu religious inquirers:—

“You and all your countrymen who are worth listening to on such a subject, acknowledge that spiritual light and the knowledge of God must come from Himself, the one Supreme. The Mussulmans say the same; and we Christians, above all others, affirm it. Then if you are really in earnest, if you are honest, you see what you must do. You must go and endeavour to pray thus: *O all-wise, all-merciful God and Father, pour the bright beams of Thy light into my soul, and guide me into Thy eternal truth.*”

Although Rammohun Roy had his failings, this notice of him may conclude with the estimate of Max Müller:—

“The German name for prince is *Fürst*, in English *First*, he who is always to the fore, he who courts the place of dangèr, the first place in fight, the last in flight. Such a *Fürst* was Rammohun Roy, a true prince, a real *Rajah*, if *Rājah* also, like *Rea*, meant originally the steersman, the man at the helm.”\*

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## 2. DEBENDRANATH TAGORE.

After Rammohun Roy went to England, the Society which he founded began to languish. It was managed by pandits, and became more and more Hinduised. It would have ceased to exist had it not been supported by the Raja's wealthy friend, Dwarkanath Tagore, the same who

erected the monument to his memory. Max Müller says, "I knew him well while he was staying in Paris, and living there in good royal style. He was an enlightened, liberal-minded man, but (a man of this world rather than of the next.) Dwarkanath Tagore, however, became a still greater benefactor of the Brahma Samaj, though indirectly, through his son Debendranath Tagore"—the *second* great leader of the Brahmist movement.

**Sketch of Life.**—Debendranath Tagore was born in 1818. "His family, nominally Brahmanical, was practically out of the pale of Hindu communion. Some of his ancestors are said to have lost caste through involuntarily inhaling the smell of certain meat dishes cooked by Muhammadan hands." Such is the intolerance and injustice of the caste system to which the Hindus cling with tenacity.

Debendranath was educated at the Hindu College, where scepticism was openly taught and commended. Brought up in a life of profuse wealth and luxury, he did not escape its demoralizing influence. According to his own account, from the sixteenth to the twentieth year of his life, he went on, "intoxicated with the pleasures of the flesh," regardless of his "spiritual interests and dead to conscience and God." He thus describes how he was awakened: "Once on the occasion of a domestic calamity, as I lay drooping and wailing in a retired spot, the God of glory suddenly revealed Himself in my heart, and so entirely charmed me and sweetened my heart and soul, that for a time I continued ravished—quite immersed in a flood of light. What was it but the light of truth, the water of baptism, the message of salvation?" "After a long struggle," he says, "the world lost its attractions, and God became my only comfort and delight in this world of sorrow and sin."

**Samaj Founded.**—In 1839, in his 22nd year, he founded the *Tattwabodhini Sabha*, or Society for the Knowledge of Truth. Its great aim was to "make known the religion of Brahma." It proposed to ascertain what the original *Shastras* were, and trace the changes through the other sacred books down to the present time. Treatises were also to be prepared on astronomy, natural history, physi-



ology, &c., with a view to set forth the power, wisdom, and goodness of God in creation. Lastly, a complete system of morals was to be drawn up. Some influential Hindus joined the Society, and weekly meetings were held for worship and discussion.

Debendranath found the Samaj, as Rammohun Roy left it, "a mere platform, where people of different creeds used to assemble week after week to listen to the discourses and hymns. Men by joining it pledged nothing, incurred nothing, and lost nothing. Many who attended these services were idolaters at home, and in fact, knew not what the spiritual worship of the One True God meant."\* According to his own statement, Debendranath joined the Brahma Samaj in 1842, and soon put fresh life into it.

**The Covenant.**—In 1843 Debendranath Tagore introduced the "Brahmic Covenant" into the Tattwabodhini Sabha, which is thus given in the "Brahma Dharma:"

OM.†

To-day being the——day of the month——in the year of Sakabda——I herewith embrace the Brahmic faith.

*1st Vow.* I will worship, through love of Him and the performance of the works He loveth, God the Creator, the Preserver, and the Destroyer, the Giver of salvation, the omniscient, the omnipresent, the blissful, the good, the formless, the One only without a second.

*2nd Vow.* I will worship no created object as the Creator.

*3rd Vow.* Except the day of sickness or of tribulation, every day, the mind being undisturbed, I will engage it with love and veneration in God.

*4th Vow.* I will exert to perform righteous deeds.

*5th Vow.* I will be careful to abstain from vicious deeds.

*6th Vow.* If, through the influence of passion, I commit any vice, then, wishing redemption from it, I will make myself cautious not to do it again.

*7th Vow.* Every year, and on the occasion of every happy

\* Pandit Sivanath Sastri, M.A. *The New Dispensations, &c.*, p. 5.

† "The repetition of the word 'Om' is intended to bring to the mind the idea of God as the Creator, the Preserver, and the Destroyer of the Universe."

domestic event of mine, I will bestow gifts upon the Brahma Samaj.

Grant me, O God! power to observe the duties of this great faith.

OM.

ONE ONLY WITHOUT A SECOND.

Debendranath, with twenty of his friends, was the first to sign the "Covenant." The services were still essentially Hindu, consisting of the exposition of Vedic texts, and passages from the Upanishads, a sermon in Bengali by the president or some leading member, with a number of Bengali hymns sung by a choir. Notwithstanding this, the determination to give up idolatry gave rise to some persecution. Debendranath describes, in one of his lectures, "how he would wander away from his house, in sun and rain, in those days when the great goddess Durga would be worshipped by his parents and relations simply to avoid taking part, in the least, in any idolatrous ceremony."

The same year a monthly periodical, called the *Tattva-bodhini Patrika*, was commenced, and one of the best Bengali writers of the day, Akhai Kumar Datta, was appointed its editor. A large and well-furnished hall was obtained in Calcutta, and some branch societies were established. The membership rose from 83 in 1843 to 573 in 1847, the most prosperous year.

With the accession of new members, the Samaj began to be agitated by conflicting opinions. Some urged that the Vedas had never been thoroughly examined with a view of arriving at a just estimate of their value as an authoritative guide to truth. In 1845 four young Brahmans were therefore sent to Benares, each of whom was to copy out and study one of the Vedas. After two years they returned with the copies to Calcutta. The result of a careful examination of the sacred books was that some members of the Samaj maintained their authority; but, after long discussion, it was decided by the majority that neither the Vedas nor Upanishads were to be accepted as infallible guides. Only

such precepts and ideas in them were to be admitted as harmonized with pure theistic truth.

**Brahma Dharma.**—In 1850 Debendranath published, in Sanskrit and Bengali, a treatise called *Brahma Dharma*. An English translation of it was afterwards printed at the Prabakur Press, but without date. In an Appendix the “Fundamental Principles of the Brahma Faith” are given as follows :

1. The One Supreme before this was ; nothing else whatever was. He it is that has created all this.
2. He is eternal, intelligent, infinite, good, blissful, formless, one only without a second, all-governing, all-knowing, and of power manifold.
3. The worship of Him alone is the sole cause of temporal and spiritual welfare.
4. Love towards Him and performing the works He loveth constituteth His worship.

The pamphlet is divided into two parts, each containing 16 chapters. The First Part treats chiefly of the attributes of the Supreme ; the Second Part consists of moral precepts.

Rammohun Roy considered “The Precepts of Jesus” to be “The Guide to Peace and Happiness.” Debendranath sought it in the Upanishads. Mr. Dall says, “On first visiting Debendranath Tagore, in 1855, I asked him whether he ever allowed the name of Jesus to be heard in his church. ‘No, never,’ he replied. ‘And why not?’ I said. ‘Because some people call him God.’”

The religious system unfolded in the *Brahma Dharma* is that of the Upanishads, with some infusion of modern ideas. Passages, here and there, contain some of the doctrines of popular Hinduism. The following directions are given to seekers after God :

“To know Him, one should go to the spiritual teacher. To him who is come, the pupil of entirely peaceful and well-regulated mind, he, the knower of God, should communicate the particulars of divine knowledge by which is known the Being, undecaying, perfect, and true.

“The inferior knowledge is the Rig-Veda, the Yajur Veda,



the Śama-Veda, the Atharva Veda, Siksha (Intonation), Kalpa (Ritual), Vyakarana (Grammar), Nirukta (Glossary), Chandas (Prosody), and Jyotish (Astronomy and Astrology). The superior knowledge is that by which the Undecaying is known." p. 3.

This is precisely the teaching of the Upanishads, and, to some extent, the books generally received as *Shastras* are recognized.

The unity of God is not clearly expressed. The "great watchword of the Brahma Dharma," says Mr. Bose, "One without a second," was the battle cry of ancient pantheism." Some passages, however, set forth the distinction between the Creator and his works.

Subordinate deities seem to be admitted. Chapter X. is as follows, and gives a good idea of Part I :—

"Om is God; all the gods to him bring offerings. Him the all-adorable seated in the midst, all the gods around do worship.

Contemplate God through Om, and let welfare attend thee, as thou crossest the darkness of ignorance.

By means of Om, the knower of God obtaineth Him who is all-tranquil, without decay, without death, without fear, the all-excellent.

We contemplate the adorable power and glory of the Being divine, who brought forth the world. He it is who sendeth us thoughts.

Let me not forsake God as God has not forsaken me. Let Him not be abandoned by me.

Know Him the perfect who should be known, that death may not afflict you.

Repeated reverence be to Him, the Being divine, who is in fire, who is in water, who is in plants and trees, and who pervadeth all the world."

The moral teaching is, on the whole, fair, though some of the reasons assigned are not of a high order. Mr. Bose has the following remarks on this point :

"The motives to virtue pointed out are, some of them at least, among the weakest ever brought forward to sustain a virtuous life. There are six: a. 'All actions which are unblamed (by others) you may perform; actions which are blamed you must not perform.' b. 'Whatever virtue we prac-

tise, you may do; but don't practise anything besides.' c. 'Apply yourself to that which you consider to advance your own good.' d. 'Follow out with the greatest zeal whatever course will give satisfaction to yourself, and leave every thing opposed to it.' e. 'The man who performs works of virtue obtains holy praise.' f. 'Such a man obtains respect in this world and prosperity in the next.' Thus public opinion, the example of human teachers, self-interest, self-gratification, respect in the world are placed in the same category with 'holy praise,' supposing that to be the praise which comes from God, and with prosperity in the next!"\*

Sinful dispositions are mentioned and condemned, with exhortations to the readers to deliver themselves from the darkness of ignorance and learn wisdom from a fitting teacher. It is also admitted that sin is punished both in this world and in the next, and has a demoralizing influence on the sinner. But there is nothing like an adequate view of the intense malignity of sin.

Transmigration is implied :

"He who is wise, is of mind regulated, and is always pure, gaineth that station after attaining which one is not begotten again."

"To worlds devoid of felicity, wrapped up in the blinding gloom, those go after death who are ignorant of God, and are unwise."

As already mentioned, everlasting happiness is to be obtained through a knowledge of Brahma.

The treatise concludes with the following "Morning Address to God:"

"It is through thy commandment, O Thou who art the Governor of the world, the living, the presiding Deity of the universe, all good, and all-pervading! It is solely at thy commandment, and for thy satisfaction, and for the good of mankind, that I go to engage myself in the pursuits of the world."

While the *Brahma Dharma* is a great advance upon popular Hinduism, no enlightened man can accept it as a satisfactory code either of religion or morals.

\* *Brahmoism*, p. 54.

**Sermons and Religious Opinions.**—The Adi Samaj has been sustained largely through the personal influence of Debendranath. Mr. Mozoomdar thus describes his first sight of him: "He was tall, princely, in the full glory of his health and manhood; he came attended by liveried servants, and surrounded by massive stalwart Brahmōs, who wore long gold chains and impenetrable countenances." Pandit Sivanath Sastri says, "The house of Babu Debendranath became a general rendezvous for the Brahmōs of Calcutta. Their anniversary meetings at his house, their fraternal greetings and warm exchanges of love and friendship on the occasions, and, above all, the rich hospitality of the noble host himself, will long be remembered by those who ever shared them."

But Debendranath had higher claims to respect. Mr. Mozoomdar admits that the Bengali sermons of Keshub Chunder Sen were "not to be compared one moment with the glowing transcendental sentences that flowed from the mouth of Debendra Nath Tagore, with all his inspiration of the Himalayas still ablaze within his heart." Pandit Sivanath Sastri thus gives his own impressions of him:—

"We still vividly recollect the day, when we hung with profound respect and fond filial trust upon every word that fell from his venerable lips, and when a single sparkling glance of his eyes awakened strange emotions in our breasts, and made us feel that God was near. His deeply meditative nature, his warm and overflowing heart, his exquisitely-poetic temperament, and, above all, the saint-like purity of his life, all combined to make his Brahmōism a living reality, and to make him out, even to this day, as the highest type of a truly devout character amongst us."\*

Mr. Mozoomdar thus describes the religion of Debendranath:

"Debendra's prayers were the overflow of great emotional impulses, stirred by intense meditation on the beauties and glories of nature. His utterances were grand, fervid, archaic,



profound as the feelings were which gave them rise. But they seldom recognised the existence of sins and miseries in human nature, or the sinner's necessity for salvation. Debendranath had never received the advantage of a Christian training. His religious genius was essentially Vedic, Aryan, national, rapturous. The only element of Semitic mysticism which he ever imbibed was from the ecstatic effusions of the Persian poet Hafiz. But the characteristic of the Hafizian, or Sufi order of poetry, is not ethical, or Christian, but sentimental, and so to say Hindu. Devendra's mind assimilated it most naturally. He believed all sinfulness and carnality to be the private concerns of each individual man, which ought to be conquered by resolute moral determination."\*

In illustration of the above, one or two extracts may be given from Debendranath's sermons. In his "Second Spiritual Advice," after describing the effects upon Nature of the commencement of the wet season, he says :

"Just as the rain poured forth in thousand drops cools our body, just so the water of immortality being showered in thousand ways is cooling our souls in this house of worship. Every day displays a fresh attribute of God and His great mercy. Just as the world is awakened by being renewed by every rising of the sun, and advances in the path of progress; just so our souls assume a renewed and improved state simultaneously with the world. In the progressive kingdom of God both are advancing at the same time. His mercy is manifested in all both in the animate and inanimate kingdoms. So with the rising of the sun: He has awakened the closed flowers of our heart, and the air of his glory being wet with the tears of His devotees are shaking those new-blown flowers; so all these are naturally being dropped in heaps at His lotus feet. Now on this day, having felt a comforting coolness both within and without, we are approaching Him. He is inviting us to receive His ambrosia. Let us all salute Him and become immortal by drinking the ambrosia so freely offered as at present from that motherly hand.

Om, One only without a second."†

\* *Life of Keshub Chunder Sen*, p. 159.

† *The Fellow Worker*, Vol. I. p. 253.

The following prayer concludes one of his sermons :—

“O Thou supreme Soul as Thou hast made us independent, do not leave us alone—our entire dependence is upon Thee. Thou art our help and wealth; Thou art our Father and Friend; we take shelter in Thee; do Thou show us Thy beautiful and complacent face. Purify me with Thy love and so strengthen my will that I may be able to perform Thy good works for my whole life.”\*

A few years ago, Pandit Sivanath Sastri gave the following account of the condition of the Adi Samaj :

“The venerable Maharshi Debendranath Tagore has retired since last ten or twelve years from all active work, leaving the affairs of the Samaj to a committee of management, of which his esteemed friend and coadjutor Babu Rajnarain Bose is the president, and one of his own sons, the Secretary. The weekly Divine Service of the Samaj, the establishment connected with the *Tattwabodhini* and similar works, are all kept up by his endowments. The large number of members, who at one time signed the covenant have quietly disappeared amongst the mass of idolatrous Hindus, and many of them do not now take even a faint interest in the cause they once advocated.”†

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\* *The Fellow Worker*, Vol. I. p. 83. † *The New Dispensation*, &c., p. 13.



### 3. KESHUB CHUNDER SEN.

#### EARLY HISTORY.

The *Life and Teachings of Keshub Chunder Sen*, by his friend and fellow-labourer, Pratab Chunder Mozoomdar, may be considered to mark a new epoch in Indian literature. It may be described as the first true biography written by an Indian. Though an ardent admirer of the reformer, the author writes impartially. Living on the most intimate terms with him during his whole life, Mr. Mozoomdar had unequalled opportunities for ascertaining



the truth. His work will mainly supply the materials in the following sketch.

**Family.**—Keshub Chunder Sen belonged to the Vaidya or medical caste. His grandfather was Ram Camal Sen, distinguished both for his benevolent disposition and his very complete English and Bengali Dictionary. Peary Mohan Sen, the father of Keshub Chunder Sen, was the second son of Ram Camal Sen. He died when Keshub, his second son, was only ten years of age. His widow was then 25.

**Boyhood.**—Keshub was born in 1838 in Calcutta. As a boy he was fond of fine clothes, fine boxes, fine things of all sorts which he did not like any one to meddle with. He was educated in the Hindu College, where he was admitted in 1845, but he had some preliminary teaching in the Vernaculars at home. At the annual examination every year Keshub carried away a prize, and sometimes two, there being only two prizes in the class, the one for English, and the other for arithmetic, in both of which he did equally well.

Keshub's intelligence showed itself in other ways than his readiness at lessons. When thirteen years of age he so mastered the juggler's art that he gave a performance of his own. These and other things made him to his companions quite a prodigy, and he was perfectly conscious of his own importance. Nobody ventured to approach to anything like his confidence; he never made a favourite or bosom-friend of any one. He seldom, if ever, joined in an old game, or one that was started by any other boy, but watched it from a distance. If ever he consented to play, he would generally devise a new or unfamiliar game, and reserve the chief part for himself. He took great pleasure in making up *jatras*, the popular semi-theatrical performances of Bengal.

Keshub was not religious in his boyhood. He took part in Hindu ceremonies, but this was entirely for amusement, without any purpose of worship. If, however, he was not religious, as a boy he was certainly very moral. Next to his singular intelligence, the chief characteristic of his

boyhood was the purity of his moral nature. But he did not seem to be a warm-hearted boy, and there was always a strange reserve about his manners. In after-life he sometimes said that he was of a suspicious temperament, and that his rule was to judge every man bad, unless he could prove himself otherwise.

In 1852, Keshub was in the first senior class of the school department of the Hindu College. When the Metropolitan College was opened, he was sent to it, and according to the usual custom to draw pupils, he was admitted to the highest class for which he was quite unfit. This made him give up his mathematical studies. As the new college was a failure, Keshub was sent back to the Hindu College in 1854. But he did not return the same man. Henceforth his educational career was not at all brilliant. In 1856, when the mathematical questions were set for the Senior Scholarship Examination, one of the professors who was appointed to watch the examinees, found Keshub comparing papers with the young man that sat next to him. Keshub was severely handled. He was still allowed to continue as a general student, but he entirely gave up the study of mathematics, and never again went up for further examinations.

**Early Manhood.**—Keshub, when 18 years of age, was married to a girl of nine or ten. The marriage was, of course, not of his own making. The first years of his married life were those of an anchorite. He was moody and cheerless. He seldom laughed or even smiled. He read certain Christian sermons, notably those of Blair and Chalmers. He privately wrote morning and evening prayers which he read by himself on the terrace of the house. He composed short exhortations and words of warning for passers-by, which he caused to be stuck on the house walls in the neighbourhood. In short, he brooded on his own imperfections, and the imperfections of others, and the thoughts made him most restless.

From the first Keshub believed in the supreme necessity of prayer. "I did not know," said he, "what the right religion was, I did not know what the true church was.

Why or for what I prayed I did not know, but in the first glimpse of light that came to me I heard the voice, 'Pray, pray, without prayer there is no other way.'" Among the Christian teachers he was intimate with were the Rev. T. H. Burn, Domestic Chaplain to Bishop Cotton, the Rev. J. Long, of the Church Missionary Society, and the Rev. Mr. Dall, the American Unitarian Missionary.

Keshub started a number of classes and societies for the benefit of his companions. The study of Shakespeare was the favourite fashion of the educated about this time. Keshub was not content to read, but desired to act. A stage was improvised, old European clothes were obtained from the bazars, and plays were performed. Keshub retained for a considerable time his theatrical propensities. He had a passion for the musical performances known as *jatras*, half dramatic, half operatic. He would sit up the whole night with his companions to watch these performances, chewing *pan-supari*, and throwing pieces of small coin to the singers.

In 1857 Keshub established the Good-will Fraternity, which was purely religious. He sometimes read, sometimes spoke extempore in English to the members from a high pulpit-like desk. One of his readings was the discourse by Dr. Chalmers on Enthusiasm, another was Theodore Parker on Inspiration.

#### KESHUB'S CONNECTION WITH THE ADI SAMAJ.

In 1857 Keshub quietly entered the Brahma Samaj by signing the printed covenant sent him for the purpose. Debendranath, on his return from the Hills, was greatly pleased to hear of this accession. "He was much struck by the earnestness and ability of young Keshub, and at once accepted him as a friend and coadjutor. A deep and almost filial attachment sprang up between them: and henceforth they jointly began to plan and adopt several important measures which further developed the reforming tendencies of the Samaj."\*

\* Pandit Sivanath Sastri, *The New Dispensation*, p. 7.



In those days Keshub was a diligent student. From 11 o'clock in the morning till sunset, he read every day in the Calcutta Public Library. He read some poetry, as Shakespeare, Milton and Young; but the history of philosophy was his delight. He was an intense admirer of Sir William Hamilton, and pored over the works of Victor Cousin. He read J. D. Morell, and M'Cosh; he loved the works of Theodore Parker, Miss Cobbe, Emerson, and F. W. Newman.

Within a year after joining the Brahma Somaj, Keshub made his first great stand against idolatry. The family *guru* was to come to the mansion, and Keshub, with some other young men, was expected to receive the ceremony of initiation. When Keshub's turn came he was asked if he would receive it. Calmly, but firmly, he answered, "No." More than once the question was asked with increasing fierceness, but Keshub's determination gained the day.

In 1859 the Brahma School was established. Keshub was to deliver a series of English lectures, and Debendranath a similar course in the vernacular, the former taking up the philosophy of Theism and the latter dealing with the doctrines of the Brahma Somaj.

The same year Keshub, at the wish of his guardians, became a clerk in the Bank of Bengal, with the salary of Rs. 25 per month. So well did he do his work, that within a twelvemonth his pay was doubled.

**First Publications.**—In 1860, when 22 years of age, Keshub issued his first tract, "Young Bengal, This is for You." It begins with the result of a godless education:

"Often were you heard to say:—'Let the illiterate and credulous deal with religion and immortality, prayer and atonement, faith and salvation; let them devote their minds to such visionary pursuits—I feel it degrading to my high scholarship and liberal views to countenance them.'"

"So far as mere talk is concerned, a change for the better is acknowledged. Numerous societies were formed to discuss important questions of social reform. He says:

"Sometimes you witness whole bodies of young men unanim-

ously pledging themselves with all solemnity to momentous resolutions like these:—we shall enlighten the masses—elevate the condition of females—encourage brotherly feeling. Such are the great topics which our young and intelligent countrymen are ever and anon discussing with all enthusiasm and fervor, and preaching with missionary zeal. But what is the upshot of all this? ‘Mere prattle without practice.’ An elaborate essay, an eloquent speech, a warm discussion is all in all.”

The explanation given is that there is a “want of an active religious principle in our pseudo-patriots.” The reader is to seek help from God. “Steadily and prayerfully look up to Him—our Light, and our Strength, our Father and our Friend.”

The first tract was followed by about a dozen others.

His first “Inspiration” was derived from Theodore Parker. For a time, “Intuition” was the watchword of the party. When a Christian Missionary was preaching, a school-boy would sometimes point his finger towards him, and think he had settled him by simply saying, “Intuition!” The trenchant attacks upon it by the Rev. S. Dyson caused it eventually to be largely relegated to the tomb of “lifeless dogmas.”

**Trips to Ceylon, etc.**—In 1859 Keshub made his first sea voyage. Debendranath and his two sons were about to leave for Ceylon, and Keshub was invited to join the party. He quietly embarked, leaving behind a little note which was discovered after the vessel left. “His little wife, who was not more than twelve or thirteen years old at the time, was dangerously ill, and not a syllable about Keshub’s perilous expedition had reached her, till he had gone far on his way. We all took it to heart, and in our bitter regret accused him of cruelty, undutifulness, and all sorts of things. But Keshub, in the meanwhile, let out like a caged bird, enjoyed his trip most heartily, cracked fun with his companions, kept a lively diary, and felt he had done the most proper and natural thing in the world.”\*

In 1860 Keshub started a small Society, called the

\* Mozoondar’s Life of Keshub Chunder Sen, p. 127.



*Sangat Sabha*. It was mainly for religious conversation and prayer. When he resigned his post in the Bank of Bengal, several of the members, one after another, began to take leave of secular life, determined to spread the principles of Hindu theism. The following year, in conjunction with some friends, he started *The Indian Mirror*. It was at first fortnightly, then weekly, and lastly daily. In 1862 he commenced the Calcutta College, which, after five or six years, had to be given up for want of support.

For a time Debendranath and Keshub worked cordially together. Until 1862 those who hitherto officiated in services were called *Upacharyas*, or sub-ministers, while Debendranath himself was President of the Brahmo Somaj. In that year, after a grand ceremony, Debendranath presented Keshub with a sort of diploma, framed in gold and signed by himself, installing him as Acharya, or minister of the Brahmo Somaj. He gave him, besides, a casket, containing an ivory seal and a copy of the Brahma Dharma. The title of Brahmananda (Rejoicer in God) was also conferred upon him. From that time Debendranath began to be called Pradhan Acharya, or chief minister.

The same year Keshub induced his young wife to dine at the house of Debendranath, who belonged to an excommunicated race of Brahmans. This act on his part led to his temporary expulsion by his uncle from his home and family.

**Reforms.**—Keshub's programme of reform is thus given in his fervid "Appeal to Young India":

"Look at yourselves, enchained to customs, deprived of freedom, lorded over by an ignorant and crafty priesthood, your better sense and better feelings all smothered under the crushing weight of custom; look at your homes, scenes of indescribable misery, your wives and sisters, your mothers and daughters immured within the dungeon of the zenana, ignorant of the outside world, little better than slaves whose charter of liberty of thought and action has been ignored; look at your social constitution and customs, the mass of enervating, demoralizing and degrading causes there working. Watch your daily life, how almost at every turn you meet with some demand for the sacrifice



of your conscience, some temptation to hypocrisy, some obstacle to your improvement and true happiness."

The qualifications of reformers are thus given :

"A firm sense of duty ought to be the basis of all reform movements. It is dangerous to undertake them from any other motive.

"Secondly, those who desire to reform their country must first reform themselves. Good examples are always powerful engines of conversion, while the fervid eloquence of hypocritical teaching obstructs instead.

"Lastly, the paths of reformation are thorny, and therefore they who tread these paths must be prepared for the thorns: there is no royal road to reformation.

"These, I believe, are the three essential requisites of sound and successful reformation."

The chief evils in Hindu society against which exertions should be directed are the following, given in a greatly abridged form :

"There can be no doubt that the root of all the evils which afflict Hindu society, that which constitutes the chief cause of its degradation is Idolatry. Idolatry is the curse of Hindustan, the deadly canker that has eaten into the vitals of native society. It would be an insult to your superior education to say that you have faith in idolatry, that you still cherish in your hearts reverence for the gods and goddesses of the Hindu pantheon, or that you believe in the thousand and one absurdities of your ancestral creed. But however repugnant to your understanding and repulsive to your good sense the idolatry of your forefathers may be, there is not a thorough appreciation of its deadly character on moral grounds. It will not do to retain in the mind a speculative and passive disbelief in its dogmas, you must practically break with it as a dangerous sin and an abomination: you must give it up altogether as an unclean thing. You must discountenance it, discourage it, oppose it, and hunt it out of your country. For the sake of your souls and for the sake of the souls of the millions of your countrymen, come away from hateful idolatry, and acknowledge the one Supreme and true God, our Maker, Preserver, and Moral Governor, not in belief only, but in the every-day concerns and avocations of your life.

"Next to idolatry and vitally connected with its huge system

is Caste. Kill the monster, and form a national and religious brotherhood of all your reformed countrymen.

"Thirdly, our Marriage customs involve evils of great magnitude which urgently call reform, *e. g.*, polygamy, premature marriage, prohibition of widow re-marriage, and countless restrictions.

"Fourthly, the Zenana requires through reform."

At an address delivered in Bombay in 1868 he explained the true order of reformation :

"What is the programme of reforms you think I intend to lay before you this evening? Not half measures, like the education of this section of the community or the reformation of that particular social evil. These cannot—it is my most firm conviction—these cannot lift India as a nation from the mire of idolatry, of moral and social corruption. If you wish to regenerate this country, make religion the basis of all your reform movements. Were I engaged in the work of reforming this country, I would not be busy in lopping off the branches, but I would strike the axe at the fatal root of the tree of corruption, namely—idolatry. Ninety-nine evils out of every hundred in Hindu society are, in my opinion, attributable to idolatry and superstition.

"All the social reforms I would propose for your consideration, are involved in this grand radical reformation—religious reformation. Questions of social reform will not then appear to you as matters of worldly expediency, but as questions of vital moral importance, and will come upon you with all the weight of moral obligation."

**Erupture with Debendranath.**—By degrees the relations between Debendranath and Keshub became more strained. Debendranath was impulsive, very sensitive, conservative, autocratic and settled in his views. He wanted to establish a model Hindu Society, and revive the ancient Hinduism of the Upanishads. He had always a partiality for the sacred caste. Though discarding idolatry, he was a strict observer of the sacraments of Hindu marriage. Widow marriage was to him a disagreeable thing, and intermarriage still worse.

Keshub and the younger members of the Samaj were far in advance of Debendranath's views, and were eager to

enter upon a career of bolder and more uncompromising reform. Caste and the Brahmanical thread were the first objects of their attack. Elderly members, opposed to Keshub's new measures, and jealous of the influence he had gained, tried to poison the mind of Debendranath against him. Debendranath thought that he should make a stand, and nip these ambitious reforms in the bud. He began by cancelling the arrangement by which Brahman ministers wearing the badge of their caste were no longer admissible to the ministry. This was done by beginning the service earlier than usual, while it was held temporarily in his house. Keshub and its friends protested against this course, and declared that they must decline to join such services in future. They proposed a separate day of public worship in the Samaj building apart from the usual Wednesday service, but Debendranath was inexorable. Keshub and his party, therefore, seceded from the Brahma Somaj.

#### BRAHMO SOMAJ OF INDIA.

Keshub Chunder Sen seems to have retired from Debendranath's Somaj in February 1865, but a considerable time was spent in protests and negotiations which came to nothing. He got possession of *The Indian Mirror*, and issued a vernacular journal, called the *Dharma Tatwa*.

**Lecture on Jesus Christ.**—Keshub was first brought prominently before the European public by an address which he delivered in May, 1866, announced under the sensational title of "Jesus Christ, Europe and Asia." He began by extolling Christ as a great man and reformer; he described Him as "sent by Providence to reform and regenerate mankind;" he set forth in glowing language the moral greatness of Christ, ending with the words, "was he not above ordinary humanity? Blessed Jesus, immortal child of God!" Then he dwelt on the fact that Jesus was an Asiatic. "When I reflect on this, my love for Jesus becomes a hundredfold intensified."

So high was the admiration expressed of Jesus Christ in



the lecture that by some Keshub was regarded as "almost a Christian." Five months later he undeceived them and showed his true position by his lecture in the Town Hall, on "Great Men." He defined them as "men, but above ordinary humanity." All great prophets were regarded as "God-men," "Divine incarnations." Though Jesus Christ was the prince of prophets, effected greater wonders, and did infinitely more good to the world, than the others, yet He was only the first among men like Luther, Knox, Mahomet, and Chaitanya. After this, says Mr. Mozoomdar, "he perhaps felt that the time of teaching about Jesus and other prophets had not yet come. So, for thirteen years, he held his peace."

**Establishment of a new Somaj.**—In November 1866, Keshub and his friends sent a parting address to Debendranath, and established a separate Society, called the "Brahmo Somaj of India." The members wished to make Keshub the head of the Society, but he said that "God alone was its head." He undertook to be its Secretary. Selections from the Bible, Koran, Zend Avesta, and the Hindu Shastras were compiled as the scriptures of the Brahmo Somaj. Its motto in Sanskrit, composed by Pandit Gour Roy, was that: "The wide universe is the temple of God; Wisdom is the pure land of pilgrimage; Truth is the everlasting scripture; Faith is the root of all religion; Love is the true spiritual culture; the destruction of selfishness is the true asceticism: So declare the Bramhos."

Debendranath, upon the formation of the new society, called his own the Adi (original) Brahmo Somaj.

Seven or eight of Keshub's adherents were formed into a body of missionaries. Every one resigned his place and prospects in life and took the vow of poverty. They daily took out a few pieces of copper from the leader's writing desk to buy them necessaries, and that box never contained much; they spent the day in prayer, study, contemplation, religious conversation, and other engagements worthy of their calling. They travelled from place to place, full of zeal. Wherever they went, Samajes were

formed and enthusiasm was kindled. The orthodox Hindus were so greatly alarmed that various short-lived organizations were founded to counteract the new movement.

**Vaishnava Element.**—Keshub began religious life with an insufficient degree of religious feeling. About 1867 he began to hold daily Divine service in his house, and the spirit of the Vaishnava religion entered into Brahmo devotions. Vaishnava hymns, called *Sankirtan*, were introduced, with their instruments of music, the drum, cymbals, and harp of one string. The lower orders and wandering mendicants are fond of them. Vaishnava piety has two features. The hymns are sometimes sung with wild enthusiasm, with the deep noise of the drum and the clash of cymbal, and then they melt away in strains of tenderness, accompanied by the delicate notes of the harp. The Society was at this time joined by a poet, whose musical genius became a source of wonderful attraction to the public. This new kind of musical celebration began to be known by the name of Brahma Sankirtan, and culminated in the establishment of the Brahma Utsab, or Festival in God, in November, 1867. The services lasted from early morning till nine at night.

On the 24th January, 1868, the 38th anniversary of the Brahma Somaj, the foundation stone of the Brahma Mandir, Keshub's temple of worship, was laid with great pomp. In the evening Keshub delivered his address in the Town Hall on "Regenerating Faith." Among the audience were some of the highest English officials, from the Viceroy downwards. In March he left for an extensive missionary tour to the North-West Provinces and Bombay, after which he went, not to Calcutta, but to Monghyr.

With a band of followers Keshub left Monghyr in August, 1868, to spend a few months at Simla, to which Lord Lawrence had invited him. The main subject of consideration was a marriage bill for Brahmos, which was introduced the following month into the Governor-General's Council.

**Church of the Future.**—In January, 1869, Keshub gave his anniversary lecture on the "Church of the Future."

It was to take truth from every prevailing system of religion. Its creed was to be "the Fatherhood of God and Brotherhood of Man." The Future Church of India must be thoroughly an Indian Church. The future religion of the world will be the common religion of all nations, but in each nation it will have an indigenous growth, and assume a peculiar or distinctive character.

The Brahma Mandir was formally opened in August, 1869. The declaration regarding it was mainly borrowed from the trust deed of the original Brahma Somaj. Some of the most prominent members of the Brahma community then accepted the Theistic covenant.

**English Visit.**—Suddenly towards the end of 1869, Keshub made an announcement through the *Indian Mirror* of his intention to visit England. In the January following, he made "England and India" the subject of his anniversary address. He sailed from Calcutta in February, accompanied by his devoted disciple, Prasanna Kumar Sen. His first public appearance was at a meeting to welcome him in London, where Lord Lawrence and representatives of the principal religious denominations expressed their interest in India and sympathy with him in his work. Keshub said, "I come here, my friends, to study Christianity in its living and spiritual forms. I do not come to study the doctrines of Christianity, but truly Christian life as displayed and illustrated in England."

The meeting was arranged for him by the British and Foreign Unitarian Association, and during the six months he spent in England he was thrown largely among Unitarians. One of his first visits was to Bristol, where Miss Carpenter founded the National Indian Association which is still active. He made a pilgrimage to the grave of Rammohun Roy, where he knelt down and said,

"I especially offer prayer for the soul of that illustrious man who came from my country and whose remains lie here. Nurish his soul and heart with strength, and purity, and piety, that he may, O Lord, find the blessings of communion with Thee through everlasting ages."



Keshub visited 14 of the chief towns of England and Scotland, lecturing or conducting religious services. He also addressed meetings on peace, the temperance reformation, zenana education, &c. He was honoured by the Queen with an interview, and before he left England, she sent him copies of her two books, with the inscription in her own handwriting in each volume: "To Keshub Chunder Sen, from Victoria Re., Sept. 1870."

**Indian Reform Association.**—On Keshub's return to India, he immediately began to put in practice some of the hints he had gathered in England. The first thing that he did was to establish the Indian Reform Association. It had five sections—Cheap Literature, Charity, Female Improvement, Education, and Temperance.

The influence of newspapers in England greatly struck Keshub. He started a weekly pice ( $\frac{1}{4}d.$ ) paper called the *Sulabh Samachar* (Cheap News) which was a great success. The *Indian Mirror* was made a daily paper, and the *Sunday Mirror* was commenced. A Normal School for Native ladies was established, supplemented by a "Society for the Benefit of Women," in connection with which ladies read papers. A department of Charity, on enlightened principles, was organized, and an Industrial School was started. Temperance reform received great attention, and a Band of Hope had numerous accessions from the young.

For a time the Association was worked with great energy, but as Keshub's mystic tendencies developed themselves, it came by degrees to have little more than a nominal existence; although now and then there was a kind of spasmodic revival.

**Brahmo Marriage Bill, &c.**—"As the number of inter-marriages and widow-marriages according to pure theistic rites multiplied, doubts as to their validity in the eyes of the law began to trouble many minds." It has been mentioned that in 1868 Keshub was invited to Simla by Lord Lawrence to consider a proposed marriage bill to be introduced into the Governor-General's Council. It was intended to include all religious sects in India who objected to marry according to Hindu rites. This excited great

opposition on all sides, on account of which it was altered and called the Brahma Marriage Act. The Adi Samaj objected to the title, so it was changed to the Native Marriage Act. Keshub strongly condemned early marriage. In 1871 he obtained the opinions of some of the most eminent medical authorities in India with regard to the marriageable age of girls. Sixteen was unanimously declared to be the minimum, but for the present fourteen might be accepted.

The Native Marriage Act became law in 1872. It introduced for the first time civil marriage into Hindu society. It legalised marriages between different castes. It fixed the minimum age for a bridegroom at 18, and of a bride at 14, but required the written consent of parents or guardians when either party was under 21. It prohibited bigamy, and permitted the re-marriage of Indian widows.

In 1872 Keshub established the *Bharat Asram* (Indian Hermitage), a kind of religious boarding-house. About 25 families lived together, having their devotions, studies, and meals together. The unwholesome relations of the Hindu zenana life were laid aside, and the women joined the men in daily devotions and frequent companionship. In the same year the Calcutta School for Boys was affiliated to the Indian Reform Association. It prospered under Krishna Bihari Sen, Keshub's younger brother, and developed subsequently into the present Albert College.

**The Purdah System in Church.**—An influential section of the Brahma community in Calcutta strongly objected to the system of compelling the ladies to sit behind screens in the Brahma *Mandir*, and demanded the privilege of sitting with their wives and daughters outside the screens, and among the rest of the congregation. This right was at the beginning denied by Mr. Sen and his missionaries, but the more advanced section held out in a body from the Church till their demands were met. After much correspondence and discussion, something like a compromise was effected, and seats were provided outside the screen, for the advanced families, in a corner of the *Mandir*.\*

\* Pandit Sivanath Sastri, *The New Dispensation*, §c. p. 22.

**Asceticism.**—Keshub belonged to a Vaishnava family, and the older he grew the more the Hindu element in his character developed itself. He had a photograph of his wife taken as seated by his side in the Himalayas, he squatting on a tiger skin as a Yogi, with the single-stringed harp in his hand, she helping him in his devotions. In 1875 he began to cook his own meals. Sometimes he would sit on a bare wooden stool for a whole day, talking very little, mending some of his old clothes. He felt, he said, that the time had come for himself and the Brahma Missionaries to practise asceticism and accept severe discipline for the sake of purity and spiritual life. Strict poverty was enjoined on the missionaries, long hours were to be spent in devotions, every one had to cook his simple meal at least once a day, midnight vigils were begun to be kept. When they were cold and desponding, they had recourse to enthusiasm of the Vaishnava culture of *Bhakti*, or love to God, singing, violently dancing, and making up street processions. Keshub in 1876 initiated the fourfold classification of devotees into the disciples of *Yoga*, *Bhakti*, *Gyan*, and *Sheba*.\*

A few months afterwards he bought a small garden, about 12 miles from Calcutta, to which he often retired, followed by most of the Brahma missionaries. With shaven head, he lived amidst rigorous self-discipline.

**Lily Cottage.**—In 1877 a large mansion, with a garden and tank, in Upper Circular Road, was offered for sale. Keshub purchased it for Rs. 20,000 and called it "Lily Cottage." Not a few Brahmans disliked the fine residence which their Minister had secured in spite of his profession of asceticism. Several of the Brahma missionaries built cottages in the adjoining grounds. Both the men and women met every day for morning service in the house of the Minister. By the end of 1877, the number of Brahma Samajes scattered over India had increased to 107, some

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\* *Yoga* is union with God by intense contemplation; *Bhakti* is union by intense love; *Gyan*, union by deep knowledge; and *Sheba*, union by service rendered to fellowmen.



following the Conservative, but the majority the Progressive pattern.



THE MAHARANI OF KUCH BEHAR.

(Photo. by Ward and Downey.)

### THE KUCH BEHAR MARRIAGE AND SUBSEQUENT PROCEEDINGS.

**Complaints.**—Keshub, when associated with Debendra-nath, complained that he was a kind of pope, from whose decision there was no appeal. Intelligent Brahmos brought the same charge against himself. No freedom of discussion was allowed in the management of the Somaj. Keshub was the sole administrator of the affairs of the society, and ruled it with the rod of an irresponsible dictator.

**Kuch Behar Marriage.**—In August, 1877, it began to be whispered that Keshub was inclined to accept an offer of

marriage for his own daughter, not yet 14, from the Maharaja of Kuch Behar, not yet 16 years of age. In February, 1878, it was formally announced that the marriage had been arranged.

Strong protests immediately poured in from all sides. The objections were as follows: (1) The marriage was not to be celebrated according to the Brahmo Marriage Act, (2) The girl was under 14, and the Maharaja was not yet 16. (3) Idolatrous ceremonies were likely to be introduced. (4) The Maharaja was not a Brahmo, and should not marry the daughter of the Brahmo leader. (5) The Kuch Behar family was polygamous by custom, and the Maharaja might marry other wives.

In reply to these objections it was stated that the ceremony was only a formal betrothal, that the Maharaja had declared himself a theist, and that idolatrous rites would not be allowed. Keshub claimed to be guided in the matter by *adesh*, or commandment from God.

Keshub went with the bride to Kuch Behar; but, as had been foretold, Hindu rites, in spite of his protest, were introduced at the ceremony. He felt that he had been outwitted, and that many of his dearest friends were most seriously offended. Some expected that he would retire for a time, from the head of affairs. "But, no, he at once assumed a defiant attitude, declared the marriage as an effect of Divine command, and sternly rejected three letters of requisition successively sent by a party of influential members calling from a meeting." At last, however, Keshub agreed to summon a public meeting to elect a new minister. The proceedings were very disorderly, and Keshub's opponents went away with the idea that they had carried their point, although his friends thought differently. Next Sunday the protesters, from morning to night, tried to make themselves masters of the premises. Keshub and his friends, forewarned, obtained the assistance of the police, and those who sought to oust them were driven off. A number of the most respected Bramhos then seceded (May 15th, 1878), and formed a new Society, called the *Sadharan*, or Universal Samaj.

Relieved from the restraint of sensible men, Keshub was left more free to follow his own vagaries. He had some followers, willing to accept from him anything, however eccentric or ridiculous.

In 1881 Keshub formerly proclaimed "under the name of the New Dispensation a new Hinduism which combines *Yoga* and *Bhakti*, and also a new Christianity which blends together Apostolical faith and modern civilization, and science."\* It claimed to be equally divine, equally authoritative with the Christian Dispensation."

The following extract is from "The Song of the New Dispensation :"

"Chanting the name of Hari, the saints dance, Moses dances, Jesus dances, with hands uplifted, inebriated with love; and the great rishi Nand dances, playing on the lyre.

The great *Yogi* Mahadeo dances in joy; with whom dances John with his disciples.

Nanak, Prahlad, and Nityanand all dance; and in their midst are Paul and Mohammed."—*Sunday Mirror*, March 7th, 1880.

In his younger days Keshub considered a "book-revelation" unnecessary. Latterly he claimed inspiration, and presumed to speak like a Hebrew prophet. The following is an extract from one of his supposed revelations :

"On that day I saw the Lord as a flame of consuming fire, and I was full of lightning. The Lord called me saying, Son of man.

And I answered and said, Lord, speak for thy servant heareth.

And the Lord said, Arise and gird up thy loins and tell my people that I am the Lord their God, and they are my people.

I sent my prophets Chaitanya, Nanak, and Kabir and many others to tell my ways."—*Sunday Mirror*, Feb. 22, 1880.

He issued a proclamation from "India's Mother" :—

"To all my soldiers in India, my affectionate greetings. Believe that this proclamation goeth forth from heaven in the name and with the love of your mother, and carry out its behests like loyal soldiers. The Brahma' Samaj is my Church. Tell all people to come direct to me, without a mediator or

\* Letter to Max Müller, *Biographical Essays*. p. 117.



intercessor, and accept me as their mother."—*Sunday Mirror* December, 4, 1879.

The foregoing extracts prove the truth of the confession Keshub makes in his "Prayers:" "I have strangely got into the habit, O my God, of crediting Thee with all my ideas and plans." (p. 51) Max Müller says, "The utterances of late have shown signs, I am sorry to say, of an over-wrought brain, and an over-sensitive heart. He sometimes seems to me on the verge of the very madness of faith."\*

Before his death Keshub instituted "The New Hom Ceremony." Ghee poured on blazing fuel, "produced a brisk fire, which he thus addressed: 'O THOU BLAZING AGNI,' Thou art not God; we do not adore thee. But in thee dwells the Lord, the Eternal, Inextinguishable Flame... O thou brilliant Agni, in thee we behold our Resplendent Lord."

*Asia's Message to Europe*, delivered in 1883, was Keshub's final public address. The following are a few extracts:

"In science there cannot be sects or divisions, schisms or enmities. Is there one astronomy for the East and another for the West? Is there an Asiatic optics as distinguished from European optics? Science is one; it is one yesterday, to-day, and for ever; the same in the East and the West. There can be but one science; it recognises neither caste nor colour nor nationality. It is God's science, the eternal verity of things. If God is one, His Church must be one.

"All India must believe that Christ is the Son of God. Nay, more than this, I will make myself bold to prophesy, all India will one day acknowledge Jesus Christ as the atonement, the universal atonement for all mankind.

"He has given his precious blood for all of us, whether we believe it or not. Whether we be Hindus or Mahometans, disciples or even enemies of Christ, he has shed his atoning blood for each one of us. We have only to apply it to ourselves. He has done his work, let us do ours. Let us all believe that he has died for you and me and the atonement on our side is completed.

"Fellow countrymen, be ye reconciled through him."

\* *Biographical Essays*, p. 92.

## LAST DAYS.

**The New Sanctuary.**—In the middle of September, 1883, Keshub left Simla for Calcutta. One of the best rooms in his residence had been given up for domestic worship. He wished to have a separate building for the purpose. One day in November as he was walking feebly in the garden, he ordered some workmen to be called, and directed them to demolish one side of the extensive brick enclosures of Lily Cottage. Having thus obtained a supply of bricks and other materials, he set about the erection of the new Devalaya or Sanctuary.

As the cold weather set in, he grew worse and worse. Many doctors were called in—European, Hindu, and Muhammadan; but all in vain. A few weeks before his end he directed his cousin, Joy Krishna Sen, M. A., to write a complete report of the Brahma Samaj of India.

In the last week of December, Keshub suffered a severe relapse. The consecration ceremony of the new Sanctuary was to take place on the 1st January, 1884. He insisted on being taken downstairs to preside on the occasion. He was carried and seated on the new marble pulpit and in an almost inaudible voice cried *Namah Sachidananda Haré*, 'Salutation to the God of truth, wisdom, and joy!' He then offered a prayer to the Divine Mother:—

"I have come, O Mother, into thy sanctuary. This day in Thy holy presence, and in the presence of Thy devotees here as well as in heaven, O thou Spirit Mother, this new Devalaya is consecrated. This place where I worship my Mother is my Brindaban, my Kashi, my Mecca, my Jerusalem. I am happy amidst the agonies of my disease in the presence of my Mother, and may this happiness be yours also."

**Death.**—The above was Keshub's last recorded prayer, his last appearance before his adherents. The effort aggravated the disease. The pains in his loins became intolerable. At other times he had always remained silent in the torment of physical pain. Now his agonised cries of *Baba* (father) and *Ma* (mother) resounded day and night through the house and neighbourhood. The doctors

gave him powerful narcotics which produced prolonged intervals of stupor, but as soon as he awoke the agony returned with increased violence. He became restless, ceaselessly turning from side to side, and piteously groaning. For the last two or three days, excepting the occasional feeble utterances of pain, he was still and outwardly insensible, yet when some of his favourite hymns were sung he seemed to listen with attention. When his end drew near, the frantic mother and wife, daughters and sons filled the house with lamentations which no one had the heart to control. And amidst each lull of this many-voiced wretchedness, Keshub's faint dying moans were heard: 'They still shaped inarticulately the words, 'Father!' 'Mother.' On the morning of the 8th January, 1884, he breathed his last. His wife clung to the lifeless feet, bedewed them with tears and cried out, "I got a divine being for my husband." Keshub's mother said, "Child, in thy blessed image I see no man. It is the beauty of Mahadeva!"

**Cremation.**—The disciples carefully washed and robed the departed master. Wreathed with garlands of fragrant flowers, dressed in silks of the purest white, the body was laid out in state in the new sanctuary. In the afternoon the funeral procession was made up, attended by crowds. When the body was laid on the pyre, the officiating priest chanted the usual Sanskrit verse, and Keshub's eldest son applied a torch to the fuel. As the body began to burn, the mourners with one voice cried out, "Glory be unto the Redeemer, who is Truth, Wisdom and Joy." The ashes were collected and brought in an urn to Lily Cottage. Fifteen days afterwards the *Shradh* ceremony was performed, and the ashes were deposited in the open space in front of the new sanctuary. The spot is now marked by an obelisk of white marble, with the symbolic device of the New Dispensation, made up of the cross, crescent, trident, and Vedic Omkar.\*

\* For an estimate of Keshub Chunder Sen's character and a more detailed account of the Brahma Samaj and other modern Eclectic Systems of Religion in India, see RELIGIOUS REFORM, PART IV, 105 pp. 8 vo. 3 As. Post-free, 3½ As. Sold by Mr. A. T. Scott, Tract Depôt, Madras.



## 4. DAYANAND SARASVATI.

Dayanand deserves notice as the founder and leader of what is called the Arya Samaj in North India. He was a man of a very different stamp from Rammohun Roy or Keshub Chunder Sen. His ignorance of English was a great drawback. The following account of him is abridged from his autobiography which appeared in *The Theosophist* :

I was born in a family of Northern Brahmans in a town belonging to the Raja of Morvi in Kathiawar (in 1824). I was hardly five years of age when I began to study the Devanagari alphabet. According to the custom of my family and caste, I was made to learn by rote a large number of mantras, or hymns with commentaries. I was but eight when I was invested with the sacred Brahmanic thread, and taught the Gayatri hymn. As my father belonged to the Siva sect, I was early taught to worship the uncouth piece of clay representing Siva, known as the Parihiva Linga. My mother, fearing for my health, opposed my observing the daily fasts enjoined on the worshippers of Siva, and as my father sternly insisted on them, frequent quarrels arose between my parents. Meanwhile I studied Sanskrit grammar, learnt the Vedas by heart, and accompanied my father in his visits to the shrines and temples of Siva. My father looked upon the worship of Siva as the most divine of all religions.

My father being a banker and Revenue collector, we lived comfortably. My difficulties began when my father insisted on initiating me in the worship of the Parthiva Linga. As a preparation for this solemn act I was made to fast; I had thus to follow my father for a night's vigil in the temple of Siva. The vigil is divided into four parts, consisting of three hours each. When I had watched six hours I observed about midnight that the temple servants and some of the devotees, after having left the inner temple, had fallen asleep. Knowing that this would destroy all the good effects of the service, I kept awake myself, when I observed that even my father had fallen asleep. When I was there left alone I began to meditate.

Is it possible, I asked myself, that this idol I see striding his bull before me, and who, according to all accounts, walks about, eats, sleeps, drinks, holds a trident in his hand, beats the drum, and can pronounce curses on men, can be the great deity, the Mahadeva, the Supreme Being? Unable to resist such thoughts any longer I roused my father, asking him to tell me whether this hideous idol was the great god of the scriptures. 'Why do you ask?' said my father. 'Because,' I answered, 'I feel it impossible to reconcile the idea of an omnipotent living God with this idol, which allows the mice to run over his body, and thus suffers himself to be polluted without the slightest protest.' Then my father tried to explain to me that this stone image of the Mahadeva, having been consecrated by the holy Brahmans, became, in consequence, the god himself, adding that as Siva cannot be perceived personally in this Kali-Yuga, we have the idol in which the Mahadeva is imagined by his votaries.

I was not satisfied in my mind, but feeling faint with hunger and fatigue, I begged to be allowed to go home. Though warned by my father not to break my fast, I could not help eating the food which my mother gave me, and then fell asleep.

When my father returned he tried to impress me with the enormity of the sin I had committed in breaking my fast. But my faith in the idol was gone, and all I could do was to try to conceal my lack of faith, and devote all my time to study.

There were besides me in our family two younger sisters and two brothers, the youngest of them being born when I was sixteen. On one memorable night one of my sisters, a girl of fourteen, died quite suddenly. It was my first bereavement, and the shock to my heart was very great. While friends and relatives were sobbing and lamenting around me, I stood like one petrified, and plunged in a profound dream. "Not one of the beings that ever lived in this world could escape the cold hand of death," I thought; "I too may be snatched away at any time and die. Whither then shall I turn to alleviate this human



miserery? Where shall I find the assurance of, and means of attaining Moksha, the final bliss?" It was then and there that I came to the determination that I *would* find it, cost whatever it might, and thus save myself from the untold miseries of the dying moments of an unbeliever. I now broke for ever with the mummeries of fasting and penance, but I kept my innermost thoughts a secret from everybody. Soon after, an uncle, a very learned man, who had shown me great kindness, died also, his death leaving me with a still profounder conviction that there was nothing stable, nothing worth living for in this world.

At this time my parents wished to betroth me. The idea of married life had always been repulsive to me, and with great difficulty I persuaded my father to postpone my betrothal till the end of the year. Though I wished to go to Benares to carry on my study of Sanskrit, I was not allowed to do so, but was sent to an old priest, a learned Pandit, who resided about six miles from our town. There I remained for some time till I was summoned home to find every thing ready for my marriage. I was then 21, and as I saw no other escape, I resolved to place an eternal bar between myself and marriage.

Soon after I secretly left my home and succeeded in escaping from a party of horsemen whom my father had sent after me. While travelling on foot, I was robbed by a party of begging Brahmans of all I possessed, being told by them that the more I gave away in charities, the more my self-denial would benefit me in the next life. After some time I arrived at Sayla where I knew of a learned scholar, Lala Bhagat, and I determined to join his order.

On my initiation I received the name of Suddha Chaitanya (pure thought), and had to wear a reddish yellow garment. In this new attire I went to a small principality near Ahmadabad, where to my misfortune I met with an *Pairagi* ascetic, well acquainted with my family. Having found out that I was on my way to a *meta* held at Sidpur, he informed my father; and while I was staying in the temple of Mahadeva at Nilakanth, with Daradi Swami and other students, I was suddenly confronted by my father.



In spite of all my entreaties he handed me over as a prisoner to some Sepoys whom he had brought with him on purpose. However, I succeeded in escaping once more, and making my way back to Ahmadabad, I proceeded to Baroda. There I settled for some time, and at Chetan Math (a temple) held several discourses with Brahmananda, and a number of Brahmacharins and Sannyasins on the Vedanta philosophy. From Brahmananda I learnt clearly that I am Brahma, the jiva (soul) and Brahma being one.

I then repaired to Benares and made the acquaintance of some of the best scholars there. By their advice I afterwards proceeded to a place on the banks of the Narbada. I was placed under the tuition of Paramananda Paramahansa, studying such books as the Vedanta-sara, Vedanta-paribhasha, &c. I felt anxious to become a Sannyasin, and though I was very young, I was with some difficulty consecrated, and received the staff of the Sannyasin. My name was then changed into Dayananda Sarasvati.

After some time I proceeded to Vyasarama to study Yoga under Yogananda. I then spent some more time in practising Yoga, but in order to acquire the highest perfection in Yoga, I had to return to the neighbourhood of Ahmadabad, where two Yogins imparted to me the final secrets of Yoga-vidya. I then travelled to the mountain of Abu in Rajputana, to acquire some new modes of Yoga, and in 1855 joined a great meeting at Hardwar, where many sages and philosophers met for the study and practice of Yoga.

At Tidee, where I spent some time, I was horrified at meeting with meat-eating Brahmans, still more at reading some of their sacred books, the Tantras which sanction every kind of immorality. Thus far his autobiography.

Afterwards he spent years in travelling through India, hoping to find the sages who are called Mahatmas, and are supposed to be in possession of the highest wisdom.

“He seems in the end,” says Max Müller, “to have lived on rice and milk, finally on milk only, but he indulged for

a time in the use of bhang, hemp, which put him into a state of reverie from which he found it difficult to rouse himself. Here and there we catch a current glimpse of the religious feelings of the people. 'One day,' he says, I took shelter in the verandah opposite the chief entrance to the temple, where stood the huge statue of the Bull god, Nandi. Placing my clothes and books on its back I sat and meditated, when suddenly, happening to throw a look inside the statue which was empty, I saw a man concealed inside. I extended my hand towards him, and must have terrified him, as jumping out of his hiding-place, he took to his heels in the direction of the village. Then I crept into the statue in my turn and slept there for the rest of the night. In the morning an old woman came and worshipped the Bull-god with myself inside. Later on she returned with offerings of gur, (molasses) and a pot of curds, which making obeisance to me, whom she evidently mistook for the god himself, she offered and desired me to accept and eat. I did not disabuse her; but being hungry, ate it all. The curd being very sour proved a good antidote for the bhang, and dispelled all signs of intoxication which relieved me very much. I then continued my journey towards the hills and that place where the Narmada takes its rise."

As Dayananda grew older he rejected all the Hindu sacred books as inspired except the four Vedas and the Isa Upanishad which is found in the Yajur Veda.\*

In 1881, a large convocation of 300 Pandits from Gauda, Navadipa, and Kasi, was held to discuss with Dayanand his opinions. The following resolutions were carried against him :

(1.) That the Brahmanas are as valid and authoritative as the Mantras, and that the other Smritis or law-books are as valid and authoritative as Manu.

(2.) That the worship of Vishnu, Siva, Durga, and other Hindu deities, the performance of the Shraddha ceremonies after death, and bathing in the Ganges, are sanctioned in the Shastras.

(3.) That in the first hymn of the Rig-Veda, addressed to

\* See his letter to Raja Sivaprasad. *Athenaeum*, Feb. 5, 1891.

Agni, the primary meaning of Agni is fire, and its secondary meaning is God.

(4) That sacrifices are performed to secure salvation.

Besides lecturing, Dayanand devoted some of the later years of his life to the publication of books. Before his death he had completed a translation into Hindi of one-half of the Vedas. The principal points of his teaching are embodied in his *Rig-Vedadi Bhashya Bhumika*, 'A Prefatory Exposition of the Rig-Veda and others.' His *Satyarth Prakash*, 'Manifestation of True Meanings,' gives his teaching as to religious and social customs.

Latterly he became very corpulent. He died at the age of 59 at Ajmere on the 30th October, 1883. There was a large funeral procession, the followers of Dayanand chanting hymns from the Vedas. The body was burned on a large pile. Two maunds of sandal-wood, 8 maunds of common fuel, 4 maunds of ghee, and 2½ seers of camphor was used in the cremation.

Dayanand accepted and rejected what he pleased of the Hindu sacred books, and put his own meaning upon them. All who differed from him were denounced as ignorant. All the translations, commentaries, and dictionaries prepared by pandits during the last 2,500 years were wrong; he alone was right. It was his plan in discussions to have a company of admirers who would join him in loud derisive laughter at his opponents. He tried this when arguing with pandits at Benares. On the second day of the debate, they gathered together a larger number of men, who hooted and laughed at whatever Dayanand said, so that the tables were turned, and he was completely defeated.

Dayanand held that the Vedas are eternal, and that they have been given just in their present form to this world and other worlds in their long passages from formation to destruction. He argues that the Vedas are eternal from the eternity of sound. "Thus take the word *gau*, a cow; he says the sound *g* has always existed, so also the sound *au*; the Four (Agni, Vayu, &c.) only combined these, and in writing gave the word *gau*." On the above reasoning, every book may be proved to be eternal.



Raja Siva Prasad, of Benares, asked Dayanand why he regarded the Samhita as inspired and not the Brahmanas. The reply was, "Samhita is *per se* (of itself) visible, proved by perception." Dayanand was next asked his reply to, "The disputant says that the Brahmanas are *per se* visible, and proved by perception;" to which no answer was given.

Like the rest of Hindus, Dayanand considered the inspiration of the Vedas to be self-evident, and not to require any proof. Max Müller says of him :

"To him not only was everything contained in the Vedas perfect truth, but he went a step further, and by the most incredible interpretations succeeded in persuading himself and others that everything worth knowing, even the most recent inventions of modern science, were alluded to in the Vedas. Steam-engines, railways, and steam-boats, all were shown to have been known, at least in their germs, to the poets of the Vedas, for Veda, he argued, means Divine Knowledge and how could anything have been hid from that?"\*

The Vedas themselves only require to be known to show the absurdity of Dayanand's interpretation of them. His ignorance of geography is simply ridiculous. His want of common sense is shown by his proposed scheme of education. But worst of all is his disgusting doctrine of *niyog*. It alone is sufficient to disprove his claims to be regarded as a true teacher.

Numerous Societies have been formed in North India and the Punjab, called Arya Samajes, professing to follow Dayanand's interpretation of the Vedas. An Anglo-Vedic College has been established at Lahore, and a weekly newspaper in English, called the *Arya Patrika*, is issued.

The forecast of Max Müller will doubtless prove correct : "For a time this kind of liberal orthodoxy started by Dayanand may last; but the mere contact with Western thought, and more particularly with Western scholarship, will most likely extinguish it."†

Mr. Forman's *Arya Samaj*, published by the North-India Tract Society, Allahabad, (Price 1 Anna) gives an account of the teaching of Dayanand.

\* *Biographical Essays*, p. 170.

† *Ibid.*, p. 182.

PARSI PHILANTHROPISTS AND  
SOCIAL REFORMERS.\*

## 5. SIR JAMSETJEE JEJEEBHOY, BART.

The Parsis derive their name from Persia, their original country. About the middle of the 7th century of the Christian era, it was conquered by the Muhammadâns. Fire temples and other sacred places were destroyed or converted into mosques, and nearly the whole population embraced the faith of Islam.

Several emigrations took place. The first port in India to which refugees arrived was Diu, a small island in the Gulf of Cambay. After some stay there, they went to



Photo. by Caldesi and Montecchi.

\* There are others deserving of mention, but materials are not available.

Sanjan, north of Bombay, where they landed about 717 A.D. A few Parsis settled in Bombay in the 17th century.

The Parsis form only a small nationality. In 1881 the number in India was only about 85,000; but for philanthropy they occupy the foremost place. One of the earliest and most distinguished among them is the subject of this brief sketch.

Jamsetjee Jejeebhoy was born in Bombay in 1783. When a boy he learned to read and write Gujarati, and afterwards he acquired at school some slight knowledge of English. At an early age he lost both his parents; but his father-in-law, to whose daughter he had been betrothed in infancy, took him under his care. This gentleman, Mr. Framjee Nusserwanjee, was then dealing in empty bottles, which was at that time a lucrative trade. From this occupation he was known all his life in the native bazars, as *Bottlewalla*.

In 1799, when in his 16th year, Jamsetjee joined his cousin Merwanjee in a voyage to China, going with him in the capacity of clerk. He carried with him his whole fortune, amounting to about Rs. 120. Jamsetjee kept his eyes open in China, and laid the foundation of his future mercantile success. On his return to Bombay, from his character for industry and integrity he was able to borrow the sum of Rs. 35,000, which he laid out in trade to China, making four voyages to attend to his business in person. No sooner was he in a position to do so, than he returned every pie of the money he had borrowed, principal and interest. On his fourth voyage, when returning to Bombay, the vessel was seized by the French, then at war with the English. He not only lost all he had on board, but was carried prisoner to the Cape of Good Hope, then in possession of the Dutch. Through the kindness of the English Consul and some ladies, he obtained his liberty and a passage to Calcutta. Undiscouraged, he went to Bombay, and rejoiced the hearts of his relatives and friends who had given him up for lost.

He made one more voyage to China, and then settled at Bombay in 1807. Here his prudence and able manage-



ment soon gained him a high position. With three junior partners, Jain, Parsi, and Musalman, he began to carry on a lucrative trade with all parts of the world. Every department was personally superintended, and all his dealings were characterised by honesty and clear-sightedness. He gained the confidence of all who knew him, and prospered to the height of his ambition. By the year 1822 he had amassed the greater part of his fortune, amounting to about two crores of rupees, and he was universally acknowledged to be the first merchant in the East.

It is a singular fact that though he had extensive transactions with all classes of people, he never entered into a lawsuit on his own account. On the contrary, he was always ready to settle disputes among his friends and neighbours, while his probity and integrity induced them to seek his arbitration.

His acts of charity began to attract the notice of the public about the year 1822; but even when a poor lad he was accustomed to give pice to the beggars on the Esplanade as he went to his office in the Fort every morning. As his means increased, his charities increased.

His first act was the payment of the debts of as many men as were then in the civil gaol. This cost him the sum of Rs. 3,000. In 1824, the Parsi temple of Surat was destroyed by fire. To rebuild it, he devoted the sum of Rs. 15,000. In 1837 a terrible fire occurred at Surat, lasting twelve days, and burning to the ground 20,000 houses. At once he sent the sum of Rs. 35,000 to Surat, with a supply of rice.

The Island of Bombay was separated from the larger island of Salsette by a narrow strait, the passage of which was sometimes dangerous. Government long desired to bridge it, but funds were not available. The Bridge, with its road and approaches, were constructed by an officer of the Bombay Engineers, at a cost of about Rs. 180,000, the entire expense being met by Lady Jamsetjee. She is said to have given her jewels towards the outlay.

Another great work was to supply Poona with water. A stone *bandh* was constructed across the Muta Mula river

about a mile distant, and by means of pipes and machinery, the water was conveyed to the higher level of the reservoir in the city. The large sum of Rs. 170,700 was spent on this work.

At Poona Sir Jamsetjee built a place of worship for persons of his own faith at a cost of Rs. 45,000. In Bombay he built a Dharmasalla costing Rs. 80,000, which he placed in the hands of the "District Benevolent Society," together with an endowment of half a lakh, to which Lady Jamsetjee added Rs. 20,000. Others were built at Khandalla, half-way between Bombay and Poona, and at Now-sari. In 1843, the foundation stone was laid of the Sir Jamsetjee Hospital in Bombay, to which an Obstetric Institution\* was afterwards added. The total expense amounted to 2 lakhs of rupees.

In 1842, he was the first Indian recipient of the honour of Knighthood. The Governor, Sir George Anderson, when conveying the patent from the Queen said :

"The dignity of Knighthood has ever amongst the natives of Europe been considered as most honorable. To attain this distinction has continually been the ambition of the highest minds and noblest spirits, either by deeds of the most daring valour, or by the exercise of the most eminent talent.

"You, by your deeds for the good of mankind, by your acts of princely munificence to alleviate the pains of suffering humanity, have attained this honour, and have become enobled amongst the illustrious of the land."

His friends, when congratulating Sir Jamsetjee on the honour conferred, presented him with a testimonial to the value of Rs. 15,000, designated, "The Sir Jamsetjee Jeejeebhoy Translation Fund," for the translation of useful works into Gujarati for circulation among the Parsis. Sir Jamsetjee, in his reply, said : "Nothing could please me more than the purpose to which you propose to devote the funds which you have subscribed. I shall ever wish my name to be connected with every endeavour to diffuse knowledge among our people." He then stated that he

\* For childbirth.

would add 3 lakhs of rupees to the fund. He also made known his scheme for establishing the Benevolent Institution for the relief of indigent Parsis, and the education of their children. The High School of the Institution is one of the leading Schools, in the Presidency. Three of the schools are for girls. No one was more energetic and zealous in the cause of female education. Sir Jamsetjee then engaged an English lady to instruct his only daughter in spite of the opposition of his prejudiced brethren. The "Sir Jamsetjee Jejeebhoj's School of Arts and Sciences" was founded by him at the cost of a lakh of rupees.

His charities, public and private, were continued to the end of his life. They are estimated to have amounted to an aggregate sum of 25 lakhs of rupees. In 1856 a meeting was held to erect a marble statue to his honour in the Town Hall of Bombay. In 1858, he was created a baronet, so that the title would be hereditary. He was also presented with a gold medal from the Queen, bearing on one side her portrait, surrounded by diamonds, and on the other the following inscription: "Sir Jamsetjee Jejeebhoj, Bart, from the British Government in honour of his munificence and patriotism." The following year he passed away, aged seventy-six.

His biographer says of him :

"An ardent admirer of civilization in all its bearings, he was ever amongst the foremost in clearing away the mist of superstition which hung over the minds of his less enlightened countrymen. His loyalty towards his sovereign and country was as constant and disinterested as it was unquestionable and conspicuous, and his honesty and integrity were equally true and unassailable.

"Unlike many Orientals, Jamsetjee was ever faithful to the beloved partner of his joys and griefs, and his domestic virtues were ever free from taint or blemish. He was a kind and loving father to his children, by whom he was most tenderly and reciprocally beloved. In him as a friend all who confided their secrets to him trusted as a sure depository, knowing that their affairs would be kept under the lock and key of his heart. In his tastes and habits he was simple, in his address dignified and moderate. True retirement, the friend to old age, was his



in his declining years, though to the last his ears were open to the requirements of his fellow-creatures."\*

### 6. BYRAMJEE JEEJEEBHOY, C. S. I.

Mr. Byramjee Jeejeebhoy, the youngest son of the late Mr. Jeejeebhoy Dadabhoy, was born in Bombay on the 16th June, 1822. Mr. Jeejeebhoy Dadabhoy was a self-made man. At the age of twenty, he commenced life on Rs. 20 a month as a godown-keeper to the firm of Messrs. Leckey and Malcolm, the name of which was subsequently changed to Messrs. Shatton, Malcolm and Company. He soon gained the confidence of his employers, and being resourceful man, started a small business on his own account, which proved successful. He was therefore enabled later on to become a broker to the firm. Luck seemed to be in his way, and he became a broker in subsequent years to several of the European firms of Bombay, and he made large profits every year. He thus became a man of means, and he made good use of them. Enjoying great influence in the mercantile community of the time, he was the first native merchant to be made a member of the Bombay Chamber of Commerce. As a member of the Parsi Punchayet, he gained a high position in his community. Family and other disputes were frequently referred to him for settlement and arbitration, and his decisions generally proved acceptable to both parties, as well they might, for he used to disburse large sums of money out of his own pocket to bring round the least reasonable of the parties into acquiescence with his views. He materially assisted the charitable, religious, and educational institutions of his time in Bombay and elsewhere, and gave away in this way no less a sum than Rs. 1,02,000. in co-operation with other merchants, he established the Bombay Steam Navigation Company; and the first steam

\* The first Parsee Baronet, by Cooverjee Sorabjee Nazir, Bombay Union Press, 1866.

vessel that sailed in the waters between Bombay, Surat, and other Guzerat ports—the “Sir James Rivett-Carnac”—was built and maintained under the auspices of Mr. Jeejeebhoj Dadabhoj, and it afforded great facilities to passengers and traffic. Mr. Jeejeebhoj also started the first sawing machine in Bombay in the year 1843. He died at the age of sixty-three years in 1849, when a notice of his life with his portrait, appeared in the *Illustrated London News*. By his will he left two lakhs of rupees in trust, the interest only on which was to be applied from time to time to such objects of charity as the trustees of the fund thought proper.

Mr. Jeejeebhoj Dadabhoj left four sons, of whom the last survivor was Mr. Byramjee, the youngest, the subject of this notice. Mr. Byramjee was educated in a private school kept at that time by Mr. W. B. Mainwaring, where the children of European and native merchants were instructed together, and mixed freely with each other. From a comparatively early age, Mr. Byramjee showed a great aptitude for business; and under the guidance and advice of his father he enjoyed excellent opportunities of acquiring mercantile knowledge and experience. From his school-days, he had a mathematical turn of mind, which he employed to great advantage in his maturer years. From 1854, upon the dissolution of his father's firm of Jeejeebhoj Dadabhoj, Sons and Company, of which he was a partner, Mr. Byramjee carried on extensive business on his own account, being about the same time employed as a broker to several European firms. Mr. Byramjee was the first to introduce the system of indent business with native dealers on a large scale. In August, 1868, he was nominated a member of the Bombay Legislative Council. He showed much tact, judgment, and experience in the deliberations of the Council; and being re-elected at the end of his first term of two years, he continued to be a member of the Council till August 1872.

In 1872, Mr. Byramjee made a trust settlement of a large amount of landed property, Government paper, and Railway shares for the benefit of his family. The estimated



Value of the trust was stated to be twenty-five lakhs of rupees, but the price of land in Bombay having increased since then, the value of the trust must have increased considerably. He also started a charity fund in connection with the trust settlement. The annual income of this fund, representing Rs. 2,12,500, is directed to be applied by the trustees to charitable purposes; and by a far-seeing provision in the deed of settlement, it is directed that the sum to be thus available for charity shall increase by an annual increment of Rs. 100. Thus, for the first year after the formation of the trust, the trustees had at their disposal Rs. 6,000, for the second year Rs. 6,100, and so on. It is now eighteen years since the trust was constituted, and the annual sum at the disposal of the trustees has now increased to nearly Rs. 8,000, and it will go on increasing by Rs. 100 every year.

The long-felt want of medical education for the subordinate grades in this country having been represented to Mr. Byramjee, he first established a medical school at Poona, and afterwards another at Ahmedabad, at a cost of Rs. 40,000 and Rs. 20,000 respectively. Mr. Byramjee also established the "Byramjee Jeejeebhoy Thana High School" at a cost of Rs. 5,000. All these three schools are in charge of Government, who have undertaken to maintain them permanently; and they are all doing good work, especially the medical school at Poona, which was formally opened by Sir Richard Temple, Governor of Bombay, on the 7th December, 1878. Mr. Byramjee has also established a University prize, named after his late wife, "The Bai Manekbai Byramjee Jeejeebhoy Prize," which is annually awarded to the student passing the Matriculation Examination of the Bombay University with the highest number of marks for proficiency in general knowledge. The charitable dispensary which does very good work at Mehmabad, near Ahmedabad, is called after Mrs. Byramjee. He contributed Rs. 12,000 to the Calcutta Zoroastrians Corpse-bearers' Fund, and Rs. 10,000 to a similar fund at Ahmedabad, and in recognition of his liberality, both the funds are named after him.



Her Majesty the Queen was pleased in 1875 to confer on Mr. Byramjee the Companionship of the Most Exalted Order of the Star of India. Sir Philip Wodehouse, then Governor of Bombay, held a special Durbar at Government House, Parel, and presented to Mr. Byramjee the insignia of the Order on the 10th April, 1875. Mr. Byramjee was one of the leading gentlemen of Bombay whom the Government of India honoured with an invitation to take a part in the ceremonies of the Imperial Assemblage at Delhi, when the Queen assumed the title of Empress of India. Lord Lytton presented to Mr. Byramjee, among others, the Imperial Assemblage Commemoration Medal at Delhi.

On the 29th August last, Mr. Byramjee executed a trust deed, by which he made over a sum of Rs. 3,75,500 to the trustees appointed for the management of an Anglo-Vernacular High School for the education of poor Parsi children, to be established in Bombay, under the name of the "Byramjee Jeejeebhoy Parsee Charitable Institution." Although the nominal value of the promissory notes is Rs. 3,50,000, yet with the interest last accrued due on them, and other increments, their present value comes to Rs. 3,62,000. To this is to be added a sum of Rs. 13,500, the accumulations of interest intended for charitable purposes, accrued due on the Byramjee Jeejeebhoy Trust settlement of twenty five lakhs of rupees; so that the total value of Mr. Byramjee's gift for the proposed charitable institution amounts to more than three and three-quarter lakhs of rupees. The trust deed leaves large discretionary powers to the managing trustees to open one or more schools and to adopt the scope and usefulness of the charity to any altered state of circumstances, and thus to carry out the original aim of the donor thoroughly and satisfactorily, unhampered by any technical difficulties. The children of poor Parsis are, as a matter of course, to be admitted into the school, but the provisions of the deed are plastic enough for the admission, at the discretion of the trustees, of the children of middle-class as well as well-to-do Parsis.

For ten years before his death the state of his health compelled Mr. Byramjee to lend a retired life. He became seriously ill at Bandora, and being brought to Bombay in a very weak state he remained confined to his bed, and never regained strength, though he lingered for six months. He died in his 69th year at his residence "Byramjee Hall," the bungalow at Mazagon which was formerly occupied by the Sudder Adawlut. The last days of his life were cheered by three generations besides many friends who gathered at his bedside.

In his death the Parsi community lost one of its oldest and foremost patriarchs, a true friend and sincere well-wisher, and one of that band of eminent citizens whose benefactions have shed a lustre upon the community, and who have made their names universally honoured and esteemed. With the first and second Parsi Baronets, and others of their rank, Mr. Byramjee Jeejeebhoy was for a long time one of the leaders in that march of intellectual and social progress which has brought the Parsee community to its present state of advancement. Both in public and private life, Mr. Byramjee was a man who had the courage of his convictions. His clear judgment and strong common sense, which did not forsake him till the last moment, his business aptitude, and his vast mercantile experience, made him a leader among his countrymen. He never sacrificed his principles to subserve private ends, and hence there might have been instances in which an uncompromising adherence to his own views did not add to his popularity. But his sterling worth was recognised even by his opponents; and he was universally respected and esteemed in his community.—*The Bombay Gazette.*

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## 7. SIR DINSHAW MANOCKJEE PETIT, BART.

The second Parsi Baronet was born in Bombay in 1823. Dinshaw Manockjee Petit was initiated into education by a retired Sergeant, named Sykes. At the age of seventeen, he obtained employment as a clerk in the office of Messrs. Derom Richmond and Co., in which firm his father, Manockjee Nusserwanjee Petit, was manager. Dinshaw rose gradually in the office, and was allowed to trade on his own account. Eventually Mr. Manockjee Nusserwanjee set up a firm of his own, and took Dinshaw and another son into partnership. The firm prospered exceedingly, so that in 1859, when the father died, he left his two sons 24 lakhs of rupees wherewith to continue the business. The sons remained in



partnership until 1864, when they separated by mutual consent, divided the firm's capital between them, and started independent firms. Dinshaw had already identified himself with the mill industry, and he became eventually the largest mill-owner in Bombay. In November 1886 he was appointed Sheriff of Bombay, and in that capacity received the honour of Knighthood in February 1887, on the occasion of the celebration of the Queen's Jubilee. He was in the same year nominated a member of the Viceregal Legislative Council, an honour which he resigned in 1889. The following year he was created a Baronet. He has been prominently identified for many years with benevolent movements in Bombay; and the sympathy that was shewn for him early this month, when he had the misfortune to lose his wife, testified to the warm regard in which he is held by all who know him. He has devoted upwards of 15 lakhs of rupees to charities, and his good deeds, of which little notice has been taken, are said to be innumerable. He is a man of small stature with a bright and benevolent type of countenance, and engaging manners.\*

#### 8. MR. BEHRAMJI M. MALABARI.

Behramji Malabari, whose name will for ever be associated with the cause of the child-wife and child-widow in India, was born in 1853, the son of a poor Parsi clerk in the service of the Gaekwar of Baroda on a salary of £2 a month. When six years old, his father died; and his mother, then about 27, married an elderly man in easy circumstances with a view to providing a supporter for her child. The stepfather proved a harsh husband, and his prosperity sank with an uninsured cargo off the Malabar coast. The mother, with her beautiful union of tenderness, charity, and strength of will, is the main figure in the boy's life for many years. On one

\* The foregoing brief notice is from *The Madras Exil.* The compiler regrets that he has no further details.



occasion she took pity on a poor infant left in the street, and at the risk of bitter reproaches from her Parsi female neighbours, herself suckled the starving child. On another she refused to perform a superstitious rite which would have caused suffering to another lad, although the astrologer declared it absolutely necessary to save the life of her only son. On a night journey she and her boy, stowed away among the hay in a cart, were seized by robbers. Mr. Malabari relates how "they swooped down on us; how she pinched me to make me cry (the only time in

her life) in order to excite pity; how I declined to cry; how the old head-man of the gang took me in his arms and proclaimed peace, saying it was only a girl and a baby in the cart; how my mother volunteered to cook *khichri* (rice and peas, for the robbers while I was playing with them and the cart man was preparing *bhāng*; how the robbers were completely won over, and how they sent a small escort with us to the outer gate of Surat, to see us safe in, with some presents for myself and my mother. As a boy of five I used to have this narrative repeated to me by my mother whenever I was ill, after which we both of us prayed to God."

Young Malabari's first schoolmaster was an ancient Parsi whose sole system of instruction was to recite the sacred formulæ of Zoroaster's faith in a monotonous sing-song, and, when tired of this, to set the children to work at cotton-looms. He sat in the circle of 20 very small boys, and taught them to pray and to weave by the aid of a "long elastic bamboo in his hand, which worked quite like an automaton, and could put a girdle round the little flock in less than a second." The children had not the least idea of the meaning of the ancient words which they droned out after their master. They only knew that any mistake in following, his sing-song meant a taste from the swift-whirling bamboo. When about seven years old the boy was sent to learn his native language, Gujarati, under a less antiquated pedagogue. His new master was a Brahman astrologer and mathematician, "tall, majestic, and taciturn," who charged no schoolfees, but received gifts of a handful of grain, or a few flowers, or personal and domestic services from his pupils. "He was a most efficient teacher," writes Mr. Malabari. "The school was a commodious little shop with the floor strewn over with street dust and an elevated square for the master. On the square squatted the master, and on the floor squatted his flock—Hindu and Parsi. There were no tables, nor benches, nor slates, nor pencils, nor books, nor maps." Each boy had a little board, which he covered over with dust from the floor, and wrote or ciphered on. With these



humble materials the pupil was expected to acquire a good hand, and to do complicated sums in arithmetic. Everything was learned on a versified system; even the alphabet and the numerals were drawled out in a versified form. The boys had to repeat by rote the fractional parts of each integer up to 100; that is to say, they were expected to promptly shout out from memory the  $\frac{1}{4}$ , the  $\frac{1}{2}$ , the  $\frac{3}{4}$ , the  $1\frac{1}{4}$ , the  $1\frac{1}{2}$ , the  $2\frac{1}{2}$ , and  $3\frac{1}{2}$  part of any number up to 100, or to multiply any number by these inconvenient fractions. At midday they brought up their dust-covered boards to the master, with their writing and ciphering written on them. If they proved satisfactory, the tall, taciturn Brahman astrologer would give a grunt of approval and strike the board with his stick, so as to send the dust flying and obliterate the day's work. If unsatisfactory, the stick fell on the boy instead. "I have not yet forgotten," writes Mr. Malabari, "his heaviness of hand and ferocity of looks. What added to the misery of the situation was the inviolable silence on both sides. It was something like a struggle between the lion and the mouse—the one too proud to roar, the other too timid even to squeak."

From this Brahman pedant-devotee Malabari passed about 1861, at the age of eight, to the Parsi school at Surat. The master, a Parsi priest, who combined the sacred and scholastic offices with the trades of a silk-mercator and a toddy-seller, was a curious compound of ferocity and sanctimonious cunning. Known to the towns-people as the "Boy-herd," he used to drown the screams of his victims by ordering the whole school to recite the Parsi prayers at the top of their voices whenever he wanted to administer a flogging. Under such stern teaching young Malabari soon learned enough to enable him to enjoy the family readings of the Shah-Nameh and other epics, which form a pleasing feature of certain of the Indian festivals. The clever boy became an actor in the recitals of these heroic tales, which, he says, "fired my imagination as nothing else did. So great, indeed, was my ambition in those days of early boyhood that I hardly think an empire would have satisfied it. Many a dream would I dream by day and night of

taking up the double *role* of Rustam and Kaikhusro. But a glance at the bleak interior of our house, with a severely matter-of-fact step-father," whose worldly circumstances had by this time sunk to a very low ebb, "brought me back to my senses soon enough. And then I would go in for *Fakiri*, an utter forgetfulness of self. For a good long while did my soul thus fluctuate between this *Fakiri* and that fantastic imperialism." So, while still a schoolboy, was struck the first note of the introspective self-abandonment which was destined to be the dominant tone of his mature life.

About the age of ten he was sent to learn the carpenter's trade; as his mother belonged to a house-building family. But after a year of apprenticeship, during which he picked up some strange practices in alchemy and magic from a local sorcerer of repute, he managed to force his way into the Anglo-Vernacular School at Surat, and to find a sort of half-initiation into the Minstrel Guild of that city. The Minstrels of Surat, or *Khialis*, were at that time (1864) divided into two fiercely hostile parties, one of whom praised in song the great god Siva, or the male creative energy, while the other asserted the higher sanctity and omnipotence of his wife Parvati, or the female energy in creation. "My idea," says the biographer, "is that their difference mainly turned upon whether the Creator should be worshipped as our Father in heaven, or as our Mother in heaven." Young Malabari had a fine voice, and played a good accompaniment; so, his lessons over for the day, he was allowed a place in the contests of the Minstrel Guilds. "In a prominent part of the bazaar a carpet is spread, and the *Khialis* (Minstréls) of one school seat themselves on it and commence their songs. It is a still evening or twilight gray, and the people have leisure to listen. A large crowd assembles, but the singing at first goes on smoothly enough. The leader of the party, however, suddenly espies a *Khiali* of the other school, and, without naming him, challenges him in an impromptu verse to answer a knotty question in history, science, or metaphysics. After a few minutes there is a reply, and a rejoinder



follows, and a surrejoinder, all in extempore verse. The smaller fry take their part in the controversy, and soon descend from high and dry philosophy to vulgar satire and abuse. Our Behram is among the Turrawalas (Minstrels of Siva), and he is often trotted out on special occasions. Like the others, he has his shoes in his hands—in order to display the better part of valour in case the stronger side should show their teeth—makes an impromptu attack on the Kalgiwalas as (Minstrels of Parvati), not philosophical but sarcastic, and then takes to his heels with the other young *Khialis*, followed by the enraged Kalgiwalas. And so the symposium ends. It must, however, be remembered that this picture does not belong to the palmy days of *Khialis*."

At the age of 12 Malabari lost his beloved mother. The two had been all the world to each other, and the last scene of that tender and self-denying life is related with deep pathos. The precocious boy was stunned by the blow. He sat like a statue. "Next morning," he said long afterwards, "I became like an old man. All my past associations were discarded." The struggle for life now began for him in its harshest form. His step-father, reduced to poverty by the loss of his Malabar cargo, earned a scanty subsistence as a native doctor and druggist, the boy helping him out of school hours, to compound his medicines. But now even this resource seems to have failed, and Malabari at the age of 12 had to shift for himself. "Fortunately," says his biographer, "the people in the street" knew of his remarkable ability, and employed him to teach their children—some of them older than himself. The Irish Presbyterian Mission School also held out a friendly hand. But his pursuit of knowledge was no easy task. "Imagine," writes Mr. Gidumal, "a lonely orphan boy who, in his thirteenth year, has to earn his own livelihood, who has sometimes to cook for himself, who has none at home to speak to but a snappish old man; who has to attend his school from 10 A.M. to 4 P.M.; and to school others often from 7 to 9 in the morning and 6 to 8 in the evening; and you have an idea of Malabari's hard lot in those days. His nights he spent over Shakespeare



and the great Indian poets, and in jotting down short swallow-flights of song from his own teeming fancy. At 15 he went to Bombay to commence, at his own cost, his college education. The kind *padre* (Mr. Dixon) of the Surat Mission College asked him, indeed, to draw on him for his maintenance, but this offer does not seem to have been accepted. A tight-fisted money-lender, touched by the lad's resolute love of learning, thrust Rs. 20 into his hand with the words: "Don't be sad, my boy, your honest face is security enough for my money." It was duly repaid.

At Bombay his pecuniary troubles soon ended. Although failing three times over at the entrance examination of the University from want of mathematics, his literary talents attracted notice, and he was appointed a teacher in the Parsi Proprietary School at Rs. 20 a month, soon increased to Rs. 60. This was affluence to the boy student, and before his University course was completed he was able to earn Rs. 150 a month from private tuition alone. Dr. John Wilson, the learned and liberal-minded head of the Scotch Mission College at Bombay, was struck by the merit of his verses and enabled him, with the aid of other benefactors, to publish his first volume of poems in the vernacular, in 1875. His association with the Minstrel Guild of Surat had given him an unusual command of pure Gujarati, and at the age of 22 he burst into fame as a new poet of Gujarat. But the book, like almost all Indian books, did not prove a success from the money point of view. Hardly had the plaudits of the Parsi High Priest and the praises of the native Press subsided, when the young poet was summoned before the Small Cause Court for Rs. 200—expenses, commission, and "Charges" connected with the publication of the work. Having triumphantly emerged from the suit, he issued, in 1876, a volume of English poems dedicated to Miss Mary Carpenter. This book at once placed him in the highest rank of native Indian authors of our day. The veteran Orientalist, E. B. Eastwick, "hailed the appearance of a true poet and master-mind in India." Congratulations poured in alike from

his own countrymen and from many famous Englishmen and Englishwomen—from Lord Tennyson, from Miss Florence Nightingale, from Lord Shaftesbury, from John Bright, from Royal Highnesses, from scholars, and men of letters whose names are household words in England.

From this date, 1876, Malabari, still only a young man of 24, had an assured literary career. Prose writings of high merit followed, bringing in substantial returns, while a steady and ample income was derived from contributions to the Bombay Press. In 1880 he bought a moribund journal, the *Indian Spectator*, for £2 10s., and soon made it the leading native newspaper in Western India, conducted entirely in the English language. In addition to original work he formed the vast project of translating the series of Hibbert Lectures, and brought out Professor Max Müller's "Origin and Growth of Religion" in Gujarati in 1882. His most important independent work in English is an account of his own province, with vivid sketches of the real life of the people—"Gujarat and the Gujaratis." In this volume Mr. Malabari showed, once for all, that modern Indian literature need no longer be a mere reproduction of the abstract conceptions and methods of ancient Hindu writers, but may become a new and living development, based on actual eyesight and instinct alike, with the strong personality of the author and with the spirit of the age.

In the height of his fame came a reawakening of that introspective self-negation of which we have heard in his childhood, and which, notwithstanding his varied activities, always lay deep at the foundation of his nature. About 1884 he definitely turned his back on self-advancement or success in this world, and devoted his life to what seemed then a hopeless cause. The condition of women in India had long seemed to him unjust in itself and unsuited to the facts of modern life. He became convinced that the root of the evil was the almost universal system of very early marriage, especially among the Hindus, by which the burden and sufferings and anxious duties of maternity are thrust upon girls before they have themselves emerged

from childhood. With this evil of child-marriage is intimately associated the further evil of penitential life-long celibacy imposed on Hindu widows. Into the difficult problems, social and religious, involved by these Indian customs, it is not necessary that we should enter. We have already expressed our views alike on the good and the evil of the system, and alike as to the need of reform and as to the very cautious and gradual steps by which reform must proceed. It suffices here to say that during the past seven years Mr. Malabari has been the prime-mover in every advance that has been made, and that the action of the Indian Legislature, to place some measure of restriction on the abuses of child-marriage, is in some measure due to him. He has become a wanderer over India, and has even visited England as the unpaid and often calumniated advocate of the cause of the weak and the helpless.\*

### 9. MR. DADABHAI NAOROJI.

Lord Salisbury's "Black Man," the first "Indian subject of the Queen" to enter Parliament, well deserves a place among "Noted Indians."

Mr. Dadabhai was born in Bombay in 1825. His father, who was a Parsi priest, died when he was only four years of age; but his mother and uncle determined that he should have a good education. He was entered as a scholar in the Elphinstone Institution, where he so distinguished himself that he was generally the exhibition boy. In 1845 Sir Erskine Perry, Chief Justice of Bombay, proposed to him to go to England to study for the bar, offering to bear half the expense, if Sir Jamsetjee Jeejeebhoy and others would meet the remaining moiety; but the offer was declined. Soon afterwards Mr. Dadabhai was appointed

\* From a review in *The Times of The Life and Life-work of Behramji M. Malabari*, by Dayaram Gidumal, LL. B., C. S., Bombay, 1888. The English edition, with a Preface by Miss Florence Nightingale, is published by Fisher Unwin.





head native assistant master, and at the distribution of prizes, the Principal declared him to be entitled to the gold medal of the year. Subsequently he was appointed Professor of Mathematics and Natural Philosophy in the Elphinstone College.

Mr. Dadabhai did not confine his energies to his regular work; but was either one of the originators or an active labourer in most of the public movements of the time. The first girls' schools of the Students' Literary and Scientific Society were largely indebted to him for their success. In the cause of female education he threw his whole heart and soul; and he was spoken of by those who had watched and known his anxious work as "the father of the girls' schools." In the infancy of the movement a few volunteer teachers from the members of the Students' Society had at first opened the schools at their own houses, and were teaching during their leisure hours in the morning. In all his work Mr. Dadabhai esteemed and respected his fellow workers, and they in turn worked under his lead with pleasure and unanimity. For four or five years

he was President of the Gujarati "Society for the Diffusion of Knowledge." He contributed to the *Samachar Darpan*, a daily Gujarati paper, a series of articles with the title, "Dialogue between Socrates and Diogenes." In order to uphold the various public movements in which he took a share, and to introduce a higher style and tone of journalism among the Parsis, Mr. Dadabhai in the year 1851 started the *Rast Goftar* newspaper, which he edited for two years without any remuneration, and paid others for editing it when he could not write for want of time. The amount of literary work he went through was highly creditable to his industry. He contributed to the magazine of the Society for the Diffusion of Knowledge some 18 lectures on Natural Philosophy and Astronomy, which had been delivered at meetings of the Society, as well as papers on different social subjects. Before the Students' Literary and Scientific Society he read several papers and delivered lectures.

In 1851 Mr. Dadabhai was chosen as the first Secretary of a new Parsi Association, the English name of which is "Guide to the Worshippers of One God." The object was to purify Parsiism from the Hindu and Muhammadan corruptions that had crept into it since the Parsis first landed in India. Many of these corruptions had reference to the social position of women. In marriage, for example, the Parsis had gradually adopted the pernicious system of infant marriage; the custom had grown up of social separation between men and women. Mr. Dadabhai and his fellow-reformers brought them together again. "Some of the Parsi heads of families, myself included," writes Mr. Dadabhai, "arranged to meet together socially, with all the members of their families with them, to dine together at the same table, and freely converse with each other." He wrote an account of the condition of women in different countries in past times, which was subsequently published in a local newspaper.

When the project of starting the first native mercantile firm in England was taken up by the Cama's, Mr. Dadabhai was offered a share in the business though he never had the

least experience as a merchant. He accepted the offer, partly because he was desirous to promote a more intimate and personal connection between England and India. He first went to England in 1855, and since then he has resided there with the exception of occasional visits to India as the exigencies of his own and public business required.

While in England he imposed upon himself the anxious and arduous task of making Englishmen take an active interest in Indian questions, and to read papers on Indian subjects. It was this silent work to which he had for a time to devote much perseverance, energy, tact and some money. He persuaded many friends in Bombay and elsewhere to send their sons to England, and took upon himself their guardianship. He has now the satisfaction of seeing numbers of Indians visiting England for education, business, or travelling. Many an Indian who has visited England will remember his ever-ready help, advice and kindness. As a merchant Mr. Dadabhai has always been respected for his straightforwardness and honesty in all his dealings and business relations. So far was he thus respected and esteemed that when in trying to extricate a mercantile friend from his embarrassments he lost three lakhs of rupees, and owing to large failures in Bombay his own firm failed, his creditors deeply sympathised with him, and not only released him within a few weeks, but helped him by engaging his services in the liquidation; while some friends at once gave him new loans to set him up in business again.

On his return to Bombay in 1869 for a time, the native community of Bombay voted him an address, a purse, and a portrait. Out of this purse, he has, according to general report, spent the greater portion on works of public usefulness. In 1872, when in Bombay, he took an active part in the agitation for municipal reform. In 1874 at the solicitation of the Gaekwar he was appointed Dewan of Baroda, the first Parsi Dewan in an important Native State, at a time when the administration of its affairs was beset with serious and harassing difficulties. His views, theoretical and practical, were that governments and princes



were made for the people, and not the people for them; and that the true welfare of a State was identified with the welfare and progress of the people. The vacillation of the Gaekwar and his meeting with opposition where he should have received assistance led to his tendering his resignation after a year's tenure of the office. He did what he could to purgè the criminal and civil administration of justice, which was notoriously corrupt, and laid the foundation for other reforms which were carried out by another minister.

In 1875 during his stay in Bombay, Mr. Dadabhai was elected a member of the Corporation and of the Town Council, and worked in those offices for a little over a year. In 1883 he again joined the Corporation. In August 1885, Lord Reay appointed him an Additional Member of the Bombay Legislative Council. He took a leading part at the meetings of the First Indian National Congress, which sat in Bombay on the 27th, 28th, and 29th December, 1885. A few months after, he left for England with view to try his chance at the General Election and secure a seat in Parliament. In 1886 he was accepted by the Liberal party as a candidate for the Holborn Division of Finsbury. He made a "tough and plucky fight" on what was then admitted to be a "forlorn hope." He polled nearly the same proportion of votes as the English liberal candidate had done at the previous election of 1885. Another attempt in 1892 was more successful, although he was elected only by a very slender majority.

Mr. Dadabhai deserves to be respected for his early philanthropic spirit and for his indomitable perseverance; but in some respects he is a very unsafe guide.

Mr. Dadabhai compares the average earnings per head in India, £2, with £35 in the United Kingdom, or £18 in Europe, and sees in this evidence of British misgovernment and rapacity. In truth, it is only a proof of Mr. Dadabhai's ignorance of history. If he had read *Six Centuries of Work and Wages*, by Thorold Rogers, he would have known the true cause.

The fact is that India now represents the scale of wages in England in the 15th century, before the immense

produce of the American mines of the precious metals raised the money standard of wages.

During the 15th century in England, says Rogers, the wages of the artizan were generally and throughout the year about 6*d.* a day. Those of the agricultural labourer were about 4*d.* The carpenter received 6*d.* (p. 327). Very often the labourer is fed. In this case the cost of maintenance is put down at from 6*d.* to 8*d.* per week, p. 328. The wages gradually rose till an agricultural labourer now receives not less than 2*s.* a day.

It would be a great mistake to suppose that agricultural labourers in England with 2*s.* a day are six times better off than when they received 4*d.* The very different cost of living has to be taken into account. In the 15th century it was only 6*d.* to 8*d.* a week; it is now more than that a day.

The Hindus, forbidden by their absurd caste rules from crossing the "black water," have not been enriched like the English by foreign commerce. They have also suffered dreadfully from foreign invasions and internal wars. Mr. Dadabhai says that the people of India are getting poorer and poorer, and cannot save any money on account of the high salaries paid to European officials. The Indian Civil Service does not cost each inhabitant more than two pies per month. Instead of the people being unable to save, since the beginning of the present century gold and silver have been imported to the value of 500 crores of rupees. It is true that it does not do much good to the country, because it is usually converted into jewels. Were it not for Europeans, the Hindus and Muhammadans throughout India would have a fight for the mastery.

The inhabitants of Calcutta and Bombay have two proofs before their eyes of the effects of English rule. Calcutta, in 1686, consisted of three mud hamlets scarcely raised above the river slime. Look at its palatial mansions now, nearly all belonging to native owners! When Charles II. obtained the island of Bombay as part of his wife's dowry, it was so little worth that he gave it over to the East India Company for £10 a year. It is now the most splendid city in the East.

\* It is considered patriotic with some Indians to disparage the English character and the English administration of India. There are others, however, more thoughtful, intelligent and generous. It is allowed that Englishmen and the British administration of India, like every thing human, have their defects. Still, the eloquent words of Mr. Justice Cunningham will express the truth :

“Whenever it is fated that we are again to part company, and history writes *fait* upon the British Raj, she will record how the English found India impoverished and left her opulent; found her the home of ignorance and superstition, placed the sacred torch of knowledge in her hand; found her the prey of the untamed forces of nature, turned these very forces to enrich and embellish her; found her the monopoly of a despotic few, left her the common heritage of all; found her a house divided against itself, and the prey of the first comer, left her harmonious and tranquil; found her a mere congeries of petty tyrannies, with no principle but mutual distrust and no policy but mutual extermination; left her a grand consolidated empire, with justice for its base and the common happiness of all its guiding star.”\*

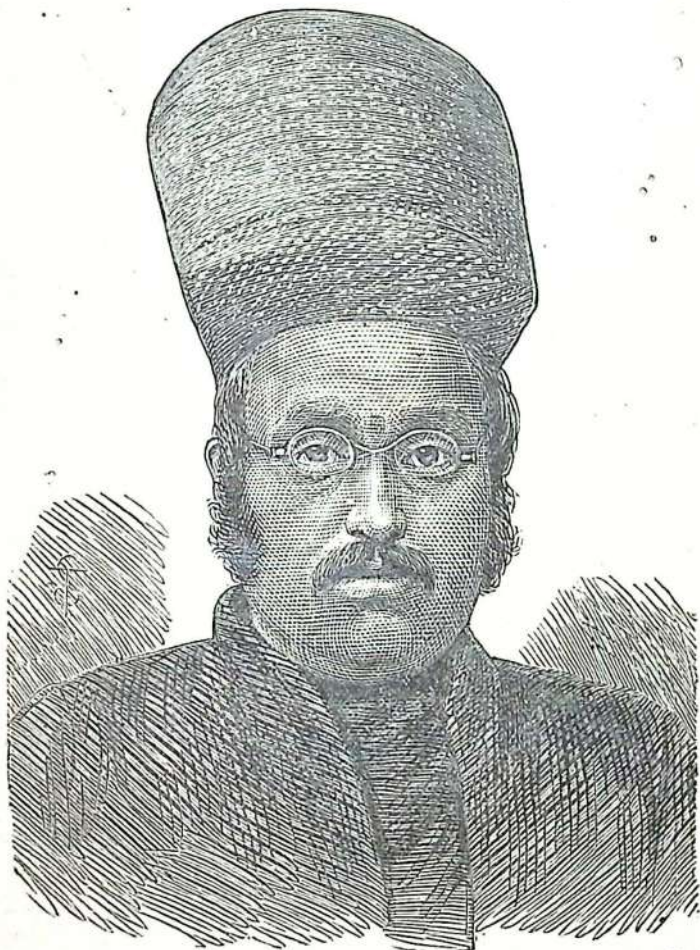
## HINDU AND BRAMHO PHILANTHROPISTS.

### 10. SIR MUNGULDAS NATHOOBHOY, K.T., C. S. I.

Few figures were better known in Bombay than that of Munguldas Nathoobhoy, the head or sett of the Kopal Bania caste, and the local representative in all public matters of the whole Hindu community. His ancestors arrived here about fifty years after the cession of Bombay to the English. They originally came from Ghogla, a village in the island of Diu, in Kattywar, his great grandfather arriving in Bombay about a hundred and fifty years ago. The family rose to wealth and distinction with the

\* See *What has the British Government Done for India.*  $\frac{1}{4}$  Anna. Or, *Is India becoming Richer or Poorer? With Remedies for the Existing Poverty.* 82 pp. 2 $\frac{1}{2}$  As. Post-free, 3 As. Sold by Mr. A. T. Scott, Madras.





growth of the city, and Sir Munguldas's grandfather, Sett Ramdas Manordas, is still remembered in local traditions as a distinguished Bombay sett. His father, Sett Nathoobhroy Ramdas, died when his son was only eleven years old,

leaving an important property in landed estates and houses. Sir Munguldas was born on the 15th October, 1832 (in the Sumvut year 1888). He studied English for a few years at Mr. Mainwaring's school, and he engaged the services of a well-known English tutor to perfect his knowledge of the English language in his leisure hours. At the age of eighteen he received his paternal estate from his guardians. He was one of the largest landlords in Bombay, and it was greatly to his credit that his estates had been built up in a perfectly natural way, and that he was strong enough to abstain from those speculations in shares and cotton which proved the ruin of almost all the Bombay millionaires.

While devoting himself with ardour and unusual capacity to the management and development of his own property, he very soon made himself known as a Hindoo reformer of a type quite new at that time.

He was married at the age of sixteen to Sethanee Rukhminibai with a pomp and ceremonial that occasioned the expenditure of Rs. 30,000. By this marriage, which was a very happy one, he had three sons and two daughters, but his wife died after sixteen years of wedded life, and out of devotion to his children and her memory he formed the resolution, extremely uncommon in a Hindoo gentleman, of never marrying again. In the year 1862, when he was only twenty years old, he assisted in establishing the Hindoo Boys' School in Bombay, founded under the patronage of the Students' Literary and Scientific Society. Next year he became a member of the Bombay Branch of the Royal Asiatic Society and also of the Geographical Society. In 1859 he was made a Justice of the Peace, then a rarer honour than at present, and involving some share in the Municipal government of the city. In 1860 he held at his bungalow in Girgaum a grand exhibition of the five Hindoo girls' schools, established like the boys' school abovenamed under the patronage of the Students' Literary and Scientific Society, and on that occasion Lord Elphinstone presided and distributed the prizes. A second exhibition was held in the same



place two years later, when Sir Bartle Frere presided and Lady Frere examined the girls. In 1860, when the Income Tax was first established in Bombay, the Governor, appointed Sir Mungaldas a Commissioner of the Income Tax. But Sir Mungaldas was, however, unable to agree with his colleagues as to the mode in which the tax should be levied, and had soon to resign the office. In 1863 he handed over to the University of Bombay the sum of Rs. 20,000 in 4 per cent. Government Securities and founded in connection therewith a Travelling Fellowship for Hindoo graduates. In 1864, when his wife Sethanee Rukhminibai died, he founded in her memory a charitable dispensary at Kalyan, and erected a building there at a cost of Rs. 50,000 under the supervision of Government Engineers, and handed over to Government Rs. 20,000 to work the establishment. He also gave Rs. 3,000 to build a separate ward for helpless Hindoo women in the David Sassoon Infirmary Asylum at Poona.

In 1866 he was for the first time appointed a member of the Legislative Council of Bombay, and was re-elected three several times in succession, a very unusual honour. When the state of his health compelled him to resign office in 1874, Government recognized his services in the following words which are taken from a letter written to Sir Mungaldas on the occasion:—"Government cannot allow your prolonged connection with the Legislative Council to come to a close without expressing the strong sense it entertains of the attention to business and devotion to the interests of the public by which your career has been strongly marked." In 1867 he had revived the Bombay Association, which was then in a dormant state, and was appointed president of that political body. On the 1st May, 1872, Sir Seymour Fitzgerald, Governor of Bombay, presented Sir Mungaldas with the Insignia of the Most Exalted Order of the Star of India at Government House, Poona.

Sir Mungaldas was a very useful and active member of the Legislative Council, and his speeches, which occupy several volumes of the proceedings, are a capital record of



the political feelings and movements of the time. As a Justice of the Peace he also took a very prominent part in what would now be called the Corporation meetings. When ill health necessitated his retirement from public life, his advice was repeatedly sought by the successive Governors of Bombay, and perhaps no native gentleman had ever had so many friends amongst the leading officials of the Presidency for so many generations of official life.

As a reward for his services to the State and his fellow-countrymen, the Queen in 1875 conferred upon him the further honour of English Knighthood, Sir Munguldas being the fourth native in this Presidency who had received this signal mark of her Majesty's favour. His predecessors were the first Sir Jamsetjee Jejeebhoy, Sir Cowasjee Jehanghier, and Sir Albert Sassoon. The respect in which he was held was again signally shown this same year at the time of the Prince of Wales's visit, for the Prince expressed a wish to personally attend the marriage of his two elder sons. On the 25th November, 1875, his Royal Highness's wishes were conveyed to Sir Munguldas. "The ladies," says Dr. Russell, the official historian of the Prince's Tour, "were in flutters of delight at the visit, and Sir Munguldas Nathoobhoy gave full expression to his feelings at the honour conferred on him. There was a great crowd of Bombay merchants. Several were pointed out as being worth so many lakhs of rupees, some as being worth millions of money; and of these the chief were presented to the Prince—then *attar* and *pan*, and good-bye. The quantity of flowers in and outside was astonishing and the scent overpowering, nor did any who enter escape the be-wreathment and garlanding, which form part of all ceremonies, the Prince being especially festooned with the choicest."

In commemoration of these two marriages Sir Munguldas established a charitable fund under a regular Trust Deed by setting apart the sum of Rs. 25,000. This fund is called "The Sir Munguldas Nathoobhoy Kapol Nirashrit Fund," and is appropriated to the exclusive support of the poor and helpless members of the Kapol Bania caste. At present about Rs. 50 are every month distributed to poor

Kapols. At the same time, under the same Trust Deed, Sir Munguldas gave to all castes of Gujarati Banians a large dharmshala at Walkeshwar as a sanitarium, valued at about Rs. 25,000. In 1877 he was honoured with a silver medal in celebration of the visit of H. R. H. the Prince of Wales.

We have no space here to refer at length to the active part Sir Munguldas had always taken in the affairs of his caste, the Kapol Banias. He was one of the prime movers in the famous Maharaj trial. In 1879 he introduced an important change in the constitution of the caste by making his castemen see the advisability of having a representative instead of an hereditary sett as heretofore, and that the aggregate body of the caste was itself the sole authority and the sett merely an elected officer of the caste. About a few years ago he effected another change in the same direction by winning on behalf of his caste an expensive and protracted suit against Mr. Gopaldas Madhowdas, the former sett of the caste, when it was finally decided that all property of the caste was to be disposed of according to the wishes of the majority.\*

The estate left by Sir Munguldas Nathoobhoy, says the *Guzerati*, is estimated at from forty to forty-two lakhs of rupees. His eldest son, Mr. Tridhowandas, will, under the will, get about sixteen lakhs, and the Girgaum mansion; the second son, Mr. Purshotm about fourteen lakhs and the Poona and Walkeshwar bungalows; while the third son, Mr. Jugmohundas, who had filed a suit in the High Court against his father, will get about three lakhs. From six to eight lakhs of rupees are, it is said, set apart, under certain conditions, for charitable purposes and for the encouragement of knowledge and education, but until those conditions are satisfied, the fund is to accumulate. After the anniversary of the testator's death Rs. 70,000 are to be spent for establishing a dispensary near the Walkeshwar burning-ground; Rs. 20,000 are contributed to the girls' school bearing the deceased's name; Rs. 10,000 to the fund

\* *Times of India.*



for the relief of the poor of the Kapoli caste; and Rs. 5,000 for repairs to the Walkeshwur dharmshala. The moneys for the rest of the endowments are to be kept intact until the final disposal of the High Court suit. After the disposal of that suit, the moneys are to be made over to the Bombay University for the endowment of scholarships for Hindu students who wish to proceed to England for technical education. An addition is to be made to the fund for the Sir Munguldas Travelling Scholarship. It is said that the bequests to the University were resolved upon at the recommendation of Sir Raymond West.\*

### 11. RAO SAHIB MAHIPATRAM RUPRAM NILKANTH, C. I. E.

Rao Sahib Mahipatram Rupram was born at Surat, in the Bombay Presidency, on 3rd December 1829. He belonged to the caste of Vadngra Nagars, the highest Brahmin caste in Gujarat. This caste has for long maintained its front rank in the Hindu society of the province. The Nagars held the foremost civil and military places under the old Mahomedan Government, and have maintained their reputation for capacity in the service of the British Government. Mr. Mahipatram's great grandfather's grandfather, Nilkanth Mehta, was a minister of the Nawab of Surat, some of whose descendants were wealthy traders; but his father Rupram was reduced to humble circumstances, and was employed in the Customs Department at Surat on Rs. 6 per mensem. Mahipatram was sent to an indigenous school when six years old. Government schools were then newly opened, and he joined one of them at the age of eleven; and later he attended an English school which had been newly opened in Surat. After a while he became a teacher in the school, on Rs. 14 a month. He was anxious to attend the Grant Medical College at Bombay, but was not allowed to do

\* *Bombay Gazette.*



this, as it was believed at the time that it was irreligious for a Hindu to dissect dead bodies. As he advanced in his studies, his superstitious beliefs began to shake; he lost faith in idolatry, and began to sympathise with social reform. A Temperance Association had been established for some years in Surat, of which he subsequently became Secretary, and he edited, for some time, its journal. Being desirous to study further, he went to Bombay in 1852. Mr. Harkness, Principal of the Elphinstone College, gave him a post of Rs. 15 in the Elphinstone School. After some time he passed the Entrance examination, and joined the College; he went through the College examinations with credit, and won scholarships. He had to earn and study at the same time.

Mr. Mahipatram began now to take part in movements for reforming his countrymen. He became a member of the Buddhi Vardhak Sabha, and took part in starting the first Girls' School in Bombay. The members of the Sabha gave lessons in the school by turns, as they had no funds. Of this Society he was the Secretary when Lord Canning attended a gathering of the school girls of Bombay in the Town Hall. In 1855 he passed his Jurisprudence examination with high honours, and obtained a prize of Rs. 40. He became an assistant master on Rs. 40 per month in the Elphinstone High School; but Mr. E. J. Howard was now Director of Public Instruction, and he appointed Mr. Mahipatram Acting Head Master of the High School at Ahmedabad. It was the time of the Sepoy Mutiny, and he had to travel from Bombay to Ahmedabad, about 300 miles, on foot, under great difficulties. In his school he strictly prohibited any expression of sympathy with the mutineers. On retiring to Bombay, he undertook the editorship of the Magazine of his Association, and he also edited another Social Reform paper. He was next appointed a Sub-Deputy Inspector of Schools on Rs. 75. Mr. T. C. Hope (now Sir T. C. Hope) was then Inspector. His organising genius perceived the necessity of forming an institution for supplying all the preliminary schools in Gujarat with trained teachers. A normal or training

school, on the plan of institutions of the kind in England, was a great desideratum.

Mr. Hope asked Mr. Mahipatram to go to England in order to learn by personal observation the training system adopted there. Crossing the seas was then, as it is now, considered by high caste Hindus an unpardonable sin, carrying with it the penalty of life-long expulsion from the caste, and affecting also the family of the expelled man. Mr. Mahipatram, however, accepted the proposal after consulting his wife, and he informed a few friends of his intention, who promised to stand by him. But the intended journey did not remain a secret. The news spread over the whole of Gujarat. The entire Nagar community was full of indignation, and vowed vengeance. The enterprise was condemned as sinful and suicidal by everyone except a small circle of Reformers. Relatives, terrified at the idea of life-long isolation, tried to dissuade Mr. Mahipatram from crossing the *Kālú paní*, but he remained firm. He sailed for England on 27th March, 1860. He stayed for four months at London and four months at Cheltenham, and also travelled over other parts of England. In April of the next year he returned to India. A storm was awaiting his return. He was at once put out of caste. The great majority of the caste were against him, and they persecuted him in every way they could. His wife was the only relative who had left caste for his sake. An angry controversy raged for twelve years. Among the staunch adherents of Mr. Mahipatram was the late Sirdar Rao Bahadur Bholanath Sarabhai, whose learned arguments about the Hindu Shastras not being against sea-voyage, have remained unanswered by the most unscrupulous perverters of *Shastric* texts. But the bigotry of priestcraft was too strong to yield to reason. After six years they agreed to admit Mr. Mahipatram back into the caste if he performed a penance ceremonial. He did so, but afterwards he openly declared that though he performed the formal penance, he did not believe that he had committed any sin in going to England. This offended the caste once more, and it took yet six years more to come to its senses.



But many good results followed. The tyranny of caste was shaken, and a great blow dealt to its perversity and superstition. A new impetus was given to the cause of Social Reform.

On his return from England, Mr. Mahipatram had been appointed Principal of the Gujarat Training College at Ahmedabad, which post he held till his death. He was also Gujarati Translator to the Educational Department, Secretary of the Gujarati Book Committee, and Editor of the Gujarat School paper. Under him were trained almost all the trained teachers in the Primary school of Gujarat. If primary education in Gujarat has achieved any good, this may be attributed in great part to his zeal and energy. He was a member of the Committee which, under the presidency and guidance of Sir T. C. Hope, composed the well-known series of Gujarati school books which has supplied Gujarati literature with a most simple and beautiful foundation stone, and which, under the popular name of the "Hope Series," justly preserves the name of an eminent British officer. As Gujarati Translator, Mr. Mahipatram composed or translated a large number of School books on History, Geography, Grammar, Etymology, Science, &c., and created quite a literature for his province. He was consulted by Government on every important educational point, and was one of those specially examined by the Educational Commission appointed by the Marquis of Ripon. The personal distinction of Rao Sahib was conferred on him and in the January of 1885, he was made a C.I.E.

But service in the Educational Department formed only a part of the public life of Mr. Mahipatram. He and his friend Rao Bahaduri Bholanath Sarabhai, were at the head of the movement for religious reform in Gujarat, known as the Prarthana Samaj. As Secretary and subsequently President of this Association, he preached the pure worship of the One Eternal God, and maintained a powerful crusade against idolatry and superstition. His open condemnation of the current Hindu faith led many calumniators from the orthodox community to harass him in his social life. Equally bitter was the opposition with which his endeav-



ours for Social Reform met. He was one of the pioneers of this movement, both at Bombay and at Ahmedabad. He was Hon. Secretary of the Widow Re-marriage Association and President of the Hindu Social Reform Association. In spite of violent opposition and indignant reproaches, he brought about many widow re-marriages. He introduced late marriage and female education into his family. He was Hon. Secretary of the Gujarat Branch of the National Indian Association. He was a sturdy champion of Female Emancipation, and promoted many mixed gatherings affording facilities for social intercourse. One of his cherished ideas was to establish a Literary Institute for Ladies in Ahmedabad. With the assistance of Mr. and Mrs. Aston, he succeeded in collecting a large fund for the Institute, and H. R. H. the Duchess of Connaught graciously laid the foundation stone of the Institute, in December 1889.

Equally memorable were the exertions of Mr. Mahipatram in bringing about the literary advancement of his province. For fifteen years he was the Secretary of the Gujarat Vernacular Society, established by Mr. A. K. Forbes for the encouragement of the vernacular literature. He perfected the organisation and increased the utility of the Society, which manages now a fund of one lakh of rupees. He was also the Secretary of a local library. He was the first biographer in Gujarat, and, along with the biographies of his friends and co-workers in social reform, he wrote the biography of his great colleague—his wife. He also tried to improve the indigenious, obscene plays known as *Bhaváís*, by publishing a purified collection of them. He introduced a pure and simple, but eloquent style into the literature of his vernacular. As a speaker, too, he was unequalled. His diction was always fiery and vigorous.

Mr. Mahipatram's sympathies for the public were as catholic as they were practical. As Secretary of the Anjuman-i-Islam of Ahmedabad, he did a great deal to spread education among the Mahommedan community, and ameliorate their condition. He was also the Secretary of the local branch of the Countess of Dufferin Fund and the Society

for the Prevention of Cruelty to Animals. He was a leading member of the local Temperance Association. In every movement with which he was associated he took a leading part. Most of these were organised by him, and, in spite of the multiplicity of his engagements, he discharged every one of the duties entrusted to him most zealously and conscientiously. There was no new movement for public good in Ahmedabad—such as a Flood Relief Fund, a Fire Relief Fund, a Leper Asylum Fund—of which Mr. Mahipatram was not made Secretary, and which he did not conduct most ably and vigorously.

One more important part of his civic life remains to be mentioned. He was an active Commissioner of the Ahmedabad Municipality. When local self-government was granted by the Marquis of Ripon, Mr. Mahipatram gave open-air lectures to the people, in order to explain to them the aims and objects of the institution. For three years and a half he performed very ably the arduous duties of Chairman of the Municipality. His municipal career was from the beginning characterised by a strong opposition to corruption and jobbery. He was able to maintain his own against undue pressure and furious opposition simply by dint of his straightforward and conscientious nature, which left not a speck in his career that oppressors or calumniators could point at. He always chose for himself the path of duty and virtue, without caring for immediate consequences. His merit was duly recognised in the end. Lord Reay, the late Governor of Bombay, when he visited Ahmedabad for the last time, advised the people to take Mr. Mahipatram as their guide, promising that then they would always go by the right way.

Advancing age and multifarious engagements in official and public life made him eager to seek rest, with a well-earned pension. On the eve of his retirement, he had gone out to a sea-coast station for change of air. While returning from the place, he was attacked by cholera on the road; the cause of which was, probably, anxiety, caused by a very nearly fatal accident to his son, combined with intense heat on the road. The attack was acute and severe, and, in



spite of all medical efforts, he succumbed to it within twenty-four hours after reaching Ahmedabad, May 30th, 1891. His death spread a universal gloom over the province. A public meeting of the citizens of Ahmedabad, presided over by the District and Sessions Judge, expressed deep regret at his loss, and sympathy with his sons and relatives in their bereavement. A fund was started to commemorate his great deeds. The Government of Bombay, in the Education Department, passed a resolution expressing regret at his death, and recognising his long and meritorious services.

The foregoing sketch is from *The Indian Magazine*. *The Hindu*, a Madras journal, thus notices him :

"During a period of thirty-five years this Hindu Brahmin identified himself with reform, advocated it by words and deeds, and lived long enough to see a number of his caste-men allying themselves with him and to enable the whole educated India to appreciate his merit and hand over his name to posterity as one deserving of honourable and grateful recollection. The example of such a self-sacrificing and pure life ought not to count for nothing. From it should be derived an inducement to push forward the cause of reform in the path which he first trod as a pioneer. Our countrymen might reflect whether to assimilate new, high and humane ideas and to realize them in practice by personal example in the face of opposition and difficulties, or to bend the knees before unreasoning, ill-educated and mischievous opposition of the caste and continue as instruments to perpetuate wrong and evil, is more consistent with the education we have received and the enlightened sentiments we boast of." June 10, 1891.

## 12. RAO BAHADUR SABAPATHY MUDELIAR.

Sabapathy Moodeliar is one of the most notable and conspicuous men in the Deccan. He was born at Bellary in 1838, so he is now sixty-four years of age. Left an orphan when a child, he was brought up by his maternal grandfather, the manager of the Commissariat Department for the district, from whom he inherited a consider-



able fortune, and, what is still better, a liberal education, and the great strength of character and probity of life which has made him so beloved and respected, and the first citizen of his native town.

His grandfather obtained employment for him in the Collector's office, where he remained for fifteen years, gaining administrative experience that has stood him in good stead all his life. At his grandfather's death, he left Government service, and accepted a cotton buying agency for a large firm of London merchants, his commission averaging between £3,000 and £4,000 a year. Not content with this splendid income, in 1875 he launched out for himself in partnership with Mr. Alexander Harvey. He has built since then twelve steam cotton-presses, three ginning factories, two spinning and weaving mills employing more than 2,000 hands, and is besides the largest native exporter of cotton in India. His firm is well known and respected in every cotton market in Britain and on the continent of Europe.

Sabapathy Mudeliar is not the sort of man to whom anyone grudges the princely fortune he has acquired. He is the generous friend of the poor, and every movement for the benefit of the Indian people, especially the humbler classes, has his large-hearted support. During the unprecedented famine of 1878-9, he established relief depôts at all his factories in the Deccan, feeding 4,000 destitute people daily, until the lagging Government took the work up. Throughout the whole of that terrible time, he was the regular adviser of the Duke of Buckingham. His inventive genius worked out a very clever implement for stripping the prickly-pear leaves of their formidable thorns, and cutting them into small pieces for cattle food. He distributed hundreds of these implements, free of cost, all over the famine districts, by which many thousands of valuable cattle were saved from perishing. He has a large demand for them to this day, devoting the profits to charitable purposes. He has had special thanks for this invention from the Governments of Mysore and Haiderabad. Sabapathy Mudeliar also adopted 300 famine orphans, irrespective of

caste or creed, and brought them up to manhood and womanhood entirely at his own cost.

The "Sabapathy Mudeliar Hospital" at Bellary, a handsome building, accommodating over 50 patients, was given by him to the city; two girls' schools, containing 100 pupils, and two schools for the children of pariahs, owe their existence to his generous purse. He is now engaged in establishing a technical school with a museum attached. If, however, we were to dilate on all he has done in the way of charity, we should fill our whole issue, and run over.

Since 1885 he has been the Chairman of the Municipality of the large and important military and civil station of Bellary. Under his enlightened administration the Municipality have introduced such successful sanitary reforms, that the town, which had a somewhat unfortunate reputation, now enjoys entire immunity from cholera and other epidemic diseases, and I have heard his municipal administration spoken of all over India as the best in the Empire. It is almost the only one free of debt, and with a good balance in hand. The Viceroy conferred the title of "Rao Bahadur" upon Sabapathy Mudeliar as a personal distinction in recognition of his brilliant services in municipal reform.

Sabapathy Mudeliar is a deeply religious man. He is the moral and financial strength of an important movement in Bellary, known as the "Sarmarga Samaj," for the moral, spiritual, and social elevation of all classes and castes. The society is based on the doctrine of Universal Brotherhood, and its active operations include a free Sanskrit school; moral lectures and classes for the young in connection with the schools of the town; open-air lectures and preachers; free night schools for adults; a free school of music, a weekly journal, and a handsomely fitted-up reading room and library.

I met Sabapathy Mudeliar for the first time in 1889, at the fourth Indian National Congress at Allahabad. He has been a staunch friend of the Congress movement from its birth. At that time he had added to all his other sources of money-making that of abkari, or liquor contractor, for

the three large districts of Bellary, Anantapur, and Kurnool. As he sat listening to the debate of the Congress on a resolution censuring the Government for their policy with regard to the sale of intoxicants, his conscience was awakened, and to use his own words, "he felt that his connection with this wretched trade was not only discreditable to himself, but displeasing to God." And immediately on his return home, he severed entirely his connection with these Government liquor contracts, sacrificing a large profit thereby. He immediately began an ardent Temperance crusade, and forming "an Association for the Suppression of Drunkenness," was elected its President. Shortly after he induced the Mussalman authorities to form the "Mussalman Temperance Society," of which Kazi Abdul Lateff Saheb is the President. Both these organisations are affiliated to the Anglo-Indian Temperance Society, and a full account of the marvellous work they have done in the cause of Temperance will be found in *Abkari* for January, 1891, page 77. When I visited Bellary in November, 1890, I was the guest of Sabapathy Mudeliar, who showed me his old distillery full of milch-cows, whose milk is mostly distributed to the poor of the city. This admirable man is my ideal of a public-spirited Indian citizen, and if we had fifty such men scattered through our Indian Empire we could clear out every liquor shop in five years.

I hope to be able to introduce Sabapathy Mudeliar to British Temperance audiences next year, as it is his intention to visit us in connection with the promised session in London of the Indian National Congress for 1893.

W. S. Caine.



## 13. MR. SASIPADA BANERJEE.

Baranagore is a town on the Hugli, about a mile north of Calcutta. It is noted for its Home and School for Hindu widows and others established by Mr. and Mrs. Sasipada Banerjee. It may be looked on as the counterpart on the Bengal side of India of the Widows' Home started by Pandita Ramabai in the Western Presidency.

The founder of the schools was born in 1840. He was married at the age of 20. This was an advanced age of marriage for a high caste Brahmin as he was. His two elder brothers were married, according to the custom of the family, at a very early age; and his immediate elder dying when a boy, leaving a child widow, his mother did not accept any of the proposals for his marriage which came to her in numbers after he had received the Brahminical baptism, at the age of 9, lest he should also die at an early age, leaving another widow to burden her miserable life. Fathers of marriageable girls came and begged her to have him married, but she was firm. When Babu Bhola Nath Ghosal of Arreadah came to her with the proposal, she gave him a flat denial, saying that she was not willing to get Sasipada married even at 20. But Bhola Nath Ghosal prostrated himself before her, implored and begged her with closed hands to save him from his caste difficulty, as his daughter was far advanced in the age enjoined in the *Sastras* for the marriage of high caste Hindu girls, and as there was no other high caste *Kulin* to whom he could make over his daughter. His importunities were so very earnest and pressing that the mother had at last to yield. She, however, showed much magnanimity in not realizing from him the full share of allowance in the way of money, ornaments and other things, which by birthright Sasipada was entitled to at the time of marriage. Bhola Nath pleaded poverty, and Sasipada's mother excused him of a large portion of what was his due. Mrs. Banerjee was a very sensible woman, and was much in advance in ideas of her sex of the times. She gave her son an opportunity of seeing the girl before the marriage question was settled,





and though this may not now appear to be of much consequence, yet for that age it was a great innovation over the prevailing custom of the country.

“For the first year after marriage his wife remained at her father’s at Arreadah, and in the second year, *i.e.*, in 1861, she came to live in the house of her husband’s mother, and in the same year he commenced privately to teach her. There was no talk of female education in the place at the time, but he felt within himself that he could not be happy with one who would not be able to share with him in his aspirations. English education taught him to look upon the superstitious practices of the country as absurd and foolish, and he thought that he could not be happy with a wife who was not above these superstitions. This was an anxious thought to him—either he must help her up, or himself go down to her level. He passed several days and nights in solitary prayers for help to get over this difficulty, and his prayers were not in vain. His wife was a thorough-going idolatress—devout and earnest. She used to enter the family pooja-room in the morning, and would not leave it before 11 or 12 at noon. Sometimes he used to be anxious to see her before going out for business, which was at 8 or 8-30 A.M., but she could not be seen. This went keenly to his heart. It was not a small trial on his part to persuade her to take to letters. She was against female education, and would not give herself up to it. She used all the prevalent orthodox arguments against female education to desist her husband from the attempt, but he knew what he was to do. She was, however, obedient, and his loving persuasion had at last its effect on her. She began to learn during the end of the year 1861. In a short time she made good progress, which attracted the notice of his widowed sister-in-law (brother’s wife), whom they persuaded to begin with the alphabet. These two formed his first class, and though at the time he had no idea of opening a school, this may very well be called the beginning of female education work in Baranagore. Gradually his niece came to the age when she could receive some education, and he felt it his duty to educate her. Mrs. S. Banerjee



took charge of her. When he found that his wife and sister-in-law could take charge of little girls, he opened a class for them in his house, and another for adults. The family consisted of a large number of inmates, seven generations both by the male and female lines, living in the same house. The work of education was originally confined to the family, but gradually some girls came and joined the class from the neighbouring houses.

“When Sasipada commenced to teach his wife there was a hue and cry against them, for it was not then customary to teach women, moreover, for a young wife to speak with her husband during the day and receive instruction from him was a great social offence which the community could not easily pass over. They however patiently bore all the calumny, and in faith and prayer went on with the work; and the consequence was that in a short time almost all the elderly ladies of the house, not to speak of the girls, began to gather round his wife and sister-in-law to receive instruction. . . .

“All difficulties vanish before perseverance and devotion, and such has been the case with the work in connection with the early history of female education in Baranagore in its different stages of progress. Those who had nothing but taunting remarks against it when it was commenced, now began to look at it with interest, and even the more elderly women of the house began to pass hours with their first Bengali Primer. This was a sight never to be forgotten—what earnestness did they show in attempting to master difficult spellings! In a short time all of them had books in their hands, and they sat round Mr. and Mrs. Banerjee for instruction. It will thus be apparent that the female education work of Baranagore commenced with the teaching of grown-up women, many of whom were widows of the ancestral family-house of Sasipada Banerjee.

“These worthy people worked upon the prejudices of the times against female education by imparting education in a quiet manner to the ladies of the house, and such was their success that in a short time they got a number of girls from the neighbouring houses to the Zenana School.

And now it was time for opening a Public School for girls. Hitherto the classes were held in the ordinary domestic manner without any form or ceremony, the pupils sitting on mats on the floor. Now, some furniture was procured, and on the 19th of March 1865, the Girls' School was formally opened in the *Pooja Dalan* (Prayer hall) of the late Dinanath Nandi; a Pandit and a maid servant were all the establishment. Krista Dhone Sen Gupta was the first Pandit. The Zenana teaching went on within the house, Mrs. Banerjee and her sister-in-law looking after the beginners, and Mr. Banerjee the more advanced class. Deep religious convictions were the secret propelling force working within the heart of Sasipada at the time. Having no faith in idolatry, he began to look with anxious concern on the evils of the caste-system and of the social vices which prevailed in the country. He was always impetuous in doing whatever seemed to him to be right and proper, and this disposition has shown itself in all his public and private life. It pained his heart to identify himself any longer with the idolatry of the country and to conform to the caste rules (though as a high caste Brahman he had homage from all), both of which seemed to be strong engines for degrading and demoralizing the nation. When this feeling was working within him and showing itself in all his works in Baranagore, Babu Keshub Chunder Sen was working in earnestness in Calcutta in connection with the Brahmo Samaj which Sasipada had joined some years before; but he did not come in contact with Keshub, nor was he introduced to him till the latter's lecture on "The Struggles for Independence and Progress in the Brahmo Samaj," delivered (1865) at the house of the late Gopal Mullick at Sinduriaputty, Calcutta, which Sasipada went to hear. It was a fiery torrent of faith and earnestness which gave a form to his inward convictions, as it did to those of several other young men of other places who went to hear Keshub. He now publicly declared his faith, which had so long been silently working within him.

"And now his trials and difficulties began, and with them his School suffered. The sensation caused by his



throwing off the Brahminical thread was very great; the tremendously large family was all in uproar; and day and night meetings were held to put him and his wife to all sorts of inconveniences. They had hard fighting to go through. Not a friend to help nor a kind word of sympathy from any quarter, but, resigning themselves to the will of God, they defied persecution and triumphed over their misfortunes which came one after another in overwhelming numbers. The persecution, however, did him good—it helped the inward growth and strengthening of his faith and devotion. But the School received a severe shock; the Zenana class for grown-up females at once dispersed, and all its pupils threw away their books and writing materials, not again to be touched for fear of contamination from Sasipada and his wife. An 'Englishman's' letter in the *Indian Mirror* described the state of things in the following terms:—'A sudden stop was put to its (the School's) progress by the fact of the founder having embraced Brahmoism. A revulsion of feeling took place; all the pupils of the Zenana and many from the School were withdrawn, and all were warned from further contact with the heretic who had forsaken his ancestral religion.' The girls were withdrawn from the School, and the Pandit, who was a native of the place, was threatened with excommunication if he continued to teach in the School. The poor man, with disheartened look, came one morning to Sasipada to say that he could not any longer stay at his post. That very day Sasipada went to Calcutta, appointed a teacher, and the School, or rather the benches (for excepting his niece and one or two more girls none were then to be seen) had not to go for a single day without a teacher. Amidst all the difficulties which Mr. and Mrs. Banerjee were subjected to, his heart was always in the School. The orthodox party was bent upon closing the School for good, and when they saw that he had appointed a teacher from Calcutta, who could not be intimidated from not joining the School, they devised other plans to put their idea into execution. One morning all the benches and other furniture were put out of the School-room and left scattered in the



court-yard. The landlady of the place said that the leaders of society would not allow the School to be held any longer in her house, and therefore the furniture must at once be removed and the School closed. Sasipada was not the man for that; with firm enthusiasm he ran about the whole town to find accommodation for the School, and it was not without great difficulty that he could secure a small thatched room in the outhouse of the late Wooma Churn Nandi. The other party were not slow to follow him, but they were once more defeated. Lest they should come upon his new landlady, as they did on the former one, to exercise their influence to oust him from the place, he at once got an agreement executed by her for a term of one year, during which time she could not remove the School from the place. With a feeling of satisfaction in having been able to secure a place on a firm understanding, he removed the furniture, and the School was opened in the new place. The leaders of the other party met to devise plans to oust him from this place, and they in a body waited upon the late Babu Krishna Mohun Mookerjee, the Zemindar, with a view to get his assistance in the matter. The landlady of the place was summoned, and she was ordered not to allow her place to the School. But this she could not do, as Sasipada had got a firm footing on the virtue of the written agreement.

“ And thus was he able once more to overcome the difficulty about a place for the School. Though defeated they still gathered strength. They went from house to house dissuading guardians from sending their girls to the School, and for months together no girl came to the School except his niece. He did not give way to opposition, but kept the School open, and sent round the female messenger from house to house with a view to secure girls. Persistently working on in this way, matters gradually took a good turn in Sasipada's School, and the numbers of pupils increased. At the time of the First Annual Distribution of Prizes, which took place on Sunday, the 10th December, 1866, presided over by Professor Lobb of the Presidency College, 57 pupils formed the strength of the School, divided into

four classes. In giving an account of the distribution to the papers, Mr. Tudor Trevor, who was present at the meeting, wrote thus about the difficulties and the result:—“The heart of the young reformer was not to be discouraged by persecution; but he manfully stood his ground, kept open his School, and has lived down the tyranny of his persecutors, and the result of his perseverance was last Sunday’s gratifying ceremony which was attended by a large number of his neighbours and a few European gentlemen.”

Thus had Mr. Sasipada Banerjee completed the first stage of his undertaking. He had claimed the right of education for Hindu women, he had provided for the teaching of several women of his family and neighbourhood, and he had established a school which contained nearly sixty girls. Then followed the visit of Miss Carpenter to Calcutta, which proved the beginning of a long and faithful friendship between her and the Banerjees. Miss Carpenter greatly appreciated the work done at Baranagore, and for ten years—till her death in 1877—she was in constant communication with Mr. Banerjee, who felt towards her a kind of filial reverence. About four years after Miss Carpenter had returned from India, he and his wife came to England for ten months in spite of much opposition from his countrymen. Miss Carpenter received them most hospitably in her house at Bristol, and from there Mr. Banerjee travelled about, awakening interest in his educational work. On resuming the charge of his school at Baranagore, which had been superintended by his brother during his absence, he again had to encounter various difficulties. He succeeded however in opening a second School, and also, by the aid of Miss Carpenter and other English friends, in building a small Hall near his dwelling house, which was utilised in the day-time for one of the schools and at night for the Working Men’s Club. In 1876 Mrs. Banerjee, who had helped and supported her husband during years of persecution, died. She had aided in founding the original Girls’ School, and her loss was greatly felt. After some time Mr. Banerjee married again, his second wife being a widow, who had been a



pupil in the Bengal Female Boarding School at Calcutta, with a scholarship from the National Indian Association.

“From time to time, several widows obtained shelter under their roof, to whom Mrs. Banerjee was more than a mother, and in their joint hands the Schools flourished.” From 1866 to 1886 we may consider the second division of Mr. Banerjee’s work, during which his institutions had expanded, and he became known to English sympathisers.

Now we come to the third stage, opening with the addition of the Boarding Home, which we referred to at the beginning of this notice. It will be seen from the above account that this Home was not founded on a new isolated idea, but that it was simply a continuation of the aims of Mr. Banerjee’s life, placing them upon an organised basis. He and his wife had helped many widows before, and his very earliest efforts had been connected with the giving of instruction to grown women. At length he saw his way to making for Boarders an integral part of his work. Mr. and Mrs. Banerjee desire to prepare these young widows and other girls who join the School and Home for the definite work of teaching.

The foregoing sketch is from *The Indian Magazine*. Below is the testimony recently borne to Mr. Sasipada’s work by W. S. Caine, Esq.

Mr. and Mrs. Banerjee now concentrate themselves mainly on their Home for Hindu Widows, and the Hindu Female Boarding School. They have gathered under their own roof, to share their charming family life, a considerable number of Hindu widows, who, with the spread of education and better ideas of life, feel the austerities of a widow-life unbearable, and wish to become useful members of society. From the ranks of these, and other ladies who join them, the attempt is being made, with great success, to supply a long-felt need in the cause of native female education, viz., the want of trained female teachers.

Sir Stewart Bayley, late Governor of Bengal, before leaving Calcutta, sent Mr. Banerjee his portrait as a parting gift, writing:—



"The good work you have done for the education of your country-women, especially of widows, needs no commendation from me. Nevertheless, I should like to assure you, before I leave, of the earnest sympathy I feel in your labours, of my hearty admiration for your self-sacrificing exertions, and my great satisfaction at hearing of the daily multiplication of the successful results attending them."

There is no doubt that, by their Widows' Home, Mr. and Mrs. Banerjee are helping to solve one of the great social problems of India. His institution is almost unique, and is the result of a life-time of self-sacrifice and devotion worthy of the deepest admiration. It is like listening to a romance, to hear Mr. Banerjee dilate on the early history of his work, in which he surmounted obstacles, and lived down persecution, which might easily have daunted a braver man, if such could be found. He has no wealth or fortune of his own, and lives on with deep faith that God will provide the money he needs. This mostly comes from England, and may be sent to him with perfect confidence in his wisdom and economy in spending it.\*

## MEN OF LEARNING.

### 14. ISWAR CHANDRA VIDYASAGAR, C. I. E.

This eminent Bengali deserves to be classed among the Philanthropists ; but from his great reputation as a scholar and author, he is placed under the above heading.

Iswar Chandra Vidyasagar was born in 1820 at Birsingha, a village in the Hugli District. He was the eldest son of Thakur Dass Banerji. His father, though a man of straitened circumstances, gave him a liberal education. He was admitted into the Sanskrit College in June 1829, where he prosecuted his studies till the year 1841. On completing the course, he was appointed Head Pundit of the Fort William College, on a salary of Rs. 50 a month. In 1846, he published the work *Betal Panchabingsati* for

\* *Abkari*, October 1891, p. 183.

the use of schools, and was appointed an Assistant Superintendent of the Sanskrit College, which post he resigned after a year. In February 1849, he was appointed Head Clerk to the Fort William College on a salary of Rs. 80, and in December of the following year, he received the appointment of a professor of Sanskrit College, on a monthly salary of Rs. 90. In the beginning of January, 1851, he was appointed Principal of the Sanskrit College on a monthly salary of Rs. 150. During his term of service, he used his best efforts to give a good education to the students by publishing *Upakramanika*, the first three parts of the Sanskrit Grammar *Kaumudi*, and the translation of *Sakuntala* from Sanskrit to Bengali.

In 1854 he published a pamphlet on widow marriage. To dare to write a book advocating this at that time was to court obloquy, misunderstanding, and disgrace. He tried to prove from the Hindu Shastras that the remarriage of widows was not absolutely forbidden, but was even permissible. Meetings after meetings were held to discuss the subject. Pundits from most parts of Bengal expressed contrary views. His principal opponent, who was considered to be the best grammarian in Bengal, wrote his replies in Sanskrit, while Vidyasagar went on writing in Bengali, which the people could read for themselves, and understand the drift of the whole question. This made him widely known. The women began to look upon him as their greatest benefactor and friend. His praises were sung, verses were composed in his honour, and even now in remote and obscure villages may be heard songs in commemoration of his achievement in this direction. In July 1856 he succeeded in getting the Widow Marriage Act passed by Government.

During the year 1855, he was appointed an Inspector of Schools in the District of Hughly, Burdwan, Midnapore, and Nuddea on an increased monthly pay of Rs. 500. While holding this employment, he improved the old *Patshala* system by introducing a new mode of teaching for beginners, and published several works such as *Baṅnaporichoy*, *Kothamala*, *Charitaboli*, &c., for the use of

schools. As a staunch advocate for female education, he established several girls' schools, but they were afterwards abolished for want of proper aid from Government as well as the public.

In 1858 he resigned his post owing to a difference of opinion with the Director of Public Instruction; and even the Lieutenant-Governor of Bengal, who was his friend, failed to induce him to withdraw his resignation. The severance of his connection with the public service did not affect his income. From his numerous works he at one time obtained about Rs. 5,000 a month; latterly his income from this source was about Rs. 3,000 a month.

The first widow marriage celebrated by him took place in Calcutta on the 7th December, 1865. This created a great sensation in the Hindu community. He was excommunicated himself, and the same penalty was threatened upon all who joined him. Although he was deserted by his friends and countrymen, he firmly adhered to his plans. He succeeded in causing a number of widow marriages to be solemnised. He became heavily involved in debt on account of the expenses connected with them; but refused to accept any pecuniary assistance from others. Not satisfied with doing everything in his power to abolish enforced widowhood, in 1871 he raised his voice against Kulinism and polygamy; he was also an opponent of early marriage. He was a reformer in practice as well as in principle. He chose a widow as the bride of his son, and he never gave his daughters in marriage before they had attained their fourteenth or fifteenth year.

In his dress and outward manners and simplicity, he was an ideal Bengali Pandit of the olden days. He established an English school and a charitable Dispensary at his native place at his own expense. He spent a large sum on the maintenance of widows and orphans, and was always ready to lend a helping hand to any in distress. His life was literally a life of charity.

He established the Metropolitan Institutions, one of the most prosperous colleges in Bengal. The secret of his success was the love and sympathy which he exhibited at



all times for the pupils committed to his care, and the discipline which he endeavoured to maintain fearlessly at all costs. Circumstances subsequently led him to dissolve his connection with the college, after which he lived in comparative retirement; but he retained his interest in the objects dear to his heart.

Though ardently devoted to the study of Sanskrit literature, he never lost sight of the duty which lay immediately before him *viz.*, the cultivation and development of his mother tongue. In this department of labour his services have been simply invaluable. He may justly be called one of the creators of the modern Bengali language, and it is a remarkable fact that the several text books in Sanskrit and Bengali which followed one another in quick succession, and which still hold their places in Government and other institutions, have not been surpassed by later authors in subsequent times. All his writings and translations exhibit lucidity of arrangement, clearness of ideas, mastery and grasp of his subject, elegance of style, and complete sympathy with his readers.

He received a certificate of honour at the durbar held in Calcutta on the 1st January, 1877 on the assumption by the Queen of the title, "Empress of India." On the 1st January, 1890, he was made a Companion of the Order of the Indian Empire.

For some years before his death he was in feeble health. He became dispirited and almost hopeless of reformation from the want of earnestness on the part of his educated countrymen. He died in 1891, aged 71.

Bengalis may learn from him much. They may learn from him the meaning of true patriotism and humanity. They may learn from him that it is not in loud talk and profession of duties to be done, but in the quiet doing of them, without looking for human praise, that the real greatness of man consists. Though holding a most prominent position and mixing with the highest of the land on equal terms, he was not ashamed to identify himself with the lowest of the low. He ever allowed himself to be brought into contact with them for personal service, even to such a

degree that he had to endure the contradiction of his intimate friends. He was pre-eminently a man of action.

How the West had influenced him may be seen in his thorough independence of character, his manliness, his love of discipline, his punctuality, his wonderful capacity for work, his activity, his use of time, and the whole practical bent of his mind. But he was also an oriental of orientals, a Bengali to the backbone, a Bengali of the days that are long past by, whose characteristics were generous hospitality, liberality, charity and sacrifice for others.

Vidyasagar is remarkable for the noble example of self-sacrifice and moral courage which he set to his countrymen. He cared neither for popular applause nor hatred, and neither the fear of excommunication nor persecution turned him from what he clearly felt to be his duty.

The following extract is from the conclusion of his pamphlet on the *Marriage of Hindu Widows* :

#### CUSTOM.

“But I am not without my apprehensions that many among you at the very sound of the word ‘custom’ will consider it sinful even to enquire if the change should take place. There are others again, who, though in their hearts agree to the measure, have not the courage even to say that it should be adopted, only because it is opposed to the customs of their country. Oh what a miserable state of things is this! Custom is the supreme ruler in this country: Custom is the supreme instructor: The rule of custom is the paramount rule: The precept of custom is the paramount precept.

“What a mighty influence is thine, O custom! Inexpressible in words! With what absolute sway dost thou rule over thy votaries! Thou hast trampled upon the Sastras, triumphed over virtue, and crushed the power of discriminating right from wrong, and good from evil! Such is thy influence, that what is in no way conformable to the Sastras is held in esteem, and what is consonant to them is set in open defiance. Through thy influence, men

lost to all sense of religion, and reckless in their conduct, are everywhere regarded as virtuous and enjoy all the privileges of society, only because they adhere to mere forms: while those truly virtuous and of unblemished conduct, if they disregard those forms and disobey thy authority, are considered as the most irreligious, despised as the most depraved, and cut off from society.

“Where *men* are void of pity and compassion, of a perception of right and wrong, of good and evil, and where *men* consider the observance of mere forms as the highest of duties, and the greatest of virtues, in such a country would that women were never born.

“Woman! in India thy lot is cast in misery!”

(Compiled from various sources.)

## 16. RAJENDRALALA MITRA, D. L., C. I. E.

The claims to distinction of the late Dr. Rajendralala Mitra are thus stated by Max Müller:

“He is a pandit by profession, but he is at the same time a scholar and critic in our sense of the word. In his various contributions to the *Journal of the Asiatic Society of Bengal*, he has proved himself completely above the prejudices of his class, freed from the erroneous views on the history and literature of India in which every Brahman is brought up, and thoroughly imbued with those principles of criticism which men like Colebrooke, Lassen, and Burnouf have followed in their researches into the literary treasures of his country. His English is remarkably clear and simple, and his arguments would do credit to any Sanskrit scholar in England.” *Chips*. Vol. I. p. 300.

Dr. Mitra belonged to a respectable Sudra family; but Max Müller mistook him for a Brahman. With the weakness common to many of his countrymen, he claimed to be descended from Visvamitra, one of the principal Vedic Rishis. His grandfather Pitambar, commenced building a palace, but had to retire to a humble abode, as





Photo. by Bourne and Shephard.

Soora, towards the Soonderbans. Still, he would not receive any letters which did not address him as Raja. He had an only son, named Brindaban, who took service with the Collector of Cuttack. Brindaban also had, only one son; but his son, Janmajay had six sons, the second of whom was Rajendralala, born at Soora in 1824. His father, to relieve himself and benefit his son, made him over to the protection of his widowed childless sister. He then went to live in Calcutta. His aunt would have adopted him and given him what little her husband had left her, had the law permitted it. For his initial Bengali instruction, he was indebted to the family vernacular teacher. The foundations of his knowledge of English were laid in some of the petty local adventure schools which started up about that time in every quarter. On the death of his aunt he had to return to the coarse living and poor accommodation of Soora. It became a serious question what to do with him, the only promising one of the six sons. There was only one resource open to the aspiring poor,—the Medical College—where not only a good professional education

was given free of charge, but scholarships of Rs. 8 monthly were obtainable. It was humiliating to the family pride to study there, but no choice was left. In his fifteenth year he had a severe attack of fever, so that his life was despaired of. When re-established in health, he went from Soora to Calcutta in November 1839, and got himself enrolled as a stipendiary student. He made fair progress in his studies. At the request of the Principal, Rajendralala, after due inquiry, gave some information about the medicines used by Hindu women for certain purposes. He had established such a reputation that in 1841 Babu Dwarkanath Tagore was willing to add him to the four students of the same college he had selected for taking them with him to complete their education in England. The difficulty was whether his father would permit him to take that final step of breaking with Hindu society, namely crossing the sea. Meanwhile there was a great row in College, and there were serious charges of misconduct against some of the students. There was no charge against him in particular, but he had taken an oath not to divulge what he knew, and at the trial he declined to accuse his fellows. So, notwithstanding the good graces of the Principal, Rajendralala, with many others, were rusticated or sent for a time from the College. He now turned his attention to law. He procured the books prescribed for the Pleadership Examination, and studied them with diligence. He appeared and thought he had passed. There were rumours of foul play, and at length it appeared that the questions had oozed out and the papers had been tampered with: hence the examination was cancelled.

Rajendralala threw up law, and was ready for any opening as a clerk in any public department or private establishment. In 1846, when he was in his 23rd year, he was appointed to the office of Assistant Secretary and Librarian to the Bengal Asiatic Society. He sought diligently to make up the deficiencies of his early education. He gave special attention to the correspondence, and tried his hand at composition. His drafts passed under

the correction of the Secretaries, and he profited by their alterations. He proved a useful official in the establishment. He loved the Society and worked with enthusiasm. He catalogued its books and other collections. His daily intercourse with Europeans, requiring him to talk English constantly, gave him great fluency in its use. He commenced writing for the Society's Journal soon after his appointment. In 1850 he started the *Bibidhartha Sangraha*, an illustrated Bengali magazine of science and literature of a high order, which was continued for seven years.

In 1856 Rajendralala was appointed Director of the Wards' Institution, to educate the minor sons of zemindars whose estates on their death passed into the hands of Government for a time. It must be acknowledged that he did not give proper attention to his legitimate duties. The wards were left very much to themselves. The Director apparently enforced no discipline over the boys in his charge, surrounded by the temptations of a great capital. The scandal became at last so great that in 1880, the Institution was closed, and the Director pensioned.

Throughout his life he continued his Sanskrit and antiquarian studies, and employed his facile pen. He contributed about a hundred papers, to the *Journal of the Asiatic Society*, the *Calcutta Review* and other periodicals. Among his larger works are his *Antiquities of Orissa*, and *Buddha Gaya*. Some of his Essays on the ancient and mediæval history of India were republished in two volumes, under the title of *Indo-Aryans*.

Rajendralala was one of the earliest members of the British Indian Association, and took an active part in its management. He was made a Justice of the Peace, by virtue of which he sat as a Municipal Commissioner. His pen was constantly employed in the discussion of public questions of the day. He was an occasional contributor to *The Hindu Patriot*. He envied his friend Kristodas his position as editor, equally for its pecuniary and its social advantages. On the death of Kristodas he allowed no proper successor to be appointed. Not content with mere direction of the policy of the paper and supervision of the



For instance, as several ways are mentioned for the determination of the houses of the heavens, and the houses formed from them are different, then there can be no certainty of the future destinies of mankind. Similarly, as the rules for finding the duration of man's life are differently stated, and the durations found from the rules are various, then what rule can be brought into use to determine the duration of man's life? Also the rules of the sway of the planets are variously stated; then man's destinies cannot be ascertained from them. Thus there are many contradictions in this science. Therefore, when this is the case, how can the destinies of man be determined from Astrology? Moreover, many persons are born at the same time on the Earth, but their destinies are not the same. The following instance plainly explains this. When twin brothers are born, then not only the horoscope of their birth is the same, but its ninth part too cannot be probably different, and consequently the nativity calculated for them both is the same. But the life which they lead is quite different, which cannot be determined through the same nativity. Then in what respect can this science be useful?

"The disbelievers say this also, that the foretelling of future destinies is not only vain, but is pernicious also. For instance, if a man asks an Astrologer whether he will gain or be a loser in the traffic which he has entered upon, and then if the Astrologer say he will lose, he on hearing this will at once become sad and relax in his endeavours, and in consequence of his relaxation he will be a loser in the traffic which would have been beneficial to him if he had not consulted the Astrologer. Therefore the foretelling of future destinies slackens the energies of industrious men, and hence the disbelievers in this science publicly say, leaving yourself in the hands of God do your work industriously, and do not have recourse to the science of Astrology: then you will be successful and prosperous."\*

\* Transactions of the Benares Institute, p. 156. 1865.

## 18. \* RAMKRISHNA G. BHANDARKAR, M.A., PH.D.

Dr. Bhandarkar, Professor of Sanskrit, Deccan College,<sup>3</sup> Poona, is probably the most eminent Indian Orientalist of the present time. He was sent to Europe by Government to the Oriental Congress as representative of India. The compiler regrets that he has been unable to obtain materials for a sketch of his life. This want may perhaps be supplied in the next edition. Dr. Bhandarkar has other claims to respect besides his attainments as a scholar. The following weighty counsels by him may partially supply the omission :

## CRITICISM AND COMPARISON.

“ Criticism and Comparison are of use not only in enabling us to arrive at a knowledge of what is true, but also of what is good and rational. A man born in a certain country with certain social and religious customs and institutions, and in a certain range of ideas, thinks those customs, institutions, and that range of ideas to be perfectly good and rational, and sees nothing objectionable in them, unless he is a man of genius. When, however, he comes to know of other customs, other institutions, and other ideas, and compares them with those to which he has become accustomed, he is able to find out any evil that there may be in the latter, and to see what is better and more rational. The comparison of the jurisprudence of different countries is calculated to afford valuable hints to the legislator for the improvement of the laws of his own country. Similarly, the critical observation and comparison of the social institutions of other countries and even of other religions will afford guidance to the social and religious reformer.”

## CONCLUDING ADVICE.

“ Here I feel myself in duty bound even at the risk of displeasing some of you, to make passing allusion to the most uncritical spirit that has come over us of praising ourselves and our ancestors indiscriminately, seeing nothing

but good in our institutions and in our ancient literature, asserting that the ancient Hindus had made very great progress in all the sciences, physical, moral, and social, and the arts,—greater even by far than Europe has made hitherto—and denying even the most obvious deficiencies in our literature, such as the absence of satisfactory historical records, and our most obvious defects. As long as this spirit exists in us, we can never hope to throw light on our ancient history, and on the excellencies and defects of our race, and never hope to rise. While, if we shake ourselves free of such a bias, and critically, and impartially examine our old records and institutions, we shall do very great service to our country; we shall be able to check the conclusions of some European scholars who are swayed by an opposite bias; and at the same time that by a clear perception of our great natural defects we prepare the ground for healthy progress in the future, we shall, I promise you, find a great deal in the past of which we may honestly be proud.

“But an honest and discerning pride in the achievements of our ancestors entails a heavy responsibility and duty. We should render ourselves the worthy sons of the fathers whom we respect. A son that is no better than the father or is worse certainly dishonors him. Have we then not been dishonoring our ancestors, of whom we profess to be so proud, by going backwards and thus becoming worse than they, or at the best, standing where they left us? For, if you examine your history you will find that your philology is where Pánini and Kátyána left it, and your philosophy and literature where Kapila, Kanáda, Gotama, Válmíki, Vyása, and others left them; and your social institutions are actually far more irrational than theirs were in the very olden age. Let us therefore do honour to them by showing that we have their capacities and can use our rare opportunities. We have just seen how fifteen hundred years ago, the Hindus availed themselves of the astronomical knowledge of the Greeks; they ‘worshipped’ the ‘Greek astronomers, in the words of Garga, ‘as Rishis’; and finally, according to the words of Professor Weber who is by no



means fond of praising us, advanced astronomical science further than they did. Let us act likewise, and sitting at the feet of English, French, and German Rishis imbibe the knowledge that they have to give, and at least keep pace with them, if not go beyond them. Let us learn, let us reform. If we do not do so, fifteen centuries hence, the antiquarian of the period will, unlike Weber, say, 'the English placed before the Indian Aryas the highest civilization which Europe had reached by the end of the nineteenth century; but in the hot plains of India, the Indian Aryas had grown so degenerate, that it produced no influence whatever on them, and their degeneracy deepening, they eventually became hewers of wood and drawers of water, or were swept off the face of the earth by the inexorable law of the survival of the fittest.'\*

## STATESMEN.

### 19. SIR SALAR JUNG.

Sir Salar Jung, or to give him his full native title, Nawab Mir Turah Ali Khan Bahadour, Salar Jung, Shujad-Dowlah, Mukhtarool-Moolk, was born in the year 1834 (1244 A. H.) and was only 49 years of age at his death. His ancestors originally came from Medinah and settled in the Concan. They married into a noble family of Bijapur, and one of their descendants received his title of nobility on entering the service of the first Nizam. Ever since that time some member of the family has taken a leading part in Hyderabad politics. Mir Alum was Prime Minister during the Viceroyalty of Cornwallis; he was succeeded by his son-in-law, Mooneer-ool-Moolk Ameer-ool-Oomra, Sir Salar's grandfather, and he again by his son, Seraj-ool-Moolk, Sir Salar's uncle. Seraj-ool-Moolk died on the 27th May 1853, and three days later he was succeeded by Salar Jung, at that time a promising but inexperienced

\* Lecture on the Critical, Comparative and Historical Method of Inquiry. Bombay, Narnaya Sagara Press, 1888.



young man of nineteen, who had spent much of his youth at the English Residency. This was the year in which the Berars were formally assigned to the British Government. The whole Mahomedan population of Hyderabad, including, of course, the old nobility, were exasperated at the loss of the finest portion of the Dominions, and Salar Jung had a task before him that few men of maturer years would have cared to face. The treasury was empty, the system of taxation wasteful and unproductive; Hyderabad itself was a hotbed of turbulent fanaticism. Sir Salar Jung began by reducing the salary of all State officials, himself included. He strengthened the hands of the police, and discouraged the immigration of Arabs and Rohillas and other swashbucklers who flocked to Hyderabad as the focus of tumult and intrigue. In four years he effected a wonder-

ful change. Trade was reviving, the revenue of the country increasing, and life and property began to be again secure. But in the midst of this Herculean task there came upon him, as the *Times* said at the time, "a trial, the tension and force of which can never be understood by a European and a Christian." He was a Mahomedan and he served a Mahomedan State. The Mutiny had spread all over India, and the Power that had destroyed the rule of Mahomedans and Hindoos alike was in the utmost peril. The people of Hyderabad assembled in the streets to clamour for war against the Feringhees. Central India and the Deccan waited for the raising of the flag of revolt in Hyderabad as the signal for a general rebellion. The Governor of Bombay telegraphed to the Resident, "If the Nizam goes all is lost," and the flame would almost certainly have spread to the walls of Bombay on the one side and of Madras on the other. But the Nizam did not go, and the difficult duty of restraining the armed crowds who threatened and reviled any one bold enough to disclaim sympathy with the mutineers was entirely in the hands of a young Minister, barely four and twenty years old. To intensify the difficulty the Nizam died in the very middle of the crisis. The Minister recognized all the dangers that an *interregnum* would have entailed. The son was placed on the *musnud* the moment after his father died; and returning from the ceremony of installation, Colonel Davidson, the Resident, found a telegram from Lord Canning, stating that Delhi had fallen. He sent for Salar Jung at once, and Salar Jung replied that the news had been known in the bazaar three days before. With this news in their possession, Sir Salar Jung and his immediate followers could have seized all the leading European officials at the installation and so have ended all opposition for a time. But at the risk of his own popularity and at the risk of his own life, he rose superior to the passions of his co-religionists. Passionate appeals were made to his patriotism and his faith. His life was repeatedly attempted. But his Arab guard stood firm. With them he manned the city gates so as to keep the turbulent populace



inside the walls, and when the Residency was attacked he was able to punish the offenders and repress any further attempts, and able at the same time to spare the Hyderabad Contingent for active service elsewhere. As one of the highest Indian authorities wrote at the moment, "his services were simply priceless."

After the mutiny, Sir Salar Jung returned to the task of improving the condition of his country. In the Hyderabad Famine Report, issued in the year 1880, we get a glance at the reforms that were effected in the first twenty years of his administration. The revenue increased from seventy-four lakhs to two crores and a half; the population increased by one-third. Roads, and one important railway, have been constructed; large irrigation works were established; a large portion of the country has been properly surveyed for revenue purposes; education has been fostered; an efficient police organization introduced; the greater part of the irregular soldiery suppressed. All these reforms have, of course, met with considerable opposition, for many of the nobles have never forgiven the line of conduct he adopted in 1857. There have been several conspiracies to undermine his influence, notably in 1861, when the Nizam was led by a curious intrigue to believe that Colonel Davidson, the Resident, was anxious to deprive the Minister of his office. He saw Colonel Davidson on the subject, and considerably astonished that gentleman by acquiescing in the change. But, in spite of all intrigues, Sir Salar knew how to hold his own, and the Government of India of that day knew how to back up a statesman whose devotion had been so conspicuously displayed. In 1869, H. H. Afzulool-Dowlah died, and Sir Salar became Regent with full authority, having the Ameer-i-Kubeer as co-regent. During the Prince of Wales's visit he won an easy victory in the diplomatic controversy as to whether the Nizam's health was strong enough to enable him to visit Bombay; and he was treated with such marked distinction by the Prince of Wales, as to induce him to make a visit to England. There and on the Continent he was entertained in princely fashion, and though no native of India has in modern times become

so well-known out of his own country, he was very generally mistaken for one of the great hereditary chieftains. But, on his return, he was treated with strange coldness by the circle of new men whom the new Viceroy had gathered round him at Simla. Sir Salar, it will be remembered, had succeeded to the post of Minister a few months after the cession of the Berars. The recovery of them for the State he represents is understood to be one of the dreams of his life: and it was believed that he had gained supporters in the very highest circles during his visit to England. Lord Lytton's Government signified their displeasure by suddenly depriving him of the services of his Private Secretary, and by placing his hereditary enemy in the post of co-regent. At one time there was even some intention, as it was said, of making his position so uncomfortable as to force him to resign. Fortunately for the State of Hyderabad, Sir Salar, who had outlived much opposition, was too subtle a diplomatist to dream of resigning. He again asserted his position, but his usefulness is believed to have been considerably impaired by the singular system of rivalry and opposition thus introduced into the administration of affairs.

Sir Salar has been styled, and not altogether without reason, "the best dressed man in India." His dress was extremely simple, and he wore his white small turban with more dignity than many Indian princes wear their jewelled head gear. He was tall and very upright. His face was thoughtful and calm, pleasantly lit up when he smiled, but betraying nothing to the acutest physiognomist. He spoke and wrote English with perfect ease and elegance, and his manners were so engaging that an English official, who was opposed to his claims for the restoration of the Berars, said "he thought Englishmen of influence and rank should not be encouraged to go to Hyderabad, as Sir Salar Jung was sure to make converts of them."

As Sir Salar was one of the most influential men in India, so he was one of the busiest. The following account was given three years ago by one who knew him well:—He rises at six to hold a durbar, to which the meanest of the people have free access. He then proceeds to his study, in-

spects the treasury accounts, and discusses the correspondence of the day with the Persian munshi from the Residency. He is then interviewed by the "Dispenser of Justice." By this time it is 10-30 A.M., and after spending a quarter of an hour, rarely more at breakfast, he gives an audience to the chief munshi, and discusses the various petitions received the previous day. At noon he receives visitors of distinction in private, and at 12-30 holds a durbar of the city nobles. The correspondence submitted through the Residency munshi is now ready for signature, and after a short *siesta* he is prepared at two o'clock to receive the minor officers of Government, the chief soucars of the city, and the Nizam's confidential agents. At half-past five he inspects his horses and the horses from the Nizam's stables, and then drives or rides through the city. On his return he dines, and is then busied with his own correspondence until about half-past ten.

After the resignation of Lord Lytton, Sir Salar Jung recovered his natural position in the confidence of the Government of India, and from that date the unfettered control of the State has been entirely in his hands, while during his recent visit to Simla he received the most gratifying proofs of the trust reposed in him by Lord Ripon and the members of the present Government of India. It was, as we have said, the dream of his life to restore the Berars to the Nizam's Dominions, and though his untimely death has deprived him of the satisfaction of seeing his dream accomplished, he has left Hyderabad in a very different state to what he found it. Few men have done better work or done it with more single-mindedness of purpose.

He was made a K. C. S. I., in 1867, and a G. C. S. I. in 1871. In 1876 the University of Oxford conferred on him the honorary degree of D. C. L.\*

Sir Salar Jung died of cholera in 1883. He left two sons and two daughters.

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\* From *The Times of India*.





20. RAJA SIR TANJORE MADHAVA ROW, K.C.S.I.

Sir Tanjore Madhava Row was a descendant of one of those Mahratta Brahman families who settled in Tanjore at the time of its subjugation by the Mahrattas in the 16th

century. He was born at Kumbakonam in 1828. He was the son of R. Runga Row, a former Dewan of Travancore, and a nephew of R. Venkat Row, who had also occupied the same important office. In 1841, he commenced his education in the Presidency High School, when he was considered one of the most intelligent pupils under Mr. E. B. Powell, c. s. i. In 1846 he obtained a diploma as a Proficient of the First Class. Not long afterwards he was, as a mark of rare distinction, selected to fill temporarily the post held by Mr. Powell himself, *viz.* that of Professor of Mathematics and Natural Philosophy.

In 1847 he entered the Accountant-General's Office, Madras, and continued in it till April 1849. The Maharaja of Travancore desired to provide for the satisfactory education of his nephews, and Madhava Row, then 21 years of age, was recommended and appointed to the responsible office of tutor to the Princes. He discharged his duties in that capacity with such ability and success, that the Maharaja in 1853 transferred him to the public service. From the position of Deputy Peishcar, he rose to the highest office in the gift of the Maharaja, the Dewanship, which he filled for the comparatively long period of fourteen years. Between 1858 and 1872 the Government of Travancore was virtually in the hands of Sir Madhava Row. He set about at once those great reforms which have established his claims as an able and successful administrator. He greatly relieved the general trade of Travancore by reducing the high rates of export and import duties, and by further removing other fiscal restrictions. He also completely revised the prevailing system of administering civil and criminal justice. He laid down a better plan of popular education; he increased the provision for the medical wants of the people, and he projected a liberal scale of public works, with a scheme of communications such as was unknown out of British India. Though his plans necessarily increased the expenditure of the State, its annual income still showed a clear margin of surplus. On the 30th April, 1866, Lewan Madhava Row was invested with the Insignia of a Knight Commander of the Most Exalted Order of the Star of India.

Lord Napier, Governor of Madras, then addressed him :

“SIR MADHAVA ROW,—The Government and the people of Madras are happy to welcome you back to a place where you laid the foundation of those distinguished qualities which have become conspicuous and useful on another scene. The mark of Royal favour which you have this day received will prove to you that the attention and generosity of Our Gracious Sovereign are not circumscribed to the circle of her immediate dependents, but that Her Majesty regards the faithful services rendered to the Princes and people of India beyond the boundaries of our direct administration, as rendered indirectly to herself and to her representatives in this Empire. Continue to serve the Maharajah industriously and wisely, reflecting the intelligence and virtues of His Highness faithfully to his people. The mission in which you are engaged has more than a local and transitory significance. Remember that the spectacle of a good Indian Minister serving a good Indian Sovereign is one which may have a lasting influence on the policy of England, and on the future of Native Governments.”

In May, 1872, Sir Madhava Row resigned the office of Dewan of Travancore on a pension of Rs. 500 a month.

Lord Napier in March, 1872, when temporarily filling the Viceroyalty, offered a seat in the Viceroy's Legislative Council to Sir Madhava Row, who, notwithstanding the pressing request of the Acting Governor of Madras, Sir A. J. Arbuthnot, was obliged to decline it for private reasons.

*The Hindu* gives the following account of his services at Indore and Baroda :

“The fame that grew around Madhava Row's name had so extended all over India and the British Government itself had acknowledged his high character and rare abilities so frequently, that when the Maharaja of Indore was in search of a competent person to take the office of his Chief Minister, it was offered to Sir Madhava Row. Sir Madhava was still in the prime of his life, and being full of ambition and energy, he accepted the offer that was flatteringly made to him. He remained at Indore about three years, and there too his reforming hand was seen in almost every department of the administration. At this time, the affairs



of another important Mahratta State, were in a state of great confusion and required an able, resolute and experienced minister for their control. Mulhar Row Holkar had just been deposed for an alleged conspiracy against the Resident, and Lord Northbrook having nominated the present ruler as his successor, cast about for a competent native statesman to restore order and to efficiency in that much misruled State, and to bring the administration to the same condition of systematic progress that was manifest in Travancore and Indore. Lord Northbrook at once turned to Sir Madhava Row, and pressed him to take-up the control of the administration of Baroda. Between 1875 and 1883 the administration of Baroda was under the direction of Sir Madhava Row, and it was here, we believe, this ripe and talented statesman had the fullest scope for the exercise of all that constructive ability, independence and tact with which he was so largely endowed, and which guided him to such success as rarely crowned the career of any other native in the public service since the establishment of British supremacy in this country.

“What amount of good work Sir Madhava Row did at Baroda can be best understood by a comparison of the state of Baroda when he took charge of it with its condition when he retired from it after eight years of work as its Prime Minister. Almost every department was re-organized, public works and education were pushed forward with great vigour, and many knotty disputes between the Gaekwar and his feudatory chiefs, which had retarded smooth administration, were settled. We have no time to-day to review the career of this remarkable man during the twenty-five years of the best part of his life that he spent in administering successively three native States, in evolving order and efficiency from the confusion and corruption that had marked their administration, and in restoring them to a condition of general progress and financial prosperity. A great admirer of English institutions and principles of Government, especially as they had been modified and adopted in India, he well knew how to proceed in introducing changes and reforms. He showed special ability on

the financial side of the administration and it was in view of this fact and his great and memorable efforts in freeing the commerce of the States he administered from all injurious and old-fashioned fetters, that the late Mr. Fawcett called him the Turgot of India. An appreciative, and we may say, a grateful Government conferred on him the highest honours that are at its disposal. When he resigned his office as Prime Minister of Baroda, he settled in Madras, where he resided till his death."

Relieved for the duties of an official position, he took a warm interest in public movements, and under the signatures of *A Native Thinker* and *A Native Observer*, contributed to the press numerous short articles. Some of his observations are unimportant, but they are often marked by shrewdness, good sense, and a desire to benefit the readers. One or two specimens are appended.

*The Indian Spectator* thus estimates his character as a social reformer :

"Sir T. Madhava Rao had not much of the social reformer in him. He was cautious and conservative by nature, and lacked the spirit of practical enthusiasm and moral courage without which no reformer can create a following. The force of caste and custom is so strong among the Hindus that we do not wonder that so few of even the best of them can rise superior to the social and religious surroundings of their time, and set an example of the practical reformer to their countrymen. Sir Madhava Rao was himself aware of this shortcoming, and it must be said to his credit that for a long time after his retirement from active service he ranged himself on the side of cautious reform in social matters, and made no secret of his opinion that the custom of infant marriage and enforced widowhood were baneful and required a mild corrective at the hands of the Legislature. It is only latterly that a reactionary change came over him, and it is painful to think that but a few days before he was attacked by the disease, which carried him off at last, he had somehow been led into giving expression to views directly the opposite of those he had before expressed. Not even his best friends can account for this unfortunate lapse, but there is reason to suppose that latterly his mind had lost its original vigour, and old age had begun to tell upon it. But

that should not deter us from acknowledging that there was a period in his life when he staunchly advocated the cause of social reform on what he regarded as moderate lines."—April 12th 1891.

The following are extracts from his "Notes" and Convocation address:

### INDIAN EVILS MOSTLY SELF-CREATED.

"The longer one lives, observes, and thinks, the more deeply does he feel there is no community on the face of the earth which suffers less from political evils and more from self-inflicted or self-accepted, or self-created, and, therefore, avoidable evils, than the Hindu community!!"

### ON DOING GOOD.

An ambition to do good to one's countrymen is natural and honorable. It is a matter of congratulation that India at present abounds with thousands of men actuated by such ambition. A large proportion of these are young, eager and intelligent. They will act in laudable and friendly rivalry with each other. May they all—each in his sphere—be blessed with success!

Scarcely one in a thousand, or even ten thousand, gets the opportunity to render great and brilliant services to his country. But *every one* may do *some* good. Individual contributions to public good, however small in each case, must increasingly accumulate as time goes on, and lead to results, not only palpable, but striking.

Indeed, the small contributors to public good may, in the aggregate, excel the great contributors, just as the 3rd class passengers pay the Railways better than those of the 1st and 2nd classes.

To maximize the success of the whole, the following conditions seem very desirable:—

*Each individual should resolve to do some good according to his means and opportunities and as often as may be possible.*

*Then again, each should firmly resolve not to clash with, not to counteract, not to nullify, not even to discourage, the efforts of others.*

These two conditions are of fundamental importance, and ought to be kept in view by all those who would labour for the public good. Reflect a little, and you will be able to appreciate their importance.



A few words more on this topic.

Let some labour in the *political* sphere.

It would be a great mistake to suppose that this is the only sphere available.

It would be a great mistake for all sorts of people to rush into that sphere under the mistaken supposition that it is the only one available.

There are, undoubtedly, other spheres wherein immense good might be done *with much less trouble and at much smaller cost, and in less time.*

Many might labour to promote *public health.*

Many might labour to promote *public convenience*, or to promote *public comfort.*

Many might labour to improve *public taste.*

Very many might labour to remove *the ignorance of the great masses of the people*, and ignorance *from which they suffer infinitely more than from all other causes*, including the shortcomings of Government and the errors of administration.—*Madras Times.*

#### SUPPOSED WISDOM OF THE ANCIENTS.

“Avoid the mischievous error of supposing that our ancient forefathers were wiser than men of the present times. It cannot be true. Every year of an individual's life he acquires additional knowledge. Knowledge thus goes on accumulating year by year. Similarly every generation adds to the knowledge of the previous generation. Under such a process the accumulation of knowledge in a century is very large. To assert therefore that men possessed more knowledge scores of centuries ago than at the present day is manifestly absurd.

Even assuming intellectual equality between the ancients and moderns, men of modern times have had enormous advantages over those of ancient times for the acquisition of knowledge. Our field of observation, our facilities for observation, our instruments of observation, our highly elaborated methods of calculation, our means of publishing the results of observation, of getting the results scrutinized, questioned, compared, discussed and variously verified, are infinitely greater than those of remote generations. The explorations of the ancients were fragmentary and superficial.

The whole world is now one field of observation. An enormous intellectual committee of the whole civilized human race is

ceaselessly sitting from generation to generation, and is ceaselessly working for the collection and augmentation of human knowledge.

Calmly and carefully reflect and you are certain to agree with me. Hesitate not therefore to prefer modern knowledge to ancient knowledge. A blind belief in the omniscience of our forefathers is mischievous, because it perpetuates errors and tends to stagnation.\*

## MISCELLANEOUS.

### 21. KRISTO DAS PAL.

KRISTO DAS PAL was probably the greatest journalist which India has produced, and his life is instructive in several respects. He was born in Calcutta in the year 1838. His family belonged to the oilmonger caste, and his father, Ishwar Chander Pal, was of very humble means. Kristo Das received his first lessons in Bengali at the *Patsala* attached to what is now called the Oriental Seminary. His progress was marked, and he obtained the prize of a silver medal. When ten years of age, he joined the English section of the Seminary. Here, also he gave proofs of his intelligence and industry. He left this institution in 1853, the year in which *The Hindu Patriot* was started. He then became member of a club, called the "Calcutta Literary Free Debating Club," and in concert with several other members, induced the Rev. Mr. Morgan, Principal of the Parental Academy, now called the Doveton College, to deliver lectures to a small class which used to meet every morning. From his earliest years Kristo Das took a warm interest in politics, and possessed considerable skill as a debater. He was the moving spirit of the club, and by his unwearied services raised it to a position higher than that of any similar association of young men. He was also probably its poorest member. One of the rules ran thus: "Every member is to pay Rs. 1½ as an annual subscription." This he was unable to

\* Convocation Address.

pay, and, as a special case, he was exempted from the operation of the rule.

As a member of the "morning class" which Mr. Morgan established, Kristo Das exhibited an amount of zeal and steady energy which marked him as one who had a distinguished career before him. He used to get up at 4 o'clock in the morning, visit his comrades, and proceed with them to attend the lectures. Many of his associates became tired of the early journey; but Kristo Das was made of different stuff; his zeal never flagged. The class was ultimately absorbed in the Doveton College. In 1854, the Hindu Metropolitan College was established by Babu Rajendra Datt. Kristo Das was one of its earliest students, and had the advantage of reading with men like Captain D. L. Richardson and others, all interested in the cause of education, and in warm sympathy with their pupils. In 1857, when 19 years of age, he left college and commenced his career in life. His condition at this time is thus described by an old friend: "At Kansariparrah, in a lane now styled after his own name, was situated the former humble residence of Babu Kristo Das. There in the outer apartment, in a tiled hut, on a *tucktoposh* spread over with a worn-out mat, where the rays of the sun peeped through the crevices of the roof, he was often seen poring over his books or writing articles for the press. The implements of his writing, on account of his humble position, were indeed very inferior in quality.

Kristo Das, even before he left College, had imbibed a taste for reading newspapers and writing for them. He heard that the President of the Debating Club used to write for some papers, supplying items of news, &c., receiving free copies of the papers, and being fairly well remunerated. He began to contribute on a humble scale to the *Morning Chronicle* and the *Citizen*. He was favored with copies of those papers, and he received promises of remuneration. Gathering courage, he wrote an article for the *Hindu Patriot*, and laid it before the editor, Hurish Chunder Mukerjea, who expressed concurrence in the sentiments of the writer, but warned him against the adoption of an ornate style. His article appeared in the *Patriot*



after correction. His joy knew no bounds—a joy which may well be appreciated by all men of literary tastes when they remember the thrill of delight with which they saw their first production in print.

After leaving College, he began to store and enrich his mind with knowledge by means of a course of reading at the Calcutta Public Library. He obtained employment as Translator under Mr. Latour, District Judge, but after a few days' service he was dismissed as incompetent. In later years, Sir William Grey offered him an appointment in the Public Service, which he wisely declined :

From 1837 Kristo Das contributed regularly in several newspapers. The *Hindu Patriot* belonged to Babu Hurrish Chunder Mukerjea who died in 1860. After the paper had changed hands several times, Kristo Das was appointed its Editor towards the close of 1861. Mr. Ilbert thus describes his success :

“Succeeding, at the age of some of the graduates of to-day, to the management of one of the oldest organs of public opinion in this country, by the readiness and versatility of his pen, by the patient industry which he displayed in mastering the details of the subjects with which he undertook to deal, by the fairness, breadth, and moderation of his utterances, he gradually and steadily advanced its reputation during his 23 years of editorship, and raised it from a nearly moribund condition to the first place among Native Indian journals.”

After Hurrish Chunder's death, Kristo Das became Assistant Secretary to the British Indian Association, representing the wealthy Zemindars of Bengal. His services to the Association were invaluable,—and in 1879 he was promoted to the post of Secretary. He was appointed a Municipal Commissioner and a Justice of the Peace in 1863. In 1872 he was appointed a member of the Legislative Council of Bengal. The title of Rai Bahadur was conferred upon him at the Imperial Assembly held at Delhi on the 1st January, 1877. He thus acknowledged the honour in the *Patriot* :

“We are not a little surprised to find our own name among the Rai Bahadurs. If we may be allowed to be light-hearted on

such a solemn subject, may we ask what dire offence did we commit for which this punishment was reserved to us? We have no ambition for titular distinctions."

In the following year he was made a Companion of the Order of the Indian Empire, and in 1883 he was unanimously elected by the British Indian Association for the seat in the Viceregal Council placed at its disposal by Lord Ripon. His position, as it rose higher and higher, brought attendant duties which he discharged with unremitting conscientious industry. The strain, however, was too great. His health broke down, and after a lingering illness he died on the 24th July, 1884, at the age of 45, when a man in England is regarded as at his prime. A few years after his death a statue was erected to his honour in Calcutta.

The foregoing sketch of his history is abridged from *Kristo Das Pal, a Study*, by Nagendra Nath Ghose.\* A few quotations from this interesting volume will throw further light upon the character of the man.

**Home Life.**—From early morning till a late hour in the evening, he had to receive visitors, most of whom wanted some favour. Latterly he had acquired the art of writing his articles and doing other work in the presence of his visitors and while talking with them. If he had thought of waiting till his visitors had left him, he would have had to wait for ever. The afternoons he used to spend in the rooms of the British Indian Association. Even there his visitors pursued him. A great deal of his work had to be postponed from day-time to night-time, and he hardly ever went to bed before one or two in the morning. Bengali society recognises no definite hours for visiting. If any Bengali gentleman, however high his position, gave the world to understand that he would receive visitors only at certain hours and not at others, his countrymen of Bengal would be highly incensed and never forgive him. Visitors reserve to themselves the liberty of visiting at any hour

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Price Rs. 2.

they please. And how long their visits are! In the end even the Bengali has to pay the penalty for unlimited sociability, for the laws of health refuse to adapt themselves to the idiosyncrasies of Bengali society. Kristo Das was cut off prematurely for their neglect.

**Social Position.**—Kristo Das mixed in Anglo-Indian society, but not intimately. He never dined with Europeans, and never cared for closer social intercourse than being in their company and conversing with them. From the caste to which he belonged, in spite of his education, in spite of his exalted and influential position, he could not sit down to dinner with members, however insignificant, poor and debased, of any of the so-called superior castes. Nor could he be married into any family belonging to a caste different from his own. The Viceroy of India, might have no objection to dine with him, but a poor Brahman or Kayesth (writer), earning 8 or 10 rupees a month as a cook or clerk, could never bring himself down so low as to dine with the Hon. Kristo Das Pal, or to marry a member of his family. Whatever caste may have done in ancient times, at present no intelligent man will dispute Sir Henry Maine's judgment that it is "the most disastrous and blighting of all human institutions."

**Social Reform.**—Kristo Das Pal held very liberal views of social questions. He was in favour of Hindu social reform, provided it was cautious and peaceful, and one of the main reasons why he valued English education, was that it would open men's eyes to the social evils which existed. Hurrish Chunder Mukerjea was more out-spoken than Kristo Das, and in an article which he wrote in 1857 described polygamy, the enforced celibacy of widows and other abominations, as, "evils that were eating into the very core of social morals and happiness." Such a description would be considered unpatriotic by the disingenuous champions of Hinduism, whose ingenuity is equal to the defence of the grossest absurdities. Kristo Das lived a Hindu life, but clearly saw the evils of the Hindu social system.

**Views of Life.**—Kristo Das had no systematic or organized views of life and nature. He took the world as he found



it, and apparently never questioned the universe he was born into. Life and death, right and duty, mind and matter, and all the other solemn realities were to him mere *data*, not problems to be investigated. His cast of thought was not philosophical. He never wondered 'This is I.' He seems to have lived in perfect intellectual peace, untroubled by difficulties. He did not feel the 'yearning of the pilgrim for his distant home,' with which the reflective man 'turns to the mystery from which he emerged.'

By his second wife, to whom he was married in 1874, he had a son, who died an infant. In a letter to a friend he thus referred to the loss: "God has smitten me sorely and I must try to be resigned, but can feel no further interest in life; and shall not live long."

Most educated Hindus live heedless of the eternity which they may enter at any moment. Would that they pondered the question of the great Teacher: "What is a man profited if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

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## 22. HON. PRASANNA KUMAR TAGORE, C. S. I.

Prasanna Kumar Tagore, born in 1803, contributed not a little to the name and influence of the Tagore family. He acquired the rudiments of English in Mr. Sherbourne's school. At home he was trained up strictly as a Hindu, with all the narrow prejudices peculiar to a people exclusive and proud. His intercourse and friendship with Raja Ram Mohun Roy led him to examine attentively the religious convictions with which he had been brought up. The result was the publication of a pamphlet, called, 'An Appeal to his Countrymen,' in which he, strongly advocated the worship of one God, the Ruler and Creator of all things.

Nor was it only in matters of religion that he proved his noble independence. He did not allow class bias to warp his mind. He determined to become a pleader in the High Court. Law had been diligently studied by him for



Statue in the Senate House, Calcutta.

years. One of his intimate friend upbraided him for this study as useless and derogatory. He had an estate, he was wealthy ; what did he want with law ? "The mind," said Prasanna Kumar, in reply, "is like a good housewife, who is sure to utilize some time or other, everything she has in store." In his Indigo Plantations and an Oil Mill he had established, he had met with considerable loss, aggravated by the unskilful treatment of his cases in courts. So he determined to plead his own causes for the

future. For this purpose he enrolled himself as a pleader, and his success at the High Court exceeded all expectations. On the retirement of Mr. Bayley as Government Pleader,<sup>3</sup> Prasanna Kumar was recommended for the appointment by a majority of the Judges in spite of some opposition on the ground of his being a large landholder in Bengal. He not only put his estate right, but largely added to it, from his emoluments as a pleader, which were, on an average, a lakh and a half per annum. He was the first of a number of representatives from families of rank who joined the bar.

Prasanna Kumar took an active and beneficial part in the management of the Hindu College. He submitted a scheme of study, and a list of books for Anglo-Bengali Schools and Colleges, which will be found amongst the Educational Records of Bengal. He took the greatest care that his daughter and granddaughters should be thoroughly well educated at home. At a later period of his life, he edited a Bengali paper, the *Unubadak* and an English paper, *The Reformer*. In both he advocated judicious measures of improvement in the political, social, legal, and religious administration of the country.

He was one of the projectors of the meeting, held in November 1832, for the purpose of voting an address of thanks, to the King of England for the dismissal by His Majesty in Privy Council of the Appeal of certain Hindus against the abolition of *Sati*.

His charities were extensive and judicious. He distributed pensions and annual gratuities amongst a number of deserving persons who had fallen into poverty. He provided medical advice for his servants and dependents, and he himself paid for the medicines when he thought the sufferers were unable to do so. He was one of the active Governors of what is now the Mayo Native Hospital, and a liberal supporter of the Garanhata Branch Dispensary.

His devotion to literature and legal lore was proved by the splendid library which he collected for his house in Calcutta, a library which the High Court Judges were often



too glad to consult, and which was always open to well-conducted students who were properly introduced.

He was careful of the welfare of his ryots. He frequently visited his Zamindaris, and, when he did so, was always ready to see and converse with the poorest of his labourers. He established dispensaries for their benefit, often assisted them with loans, and in many cases remitted the rents when he thought they pressed too heavily upon the cultivators.

When the Legislative Council of India was constituted under the Presidency of Lord Dalhousie, that nobleman offered Prasanna Kumar the office of Clerk Assistant to the Council, which he gladly accepted. He assisted Sir Barnes Peacock and his colleagues in the final settlement of the Penal Code, and revised the Vernacular translation of the Code in conjunction with a few select Oriental scholars. He was the first Bengali to whom a seat in the Viceroy's Legislative Council was offered, though he was too ill to take any part in its proceedings, when appointed a member. He was always ready to give legal advice to those who required it, Europeans as well as Indians. His memory was wonderful.

He travelled through the North West Provinces and visited Kashmir, when Golab Sing was its ruler. During the 25 days he remained in the latter, he saw the Maharaja frequently, and gave him excellent advice. When departing he said, "Your Highness has need of nothing from me, and I have nothing to give worth the acceptance of your Highness. But as a telescope brings distant objects near, I have decided on presenting one to your Highness, that it may bring me sometimes to your Highness's memory." The Maharaja was much pleased, both with the remarks and the present they accompanied.

One of the most important acts of Prasanna Kumar was his foundation of the Tagore Law Professorship in the Calcutta University, to which he devoted three lakhs of rupees. Valuable lectures have already been given in connection with this Professorship, which will maintain his memory for generations. His whole life was full of good

works. In 1866 he was made a Companion of the Order of the Star of India.

Prasanna Kumar was one of the few Hindus who tried to bring about social intercourse between Europeans and Indians. Not a day passed in which he did not invite some high Government officials or distinguished foreigners to dine with him. He died in 1868, deeply regretted by his friends and admirers. A marble statue was erected to his honour.

His only son, Ganendra Mohan, a convert to Christianity, was the first Bengali barrister.\*

### 23. RAJA SIR SOURINDRA MOHAN TAGORE, C. I. E. Mus. Doct.

Sourindra Mohan Tagore, the nephew of Prasanna Kumar, was born in 1840. In his ninth year he was placed in the Hindu College; but after studying there for nine years, he was obliged to leave it under medical advice. In his fourteenth year he wrote a small History and Geography in Bengali. A year later he published an original Bengali drama.

It was in the sixteenth year of his age that he commenced the study of ancient Hindu music, through which he has acquired a European reputation. A German professor first taught him English music on the piano. What he then learned was improved by his intercourse, from time to time, with several adepts of the art from the West. To study music scientifically, he collected all available books on the art in the English, Sanskrit and Bengali languages. From these books he worked out the text of his well-known *Sangit-Sar*. It was then he conceived the idea of spreading amongst his countrymen a taste for and knowledge of genuine Hindu music, which was fast dying out of the land, or confined within the narrowest limits. With very ample resources in money and material to carry out this end, he

\* Abridged from Ghose's *Indian Chiefs, &c.*

opened in 1871 the Bengal School of Music in Chitpore Road, Calcutta, where Hindu music is taught by competent men to all on payment of a nominal fee. The School has made creditable progress, and has deservedly won the admiration of the many European and Indian gentlemen by whom it has been visited. Both this and the Kalutola Branch Bengal Music School are maintained solely at his expense. Not content with this, Sourindra rewards the students annually with suitable prizes, supplies competent music masters as well as useful musical publications to Government and Private Schools free of charge.

In 1875 he received from the University of Philadelphia, the degree of Doctor of Music. A long list might be given of orders, titles, distinctions, decorations, acknowledgments of books, &c., he has received. In 1880 the title of Raja was conferred on him by Lord Lytton as a personal distinction. Lord Lytton, when in India, wrote several autograph letters to the Raja, expressing His Excellency's kind feelings and respect for him.

The Raja has published numerous works both in Bengali, Sanskrit and English. Among the last the following may be mentioned :

*Hindu Music from Various Authors.*

*Six Principal Ragas of the Hindus, (With Lithographic Illustrations.)*

*Eight Principal Ragas of the Hindus, (With Lithographic Illustrations.)*

*Hindu Music.*

*Short Notices of Hindu Musical Instruments.*

*Fifty Tunes.*

*Specimens of Indian Songs.*

*Ākatāna, or the Indian Concert (With a collection of airs for the Native Orchestra.)\**

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\* Abridged from Ghose's *Indian Chiefs, &c.*



24. THE HON. SIR T. MUTHUSWAMI AIYAR, B. L.,  
K. C. I. E.

The Hon. Sir Tiruvarur Muthuswami Aiyar, B. L. and K. C. I. E., son of Venkata Narain Sastriar, was born on the 28th of January, 1832, of a respectable family, in the village of Vuchuvadi, in the District of Tanjore. When he was a boy of about eight years of age, his father had the misfortune to lose his eyesight, and he and his late brother, who was his senior by four years, had to support the family. His mother, who was the daughter of a well-to-do landholder in the District of Tanjore, removed to the town of Tiruvarur in order to secure to her children opportunities of receiving a good education. Under her care and superintendence, Muthuswami Aiyar received his education in Tamil, and learned business in the Tahsildar's office at Tiruvarur from a *Nattukarnam*, or Taluq Accountant. When Muthuswami Aiyar was about 14 years old, he had the misfortune to lose his mother, under whose affectionate superintendence a desire to learn and secure distinction in life was implanted and fostered in him at an early age. The loss of his mother and the blindness of his old father rendered it necessary for him to neglect his education for a time and serve as an assistant *Nattukarnam*. In 1846, Muttusami Naick, a native friend of Sir Henry Montgomery, Bart., became the Tahsildar of Tiruvarur, and forming a good opinion of Muthuswami Aiyar's intelligence and eagerness to learn, advised him to give up his situation as Assistant *Nattukarnam* and to join the Mission School at Negapatam. The liberality of this worthy gentleman secured Muthuswami Aiyar opportunities for first commencing his English education in the Mission School at Negapatam for one year and afterwards completing it in the late Madras High School and in the Presidency College.

Sir H. Montgomery took a warm interest in his education, and watched his progress in the college. During his career as a student he was also assisted by Mr. Bishop, Collector of Tanjore, Raja Sir T. Madhava Row, K.C.S.I., and Mr.

Harri Row. When in 1854 the High School at Madras was converted into the Presidency College, Muthuswami Aiyar obtained a first-class certificate of Proficiency, and secured the prize annually awarded in the name of Lord Elphinstone for the best essay in English. He also passed first in the examination held by the Council of Education, in which students from all the Schools in the Presidency were permitted to compete, and obtained the highest reward of Rs. 500 offered to the most successful candidate, and his name was published in the *Fort Saint George Gazette* as one eligible for any appointment in the Government service. At the same time Muthuswami Aiyar attracted the favourable notice of Mr. Holloway, who was one of the examiners, and Sir Alexander Arbuthnot, the Secretary to the High School Committee. It was about this time that Mr. Powell, the Principal of the Presidency College, asked Muthuswami Aiyar whether he would proceed to England to pass the Civil Service Examination. But Muthuswami Aiyar had been already married and the social penalties which threatened Brahmins who undertook a voyage by sea, deterred him from availing himself of that offer. Sir H. Montgomery then introduced him into the public service as Record-Keeper in the Collectorate of Tanjore. He afterwards became Deputy Inspector of Schools on a salary of Rs. 150 per mensem, and was favourably mentioned by the Rev. Mr. Richards, the Inspector of Schools, to Sir Alexander Arbuthnot, who was then the Director of Public Instruction. While holding this service, Muthuswami Aiyar passed the B. L. Examination, and became a graduate of the University of Madras. He was then selected as a District Munsiff, in which capacity he served for some years. Mr. Beauchamp, who was a Civil and Sessions Judge, was so favourably impressed by the procedure in Muthuswami Aiyar's court, that he said that Muthuswami Aiyar was one of the few natives he knew in this part of the country who might sit with him on the same bench. When the Inam Commission was started in this Presidency, Muthuswami Aiyar was selected by Mr. George Noble Taylor as one of his deputies. After serving in the Commission for more

than two years, he became a Deputy Collector, and had the charge of two Taluqs in his own District.

As Deputy Collector of Tanjore, his ability attracted special attention. He was appointed Principal Sudder Amin of Mangalore, where he served for 3 years. During this period the manner in which he did his work as Subordinate Judge produced also a very favourable impression, so much so that he was appointed a First City Police Magistrate for the Town of Madras. From this he rose to the office of a Judge of the Small Cause Court of the Presidency Town. Whilst holding this office he was considered as one of those who ought to be selected as District Judge under the Statute of 1870, and though his appointment as such was resolved upon it was held in abeyance pending the framing of rules under that statute. He was one of the few who were taken from this Presidency to attend the Durbar at Delhi on the Proclamation Day. On his return he was appointed Judge of the Small Cause Court at Madras, which he held for one year. Then he was appointed a Judge of the High Court. His work as Judge of the Small Cause Court and Judge of the High Court has been before the public for the last 20 years. In November 1892, he was made a Knight Commander of the Order of the Indian Empire.\*

## 25. HON. KASSINATH TRIMBAK TELANG, C. I. E.

Mr. Telang was born in 1850 in a family which lived respectably on their moderate means. His father, Mr. Babujee Ramchander, a Brahmin, is an old employé, in the firm of Messrs. C. H. B. Forbes and Co., and Mr. Trimbak Ramchander, his uncle, who has adopted him as his son, and whose name he has adopted, was an assistant in the employ of the same firm. Mr. Telang was educated in the Elphinstone Institution, which he entered in 1859 while yet a little boy of nine years. Having entered the Elphinstone College in 1864, he studied under Professor Hughlings, who was then

\* *The Hindu.*



acting Principal of the College, Professor Oxenham, Professor Candy, and Dr. Buhler; and was year after year successful in carrying off several of the prizes and scholarships. In 1867 he took his B.A. degree, and two years later the M.A. degree, and the year after the LL. B. degree. Thus at the age of twenty, he had not only completed his college course, but had obtained the principal degrees which it is in the power of the University to confer. For a period of about five years, he continued his connection with the Elphinstone College, first as junior and afterwards as senior Dakshina Fellow. In April 1872, having meanwhile attended terms at the High Court for two years, Mr. Telang went up for the Advocates' Examination. He was the only candidate who presented himself, and was subjected to a searching examination by the Hon. Mr. Justice Bayley, Mr. J. S. White, then Advocate-General, and Sir Raymond West, then Registrar on the Appellate Side of the Court. Mr. Telang passed the examination, and was admitted as the third advocate of the court, Mr. Bal Mungesh Wagle and Mr. Mahadeo G. Ranade having been the preceding two.

In April 1873, Mr. Telang severed his connection with the Elphinstone College, and began practice as an advocate. His talents and his sound knowledge of Hindu Law brought him prominently to the notice of the senior members of the Bar; and in a heavy case which was heard before a full Bench, of which Sir Michael Westropp, Sir Charles Sargent, and Sir Raymond West were the members, Mr. Telang, who appeared as junior with Mr. A. R. Scoble (afterwards the legal member of the Supreme Council) distinguished himself, and was complimented by the Chief Justice on the ability with which he had argued the points of Hindu Law involved in the case. In another important case heard in April 1876, the Chief Justice, Sir Michael Westropp, in delivering judgment, said among other things:—"These words, with the penalty of resumption, appear, as we learn from our learned friend and able Sanskrit scholar, Mr. K. T. Telang, who has more than once afforded to us valuable aid as to Sanskrit texts, to be taken from an incorrect read-

ing of Yajnavalkya's text." His practice gradually extended itself, he got into general favour with his colleagues of the Bar, especially the Hon. Mr. Latham, Advocate-General, and he is now regarded as one of the principal members of the Bombay Bar. For some years past, he acted at different times as Government Professor of Law during the absence from Bombay of Mr. W. Webb and Mr. E. Tyrrell Leith; and on the death of the latter in 1888, Mr. Telang was permanently appointed Government Professor of Law.

From a comparatively early age, Mr. Telang distinguished himself as an able and lucid writer and essayist. In 1871, he read a paper before the Students' Literary and Scientific Society on the life of Sankaracharya, which proved generally interesting; and since then Mr. Telang vigorously prosecuted his study of ancient Sanskrit literature, for his knowledge of which he is respected even by learned pandits. He contributed papers to the *Theosophist*, the *Indian Antiquary*, and the journal of the Bombay Branch of the Royal Asiatic Society. His essay on the Ramayana, published in 1873 in answer to Professor Weber, attracted notice in Europe. He edited for the Sanskrit Classics, Bombay Series, issued by the Education Department, the poems of Bhar Shri Hari, with copious notes and a long preface. His essay on Free Trade, and Protection, read before the Sassoon Mechanics' Institute in 1877, also attracted general notice; and so did his papers read before the Bombay Branch of the Royal Asiatic Society, on the histories of the Chalukya, the Kadamba, and the Silhars dynasties, investigated from copper-plates. Mr. Telang may also be complimented on his success as an author. In 1874, he published a translation of the whole of the Bhagavad Gita from Sanskrit into English verse, with an interesting preface. Mr. Telang's great work, however, which he wrote at Professor Max Müller's request, forms two large volumes of Max Müller's Sacred Books of the East, and contains prose translations of the Bhagavad Gita and two episodes from the Mahabharat. An equally large work is an edition of the Mudraraksus which Mr. Telang prepared with copious notes and a commentary for the Sanskrit Classics, Bombay Series, in 1884.



Mr. Telang has taken a principal part in all great public movements, and has on such occasions shown himself to be a lucid, fluent, and effective speaker, free from the blemishes which mar the oratory of some of his native contemporaries. His first public appearance as a speaker was at the meetings held by the Ratepayers' Association in the Framjee Cowasjee Institute in 1872 prior to the passing of the Municipal Bill, with the support and co-operation of Messrs. Macdonald, Forbes, Martin Wood, Nowrojee Furdoonjee and Sorabjee Shapurjee Bengalee, who fought their battles at meetings of the Justices of the Peace against the irregularities of Mr. Arthur Crawford's administration as Municipal Commissioner of Bombay. Since that time Mr. Telang has continued to take a prominent part in all the important movements of the day. Mr. Telang's speech at the great meeting held in the Town Hall regarding the Ilbert Bill, in answer to the objections raised to the passing of the Bill by Sir Fitzjames Stephen, created a very favourable impression of his oratorical powers and close reasoning. He was one of the principal speakers at the meeting held in Wilson's Circus in 1878 to protest against the imposition of the License Tax, and argued against professional and official men being excluded from the operation of the tax. He also spoke at a meeting held in 1884 for a testimonial to Lord Ripon, and was appointed one of the secretaries to the testimonial fund, the committee of which, at a later period, nominated him to be one of their representatives on the board of the Victoria Jubilee Technical Institute. He delivered an address on Social and Political Reform at the Framjee Cowasjee Institute, and was one of the principal speakers at the Jubilee meeting, presided over by Sir Charles Sargent in 1887. Mr. Telang was also one of the speakers at the meeting held in the Town Hall on the Sunday mail question in September last.

As a Fellow and Syndic of the Bombay University, Mr. Telang has done yeoman's service for a period of some eight years. He was appointed a Fellow in 1877 and went into the Syndicate in 1881. He took a prominent



part in the setting of the University Bill by the Syndicate and in its discussion before the Senate, and latterly he served on the committee for setting the Arts course and the LL. B. course. Government were pleased to appoint Mr. Telang a Justice of the Peace several years ago. He has worked hard in connection with several of the local literary societies, having been for nearly eighteen years the Secretary of the Students' Literary and Scientific Society, which elected him as its president a short time ago. He has been for many years on the committee of the Bombay Branch Royal Asiatic Society and the Native General Library, has been a trustee of the Framjee Cowasjee Institute, and is the president of the Goculdas Tejpal Charities. Mr. Telang has also been a joint secretary of the Bombay Presidency Association, and acted for some time as secretary of the old Bombay Association. He has taken an intelligent interest in civic affairs, having been for five years a member of the Municipal Corporation, to which body he was nominated by the Justices of the Peace, during his absence in Calcutta in 1883, and was subsequently elected by the rate-payers of the Girgaum ward.

In 1882, Mr. Telang was appointed by the Viceroy a member of the Education Commission, presided over by Sir William Hunter, and had to spend about six months out of Bombay in connection with the sittings of the Commission at the sacrifice of his practice at the Bar. For his services on the Commission the honor of a C. I. E. was conferred upon him in May 1883. In February of the following year, in further recognition of his valuable service, Sir James Fergusson appointed Mr. Telang to the Legislative Council, of which he is a member to this day. His legislative labours have been performed very intelligently and independently, and have raised him in public estimation.

In 1889 he was appointed to a seat on the Bench of the High Court in the place of the late Mr. Justice Nanabhai Haridas, a choice which was received with satisfaction by all classes. He entered public life in 1873 as an advocate, his rise, supported by his own merits, has been singularly rapid; and he has attained to the highest honours to which

a member of his community could aspire. A seat on the Supreme Legislative Council was within his reach if he had wished it, in the time of Sir James Fergusson, but owing to business engagements, Mr. Telang declined the honour of being strongly recommended for the seat. All the honours bestowed upon him have been well earned and richly deserved.—*The Bombay Gazette.*

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## 26. BABU S. P. CHATTERJI.

India has a superabundant supply of lawyers and candidates for Government Office. What she needs far more are what are called "Heroes of Industry," men who will aid in developing her great material resources. The following interesting account of one of them is taken from the *Indian Daily News*. Mr. Chatterji's splendid collection of Plants, called the "Victoria Nursery," is one of the sights of Calcutta.

In the spring of the year we took pleasure in wishing God-speed to our fellow-townsman, Babu S. P. Chatterji, the proprietor of the Victoria Nursery, Narcoldangah. The Babu, in the pursuit of his business, has visited all parts of India, the Straits, China, the Philippines, and Australia; but this year he decided to visit England and the Continent. Many of its compatriots had made the same journey for pleasure, to study for the civil service, the bar, the medical profession, or on political missions; but, as far as we know, Babu S. P. Chatterji is the first instance of a Native proceeding to England to extend his business connections, and to gain a further knowledge of his trade. The Babu left Calcutta on the 30th April, taking with him a considerable collection of orchids and rare plants, and armed with numerous letters of introduction from his Indian clients. On his arrival he first called on Sir Joseph Hooker, to whom he carried a letter of introduction from Sir Richard Garth. Sir Joseph was kindness itself to his Oriental visitor, entertaining him as his private guest, and

personally acting as his cicerone to all the wonders of Kew. Babu S. P. Chatterji, who having visited many gardens in Australia, is no mean judge, was overwhelmed with the beauties and perfections of the out-door gardens and the celebrated Palm House, but was less impressed with the conservatories, which, in his opinion, could not compare with some of the private collections. Through the kindness of Sir Ashley Eden, the Babu obtained an introduction to Lord Hartington, who at once commended him to the good offices of Mr. Thomas, the head gardener at Chatsworth; the gardens and conservatories of which splendid estate the Babu places first in the list of those he visited: one of the most beautiful features being a rock garden of some five acres in extent, veined with rivulets and waterfalls, and planted out with pines and ferns. The fernery is almost by itself a glass palace, having been built at an expenditure of £65,000. The collection here is, perhaps, the finest in Europe, and Mr. Thomas, with the sanction of the noble owner, presented his visitor with cuttings from the collection of the famous Chatsworth Pines.

The Babu also visited Worsley Hall, the seat of the Earl of Elsmere, and here, as apparently everywhere else, he was made a welcome guest. The rhododendron avenue, and the out-door bedding especially attracted his admiration. The collections of Mr. Hardy, Mr. Gaskil, and Mr. Percival, all near Manchester, were also visited. Each of these gentlemen is noted for his collection of orchids, several varieties of these plants being named after them. Babu S. P. Chatterji was made none the less welcome by being introduced to these gentlemen by Mr. Bruce Findley, the well-known Director of the Botanical Gardens at Manchester. At Tretham, the Duke of Sutherland's seat, the Babu met an old friend in the *Musa Cavendisu*, vulgarly known in Bengal as the *Cabuli Kala*. This esculent fruit was flourishing under glass, and as the hot-house pine in England is always superior to its out-door fellow in the tropics, so was the Duke's plantain a more delicious morsel than our familiar and somewhat despised Calcutta friend. His Grace grows for the market, and his hot-house plan-



tains bring in a handsome revenue. Messrs. Veitch and Son's celebrated Nursery at Chelsea was also visited, and the Babu was received with the greatest kindness and interest by the proprietors. The show of orchids, lilies, and carnations, and the enormous extent and ramifications of the business of this establishment, with its connections all over the civilized world, filled the visitor with surprise. Thousands of Wardian cases, huge specimens of palms in enormous framework boxes, were being prepared for transport to the Continent and America. The packing and despatching of seeds from the perfectly arranged and ventilated seed houses was another interesting study. We regret that our space will not allow a further reference to many other interesting visits to well-known gardens and collections, amongst which we may mention Mr. Chamberlain's famous orchid collection at Birmingham, which supplies the Radical Member with the rare buttonholes for which he is noted in the House. Privately and publicly Babu S. P. Chatterji has been received with a kindness of which he speaks most feelingly. His professional brethren recognised his merit and worth with a hearty enthusiasm, which will doubtless result in a valuable connection in the future. We must not omit to mention that the Babu served a week's apprenticeship at Covent Garden in preparing bouquets and wiring flowers, and we shall be surprised if the result of his experience is not very noticeable in our ball-rooms during the forthcoming season.

During his stay at Covent Garden, he was allowed to assist in preparing the bridal bouquet for H. R. H. the Princess Beatrice.

The Babu has brought back with him some 40 cases of South American orchids, and a large variety of Horticultural sundries, ferns and roses, all of which will doubtless be in bloom at the Victoria Nursery in a few weeks. After leaving England, Babu S. P. Chatterji visited Brussels, Ghent, Antwerp, and Paris, to all of which places he carried introductions to the various curators, &c., from his English friends.

## REVIEW.

The foregoing pages contain brief accounts of some noted Indians of recent times. There are others deserving to be included; but detailed information is wanting in some cases, and it is not desirable to increase the size of the book.

It may be noticed that all are non-Christians. Indian Christians will, it is hoped, form another Series.

A few remarks may be offered regarding the principal classes of men whose careers have been briefly sketched.

1. **Religious Reformers.**—Of all subjects which can engage our attention, religion is the most important. It treats of God, His will, our duty here, and of that mysterious world which awaits us when this frail life shall have passed away for ever.

In no great country of the world is religious reform more needed than in India. Hinduism, it is true, is like its own *Saguna* deity, a compound of truth, passion, and darkness. From its sacred books may be culled the most exalted descriptions of God, but along with them there are others which are equally degrading.

Some of India's noblest sons have, therefore, devoted themselves to religious reform. It is not only of all the most important, but it eventually leads to every other beneficial change. Most of the evils under which India suffers have their root in Hinduism. Keshub Chunder justly says :

“If you wish to reform the social organism of India, you must in the first instance, give her true religion, else your attempts will be ineffectual; give her life—give her capacity to think about her spiritual interests—and then you will find social reformation will spontaneously—in the natural course of things—come about in the fulness of time.”

While great reformers to move the whole country are needed, every educated man should seek to promote it in his own family.

The women of India are the great supporters of idolatry. Poor creatures, they do not know better. It is deeply to be regretted that they are often encouraged in their superstitious beliefs by educated Hindu, who take part in them, pretending that they are harmless customs, kept up by female influence, and that they conform to them simply to avoid going offence.

Is idolatry a harmless custom? To worship any other than the one true God, the Creator of heaven and earth, is rebellion against His authority. An educated Hindu, by joining in it, violates his conscience, and is aiding to prolong the reign of superstition.

The women of India are naturally both intelligent and affectionate. If their educated husbands, instead of behaving as at present, would lovingly teach them to worship their Father in heaven instead of idols, a great change would soon take place.

While the religious reforms advocated by Rammohun Roy and Keshub Chunder Sen were a great step in advance, attention is earnestly invited to the Christianity which led to their movements. The New Testament is its best exponent. A copy, in English, may be obtained, from 2 Annas upwards, post-free from any Bible Depository. *Short Papers for Seekers after Truth*, intended for Hindu inquirers, costs only 1½ As. post-free.

2. **Philanthropists.**—Pandit Sivanath Sastri justly says; “Hindu indiscriminate charity saps the very foundation of national manliness, gives a premium to indolence, and trains up men and women to the meanness of begging, and not to the dignity of labour.”

On the other hand, the conduct of many educated Hindus, who selfishly spend their whole income on themselves and turn a deaf ear to every call of distress, is much more to be condemned. Charity is not to be discontinued, but only to be wisely directed.

Able-bodied beggars, too lazy to work, should not be assisted; but help should be given cheerfully to the blind, the sick, orphans, widows, and lepers.

Industrial Schools should be supported. Education, even by



itself, is valuable ; but the benefit is doubled in the case of the poor by being associated with labour.

Hospitals and dispensaries are a great blessing to the poor. They suffer especially in cases of sickness. They lose their earnings from being unable to work ; expense is incurred for medicine ; they are unable to employ doctors.

Very few can carry out works of philanthropy on the scale described in the foregoing sketches, but all may manifest the same spirit, and do good within their own circle.

**Social Reformers.**—The Gaekwar of Baroda, in a letter to Mr. B. M. Malabari, thus notices the weak point in some Indian social reformers :

“Evils, like these, call loudly for action, and action alone can remedy them. It is not very pleasant to reflect that so many of our learned young men, who have such ample opportunities of doing good to their country, do not, when the occasion offers, show the truth of the old adage, ‘example is better than precept,’ by boldly coming forward, it may be, at some personal sacrifice, to respond to what they from their otherwise secure position, would lend weight, and like to be recognised as the autocracy of intelligence.”

It is satisfactory, however, that all social reformers are not of this class, and that some have the courage of their convictions.

Daughters should be educated, and not married too early. Widow marriage should be encouraged, by countenancing and supporting those who make such matches.

**Government Officers.**—One of the greatest benefits which the British Government has conferred on India has been to raise up a greatly superior class of public servants. Under the Moguls, a judge was “a mere seller of decisions, dependent for his livelihood on the payments of the litigants. The officer in charge of the local troops was also the chief magistrate of his district.”

There is at present, however, too great a craving for public service.

“Petty shopkeepers, mechanics, peons, and domestic servants, are making great efforts to get an English education

for some of their children, in the hope that they will obtain Government appointments. The supply already far exceeds the demand. The country is being filled with imperfectly educated young men, who yet think it beneath their dignity to engage in industrial employments.

**The Bar.**—This profession is, in itself, useful and honourable; but it offers peculiar temptations. It is also overcrowded. Formerly it was lucrative. This tempted men in other walks of life to seek to qualify themselves for employment, in the hope of like success. Though a few still have large incomes, there are many with very little practice.

A love of litigation is one of the curses of India. It is fostered by the present "plague of lawyers."

**Teachers.**—Rightly prosecuted, no profession is more useful and honourable than the work of education. Most employments are connected merely with material objects; the physician has care only of the *body*; the teacher has to train the immortal *spirit*. It is true that the office is often degraded. Many teachers have no thought beyond imparting mechanically the ability to read, write, and cipher. Frequently the work is looked upon as a temporary means of obtaining a livelihood until something more attractive offers. But it is well worthy of being made a life employment. Some of the noblest men, like Socrates and Plato, have devoted themselves to the profession. A teacher may exercise the most beneficial influence over the character of his pupils. Their gratitude, and the good he has been the means of accomplishing, will form a rich recompense. Even so far as mere worldly happiness is concerned, the teacher may be well satisfied. The late Hon. J. B. Norton says: "Perhaps, if the balance were fairly struck, the even modest tenor of his life would leave little for him to envy in the temptations, the jealousies, the trials, and the struggles, of those who, in ordinary parlance, are spoken of as the most brilliant and successful of his contemporaries."

The late Mr. Mahipatram Rupram shows what a wide course of usefulness and honour is open to the teacher who will make a full use of his opportunities. Mr. Sasipada

Banerjea is a distinguished example of benevolent zeal in the cause of education.

**Journalists.**—The "Fourth Estate" is a growing power in India. *Hicky's Gazette*, which appeared in Calcutta in 1780, was the first newspaper published in India. When, in 1835, Sir Charles Metcalfe abolished the "Press Regulations," there were only six native papers, and these in no way political. Thacker's *Directory* for 1890 gives a list of 619 "Newspapers and Periodicals," many of which are owned and edited by Indians.

The testimony of Mr. Ilbert to the merits of the Hon. Kristo Das Pal as a journalist has been quoted (page 136); *The Times* acknowledges similarly the work of Mr. B. M. Malabari (page 75). Young editors who wish like success must adopt the same means to secure it.

**Heroes of Industry.**—The enterprise of Babu S. P. Chatterji, of Calcutta, has been briefly described. He has collected valuable plants from East and West, and brought them to India. Men, animated by a similar spirit, are needed to spend some time in Europe and the United States to gain a thorough knowledge of manufactures which might be developed with advantage in India. The opposition of narrow-minded bigots to sea travel should be treated with the contempt it deserves.

**All may do something.**—Sir Madhava Row points out (page 132, 133) various ways in which Indians may benefit their countrymen. To seek the happiness of others, is the surest way to promote our own. Kingsley says: "If you wish to be miserable, you must think about *yourself*; about what *you* want, what *you* like, what respect people pay to *you*, what people think of *you*; and then to *you* nothing will be pure. You will spoil everything you touch; you will be as wretched as you choose."

"Human life is poor and insignificant," says Mill, "if it is all spent in making things comfortable for ourselves and our kin, and raising ourselves and them a step or two in the social ladder." He urges men to seek to make themselves more effective combatants in the great fight which never ceases to rage between Good and Evil. "There is



not one of us," he says, "who may not qualify himself so to improve the average amount of opportunities, as to leave his fellow-creatures some little the better for the use he has known how to make of his intellect. Nor let any one be discouraged by what seems in moments' of despondency, the lack of time and of opportunity. Those who know how to employ opportunities will often find that they can create them: and what we achieve depends less on the amount of time we possess than on the use we make of our time."

"We live," says Huxley, "in a world which is full of misery and ignorance, and the plain duty of each and all of us is to try and make the little corner he can influence somewhat less miserable and somewhat less ignorant than it was before he entered it."

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