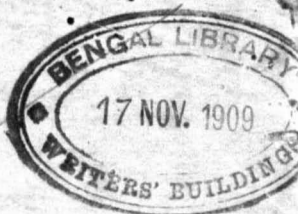


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**KESHUB CHUNDER SEN**

*Kisab Chandra Sen*

ON



**BRITISH RULE IN INDIA.**



**Calcutta:**

**BRAHMO TRACT SOCIETY,**

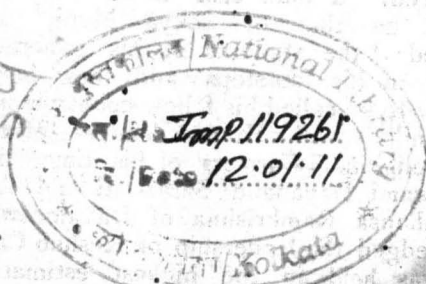
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## INTRODUCTION

THE following are culled from the speeches and writings of Keshub Chunder Sen.

Now that so much is being said about the problem of British Rule in India from different standpoints, the weighty and inspired words of Keshub Chunder Sen will no doubt be read with interest and profit. They bear the stamp of his authority. Coming from a true leader of men they claim universal acceptance.

For, Keshub Chunder Sen was not an ordinary man. He was undoubtedly a Representative man—"a Singular Man," as he called himself, whose towering genius laid the foundation of the New Indian Nationality.

Sir H. J. Reynolds, a former Vice-Chancellor of the Calcutta University, in his Convocation speech, spoke of Keshub Chunder as "the greatest man that this age had produced, a man cast in a very similar mould as that of Sakya Muni," and he advised "the students of his generation to follow in his footsteps and show themselves worthy to be called his fellow-countrymen."

Similarly, all Hindu leaders of thought and religious reformers of his time, like the late Swami Dayanand Saraswati and the late Paramhansa Ramkrishna of Dakhineswar acknowledged the leadership of Keshub Chunder. He was held in the highest estimation by Europeans and Indians alike and his sage

counsel was often eagerly sought for by the leading men of both the communities.

Keshub Chunder Sen regarded the advent of the British in India not as a mere accident or an exploit of human prowess, but as a Dispensation of God. On this idea was based his loyalty to Sovereign and the British Government. Loyalty to him was not merely a sentiment or a political doctrine, but it was a part of his religion. He formulated it as a Creed of his Church. It is obvious that, unless the nation is imbued with a spirit of loyalty, such as he inculcated, there cannot be that mutual trust and good will between the rulers and the ruled, which alone can bring to the people all those great blessings, the British rule is designed by Providence to confer, for the elevation of the race in the scale of nations.

It was thus his intense love for his country that defined his attitude to the British Raj, and he was thus able always to hold the balance even as regards his relation with the rulers and the ruled.

It is hoped, the sound judgment of the Great Teacher—the real Leader of New India, will commend itself to all right thinking men. And we sincerely trust it will help to throw oil on the troubled waters of discontent and unrest that now unfortunately prevail in the country. May God grant that it be so.

## Prayer

[BY KESHUB CHUNDER SEN.]

"Lord art Thou the God of Asia only? Nay of Europe also. Therefore the two unitedly shall praise Thee and magnify Thy Name.

Why all this strife and contention then that rages between the two nations? Why Father, this unseemly quarrel in Thy house? Will brothers fight and sisters exchange angry words! Peace hath deserted our home and there is no joy in our midst.

A little fire has been kindled into a flame and now it spreads with a terrible conflagration all over the land, threatening to destroy all that is fairest and goodliest.

Come to our rescue, O Merciful, and reconcile our differences. We are all Thy children, and Thou hast commanded us to love and honor one another, recognising Thee as our Common Father.

Quench, Oh Holy Spirit, by a shower of heavenly grace, anger, hatred, vindictiveness and race-antagonism and grant unto us brotherly love and sweet fellowship." Amen.

17 NOV. 190  
KESHUB CHUNDER SEN

ON

THE BRITISH RULE IN INDIA AND  
LOYALTY TO SOVEREIGN.

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FOUNDATION OF THE BRITISH EMPIRE.

MORE than a century has elapsed since the battle of Plassey laid the foundation of the British Empire in India.

It is interesting to see how a small company of English merchants, who originally came out here with the sole object of extending British commerce to the East, eventually succeeded in making the British power paramount in this country.

The conquest achieved is, indeed, wonderful,—such as eclipses even the glory of Rome.

I do not point to the external pomp and splendour of administration or to brilliant triumphs achieved by the sword.

It is the conquest of mind effected in India which invests British rule with undying glory. History furnishes no parallel to the stupendous and lasting monuments of intellectual and moral conquest which England has raised here, and it is these which must ever excite our deepest admiration and gratitude.

## A GREAT NATION REVIVIFIED.

A great nation has been revived and aroused from death-like sleep.

What was India in ancient times? Her early literature and theology, metaphysics and astronomy, which have extorted the admiration of all succeeding ages, and are held in high estimation by the best antiquarians of the present day, proclaim the pre-eminent greatness of the early Hindus and prove that they were a noble race.

The venerable Rishi of ancient India, sitting under the shade of his favourite tree, indulged in profound contemplations of the Deity, and enjoyed sweet communion with the Supreme One, and he led a life of unimpeachable purity.

Even Hindu ladies applied themselves to theological and literary pursuits, and took part in public ceremonies and undertakings and they have left monuments of their intelligence and devotion which put to shame many of the boasted productions of their more refined sisters of the present day.

Such was the condition of the early Hindus. But gradually idolatry in hundred hideous forms, priestcraft, superstition and caste came in, degraded, debased and demoralised that noble race, and reduced it to a pitiable condition.

Mahomedan oppression and misrule at last completed the scene of moral and intellectual desolation, already so horrid. Deep gloom then overspread the length and breadth of the

country, and there was not a star in the firmament to shade a redeeming ray of hope.

#### HAND OF PROVIDENCE.

At this crisis, God's merciful Providence interposed, and administered the needful help. Fallen India cried for help, and lo! at Heaven's bidding, England hastened to her rescue.

If here you do not recognise the finger of Providence; if you do not vividly perceive the direct operation of God's special mercy for the salvation of nations, I do not know where you will.

It is true that apparently the affair has no religious significance. The earliest English adventurers in India were actuated by purely worldly motives; they came out for lucre's sake. Nevertheless, the contact of England with India was Providential, and not a mere accident.

I do most devoutly believe that it was for the definite purpose of helping this country that the English were commissioned and deputed to come and rule here; that divine purpose has been consistently carried out in spite of human errors and immoralities which were apparent in the matter.—*Discourses and Writings.—Lect. on England and India.*

When India lay sunk in the mire of idolatry and superstition, when Mahomedan oppression and misrule had almost extinguished the last spark of hope in the native Indian mind, when Hinduism, once a pure system of Monotheism, had degenerated into a most horrid and abominable system of idolatry and polytheism,



when the priests were exceedingly powerful, and were revelling in their triumphs over downtrodden humanity, the Lord in His mercy sent out the British Nation to rescue India.

In obedience to God's injunction, England came and knocked at the doors of India, and said, 'Noble sister, rise! thou has slept too long.' And India rose. The invitation was Providential, and the response too.

India rose from her lethargy of ages, and saw the degraded condition into which she had sunk, and asked England for help, and the help so much needed has been given.

Certainly, the earlier British rulers in Hindustan were corrupt, certainly the means often employed by the early settlers were questionable, but I look not to the human agency that was employed, but dive beneath it, and see the finger of the All-wise Providence working for the redemption of my country.

I forget and forgive all that individual Englishmen did to injure the cause of Indian redemption, and, standing upon the universal basis of humanity, see how in history God employed special agencies to elevate and exalt my countrymen.

#### UNION OF ENGLAND AND INDIA.

England and India became thus connected by an Overruling Providence.

In the course of time, England felt the responsibility of her position as the ruler of India, and became connected with her in the closest ties of political and moral relationship.

A stream was opened which connected England and India, intellectually, socially, morally and religiously, and all the refined and liberal ideas of the West came through this great channel into the East—into India.

There are signs of new life on all sides in India, from the Himalayas to the Cape Comorin.

You see a new nation, rising up, as it were, with new aspirations, holier and loftier thoughts pursuits and speculations.

We can now sympathise with you (Englishmen) in all your intellectual pursuits and speculations. Your philosophy and science are ours. Thus we are one in thought.

It is not merely the same Government that rules us, it is not merely the same generous-hearted and noble Sovereign whose sway we all acknowledge, but we are at the same time one in heart and thought;—politically united we are also intellectually united.

When I say, "Long live Her Most Gracious Majesty Queen Victoria," I feel that my words are reverberated throughout the length and breadth of India, and that all my educated countrymen join with me in wishing prosperity and health to that great Queen, from whom we have received so many and such rich blessings.

England has already achieved wonders in correcting prejudices and dispelling the ignorance of my country. England's intellectual conquest in India are of a remarkable character.

The material, social and intellectual improvements, already achieved by England in India, are lasting monuments of her rule.

"These are thy trophies, Queen of many isles."! The grandest achievement of all, however, is the moral and religious reformation of the country.—*Lect. Eng.—Welcome Soiree.*

There are many in England who are in the habit of looking upon India as a sort of dreamland. India is a real land, and a great country. We all must acknowledge that the East ought to feel interested in the West, and the West in the East. Asia has something to do for Europe, and Europe for Asia. Unless the two continents unite, through their best representatives, England and India, their true welfare cannot be accomplished. Each has a mission to fulfil towards the other.—*Ibid.*  
—*Address at Stamford.*

#### HOPE FOR A NATIONAL ORGANIZATION.

In India we are hopefully looking forward to the time when a grand national organization will be effected amongst the 18,000,000 of the population, when all distinctions of caste will be destroyed, and the Church of the one Supreme Lord established throughout the length and breadth of the country.

Then I hope and trust, England and India will look upon each other with cordial affection and mutual confidence, and with true spiritual tenderness.

Then there will be no more bickerings as unfortunately we see now-a-days between members of the ruling race and the subject-population; the European residents will not look down upon the natives, as is unfortunately the case too often, nor will the natives become

hostile and disloyal to the ruling race, as is also unfortunately the case too often.

But the people will understand their rulers, and the rulers will understand the people, the rulers will know that India is not a country to be trifled with, but that the destiny of so many millions of human beings constitutes a stupendous trust, reposed by God Himself in the hands of the British nation, and the people of India will come to find that God sent the British nation to help them, and that if they prove faithful and loyal, they will receive from the hand of the British rulers all those great blessings which they are designed by Providence to confer on them.

Thus will all misunderstanding be removed, and there will be good feeling and fraternal intercourse established between Englishmen and the population of India.—*Ibid.*—*Congregational Union.*

#### • BLOTS IN THE ADMINISTRATION.

I am one of the most loyal subjects of Her Majesty Queen Victoria. But at the same time it grieves me to say, that there are blots in the administration of India. And some of them are of a very serious and appalling character.

The British Government in India has no excuse or pretext whatever for carrying on the dangerous and iniquitous liquor traffic, for our people do not require intoxicating drinks.

I have freely acknowledged that the British nation has been educating us, enlightening

us and civilizing us. We have your telegraphs, your railways and all the great things introduced by modern civilization.

But if you have taught us Shakespeare and Milton, I ask, have you not taught our young men the use of brandy and of beer?

Methinks, thousands of poor helpless, widows and orphans are at this moment rending the air with their wailings and cries, and who, I may say, oftentimes go the length of cursing the British Government for having introduced this dreadful poison.

I would ask, is not this liquor traffic carried on in India simply, solely and exclusively for the sake of revenue? Is there any other motive that actuates the British Government?

There are honest and right sources of revenue, if the British Government will only try to employ them, and then great shall be the Indian revenue, and we shall be able to promote the intellectual, social and moral welfare of the people, and, at the same time, close those liquor shops for ever and for ever.—*Ibid.—Liquor Traffic.*

As a representative of my country, as an humble advocate of its interests, I ask you and beseech you to do all that lies in your power to exalt and purify and regenerate the country which has been placed under your protection.

The British Government has been the best that India could possibly have; but still there are certain defects in the administration of the country, which ought to be rectified.—*Ibid.—England's Duties to India.*

## ENGLISHMEN AS TRUSTEES AND THEIR DUTIES TO INDIA.

It is my firm conviction that you Englishmen stand there in India merely as trustees. You hold India on trust, and you have no right to say that you will use its property, its riches, or its resources or any of the privileges which God has given you simply for the purpose of your own selfish aggrandizement and enjoyment. You are accountable to that God who has placed India in your hands, and if there are sins in your administration, it is your duty to blot them out as soon as you see them and believe them to be evil.

You are accountable to God for these millions of souls that have been placed in your hands as a sacred trust. You cannot hold India for the interest of Manchester, nor for the welfare of any other section of the community here, nor for the advantage of those merchants who go there, and live as birds of passage for a time, and never feel an abiding interest in the country because they really cannot do so. If you desire to hold India, you can only do so for the good and welfare of India.

The first great duty which the British nation owes to India is to promote education far and wide. Unless the heart of the nation is reformed and purified there cannot be any thing like true and lasting reformation. If you desire to make the people loyal you must educate them.

A school and college is a better and stronger safeguard of the power and prosperity of the British nation than a citadel or fortress.

If you give the people true education, if you teach them what their duties are as citizens, to themselves and to the Government, they will certainly be loyal.

I am glad to bear testimony to the fact that the British have never been slow to acknowledge the importance of national education in India. As soon as the necessity of this work was rendered apparent the British Government set to work at once.

If you educate the people, you should at the same time, try to put before them tangible encouragement and reward which should act as an incentive to their exertions.

Thus shall England truly benefit and bless India and the day shall come when India will gratefully confess that England has really acted as a trustee under God, of 180,000,000 of God's creatures, and has governed them for their welfare.

Thus shall India be endeared to England by all those associations which are sacred and honourable and England and India will be politically and morally united by God.

Let England always remember that she is responsible to God for the future of India.—*Ibid.*—*England's Duties to India.*

I can never look upon the redeeming features of India's past history without feeling a thrill of patriotic fire running through my heart. Proud of our nationality we shall ask you to

give us all the good things you have in England, but not your corruptions.

You should not treat India as though it were a country peopled with savages. India is a vast country, numbering 180,000,000 of human souls and twenty different languages. Such is the country you are called upon to rule. An awful and tremendous power rests in your hands, and if you like, you can abuse it, and revel in most ignoble and shocking triumphs; or you can use your prerogatives rightly, and in a Christian-like manner, and you may succeed in raising and saving 180,000,000 of the children of God from intellectual darkness, social impurity, and moral degradation.—*Ibid.*  
—*Reception at Bath.*

#### IT IS GOD'S DESIRE THAT ENGLAND AND INDIA SHOULD UNITE.

It is God's desire that England and India should no longer remain apart from each other. The English must depend on India and the people of India must depend on England. If God, then, in the inscrutable designs of His Providence, has knit together politically these great representatives of Asia and Europe—of the East and the West—namely, India and England, is there no moral significance in the fact?

Will you go there only to make money, and then come home; and will you not feel a moral interest in that country—in the welfare of its people?—Will you not endeavour to bring about a harmonious feeling between the two races, conducive to mutual good?



I am sorry, such good relations do not at present exist. I know my countrymen are to blame. Their social customs are in a great measure obstacles in the way of friendly intercourse with foreigners; but at the same time, I cannot altogether exculpate the British settlers in India, for they are sufficiently enlightened to feel that unless they come forward and practically show their sympathy, the natives of the soil cannot come forward even to ask for their help.

Therefore Christian men and women in India ought always to cultivate intercourse with the educated natives of the country anxious to receive the influence of their life and character. They should do so both privately and publicly.

Let public and private meetings be every now and then held simply with a view to make Indians and Europeans friends to each other.—*Ibid.*—*Reception in Edinburgh.*

#### AN APPEAL TO ENGLISHMEN.

Let India have your sympathy and patronage and kind co-operation, and millions of her sons and daughters will bless and honour you. May the God of mercy bless England and bless India. May the East and the West unite in true spiritual and social fellowship.—*Ibid.*—*Reception in Edinburgh.*

I am sure, you will readily admit that the union of my nation with yours is altogether providential; that the course of the two countries during the past hundred years has been guided by the overruling Providence of

a Merciful, Holy and Good Father. The events, recorded in the annals of the British administration of India, conspire to prove that the time is coming when India under the direction and guidance of England will be enabled to occupy a high position in the scale of nations.

Their political relationship though outwardly political alone, has not been in the present case entirely political. It has been moral and spiritual, and I feel that the countries cannot unite together unless their souls unite. The mind of India may receive the truths and the lights of Western science and knowledge, but the soul of England and the soul of India—the hearts of the two nations—must be blended together in one harmonious unity in order that the common Father of all of us may be glorified.—*Ibid.*—*Parting Words.*

#### GOD IN THE HISTORY OF INDIA.

The history of modern India, they say, is profane. To me it is sacred, altogether ecclesiastical. Every page of that history, every chapter, every line, reveals the working of God. In every event that has contributed to the country's advancement, whether political or social, there is a deep, religious significance. *Lect. Ind.*—*Behold the Light of Heaven in India.*

It is Christ who rules British India, and not the British Government. England has sent out a tremendous moral force in the life and character of that mighty prophet to conquer and hold this vast Empire.

It is not the glittering bayonet, nor the fiery cannon of the British army, that can make our people loyal. No, none of these can hold India in subjection. Armies never conquered the heart of a nation. Muscular force and prowess never made a man's head or heart bow before a foreign power. No. If you wish to secure the attachment and allegiance of India, it must be through spiritual influence and moral suasion.—*Lect. Ind—India Asks, Who is Christ?*

THE WISE ARRANGEMENT OF PROVIDENCE,—  
A CHRISTIAN SOVEREIGN.

An All-wise and All-merciful Providence has entrusted its (our country's) interest to the hands of a Christian Sovereign.

In this significant event, worldly men can see nothing, but an ordinary political phenomenon; but those of you who can discern the finger of Providence in individual and national history will doubtless see here His wise and merciful interposition.

I cannot but reflect with grateful interest on the day when the British nation first planted their feet on the plains of India, and the successive steps by which the British Empire has been established and consolidated in this country. It is to the British Government that we owe our deliverance from oppression and misrule, from darkness and distress, from ignorance and superstition.

Those enlightened ideas which have changed the very life of the nation, and have gradually brought about such wondrous improvement

in Native society, are the gifts of that Government; and so likewise the inestimable boon of freedom of thought and action, which we so justly prize.

Are not such considerations calculated to rouse our deepest gratitude and loyalty to the British nation and Her Most Gracious Majesty Queen Victoria? Her beneficent Christian administration has proved to us not only a political, but a social and moral blessing, and laid the foundation of our national prosperity and greatness; and it is but natural that we should cherish towards her no other feeling except that of devoted loyalty.

Here, then, we stand, in the wise arrangements of Providence, Europeans and Natives bound together by identity of political interests and yielding common subjection to Her Gracious Majesty, and certainly God requires of us that we should so adjust our mutual relations, and fulfil our respective missions that we may benefit each other, and harmoniously co-operate for the furtherance of our common objects.

Oh! for the day when race antagonism shall perish, and strife, discord and all manner of unbrotherly feeling shall for ever pass away and harmony shall prevail among us all! May England and India, Europe and Asia be indissolubly united in charity and love and self-denying devotion to truth!—*Lect. India.—Jesus Christ. Europe and Asia.*

#### INTERNATIONAL FELLOWSHIP.

Let us avail ourselves of all opportunities which God's merciful Providence vouchsafes

unto us to cement the ties of international fellowship.

I am proud to regard myself as a loyal subject of Queen Victoria, and I rejoice to see under her triumphant banner the union of India and England, of the East and the West. How significant, how sacred is the annual levee at Government House, where loyal India bows before the stately figure of the august personage, who represents the Queen's Majesty. It is not the pomp and pageantry of hollow earthly politics, not an annual parade of despotic power, but a Durbar which symbolises the providential union of two nations under a common Sovereign.—*Lect. Ind.—Asia's Message to Europe.*

India in her present fallen condition seems destined to sit at the feet of England for many long years to learn Western art and science.

And, on the other hand, behold England sits at the feet of hoary-headed India to study the ancient literature of this country.

Thus while we learn modern science from England, England learns ancient wisdom from India. In the advent of the English nation to India, we see a re-union of parted cousins, the descendants of two different families of the ancient Aryan race.

Here they have met together under an overruling Providence to serve most important purposes in the Divine economy! The mutual intercourse of England and India, political as well as social, is destined to promote the true interests and lasting glory of both nations.

## WESTERN SCIENCE AND CIVILIZATION.

Let England give us her industry and arts, her exact sciences and her practical philosophy, so much needed in a land where superstition and prejudices prevail to an alarming extent.—*Ibid.*—*Philosophy and Madness in Religion.*

The Western sciences are coming into India in the name of God and who is that bold emperor who can say to the rising surges of the advancing tide of Western civilization—"Thus far shall you go and no further?"

We shall prostrate at the feet of England and learn those truths which she is destined to teach us. We must gratefully accept these foreign forces, because they come with the name of God and not in the name of Empress Victoria or any other human being. There is the Omnipotent hand in them and we dare not resist God. It is a sober and plain truth that God is acting in our midst, God has pronounced a benediction on India.

In the fulness of time under the direction of an overruling Providence, European civilization came in India and there was a re-awakening of the slumbering energies of India.

Ancient India is nowhere—there is change and innovation in India everywhere. Our aspirations and our modes of living are novel. In the midst of all these there is the Eternal Providence doing its work.—*Lect. India and India's God.*

## INTERNATIONAL INTERCOURSE.

It is the wish of our Heavenly Father that as individuals should fraternize and co-operate with each other so should nations do.

If no individual is infallible no nation is, and as unless there is a wholesale interchange of hospitality, unless there is a cordial, full intercourse between man and man and between woman and woman, there cannot be anything like reformed society; so unless nations exchange their physical commodities with each other upon universally admitted principles of political economy, unless nations and races and peoples combine to promote the welfare not only of each tribe and race, but of all mankind, the world cannot improve, commerce will be paralysed, trade will come to an end and nations will become bankrupts, and beggars.

But promote interchange of commodities, promote commerce and trade, promote international intercourse upon temporal as well as upon spiritual matters, and you will find all nations derive vast moral and temporal aid from each other.

It is the duty, the solemn duty, of India and England to cultivate close social and spiritual intercourse with each other.

## AN EXHORTATION.

Let the millions of my countrymen, Hindoos, Parsees, Mehomedans, all races and sects and denominations of India believe that Providence has, for noble, benevolent, and wise purposes, entrusted their destinies to England, and that

good will eventually come out of such political connection.

England is bound to govern our country for the good of our people. Those days are gone by never to return when men thought of holding India at the point of the bayonet—those dark days are gone by when men thought of closing all public schools and colleges in order to prevent the rise of independent thought, the growth of independent public opinion, in Native Society.

Men are beginning to feel that India is a solemn trust; that the English out in India are acting simply as trustees, responsible and accountable to that God who placed India in their hands for the welfare of the country.

God will not tolerate a Government at this time of the day, based on principles other than those which we recognise as the principles of justice and benevolence.

#### GRATITUDE AND LOYALTY.

Against disloyalty I loudly and vehemently protest.

Be loyal to the Queen and to the British Government. Be thankful to all those, whether men and women of your own country, or men and women of England who have in any way done you good. Let not our enemies, let not our friends say that we are wanting in gratitude.

Let all India unite in one chorus of sweet and unanimous gratitude, flowing towards God as an appreciation on the part of the whole nation of the blessings that have



been conferred upon the people by foreign nations.—*Lect. England and the English.*

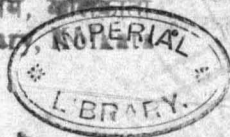
It is my belief that it is God Himself Who has crowned Victoria with the crown of Empress.—*Lect. India and India's God.*

We were rejoiced to see the Rajahs and Maharajas of India offering their united homage to Empress Victoria and her representative, at the Imperial Assemblage. Far greater will be our rejoicing when all the Chiefs and people of India shall be united with the English nation in a vast International Assemblage before the Throne of the King of Kings and the Lord of Lords.

May England help us to draw near to that consummation by giving us as much of the light of the West as lies in her power! That is her mission in India. May she fulfil it nobly and honourably.—*Ibid.—Philosophy and Madness in Religion.*

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## ON LOYALTY.

LOYALTY, A HOLY PASSION IN THE  
HINDU MIND.

LOYALTY in the Hindu mind is a deep sentiment of personal love and attachment to the head of the Government. The Hindu loves his Rajah with intense devotion. His loyalty is *Rajbhakti* or love towards the Sovereign.

The Hindu householder loves the father as the head of the house, and affectionately obeys his authority, so he loves his Sovereign as the father of the State and obeys him as such.

Loyalty shuns an impersonal abstraction. It demands a person, and that person is the Sovereign or the head of the state in whom law and constitutionalism are visibly typified and represented.

We are right then if our loyalty means not only respect for law and the Parliament, but personal attachment to Victoria, Queen of England and Empress of India.

By loyalty I mean faith in Providence. It is this faith which gives loyalty all its sanctity and solidity, and establishes it in the individual heart and in society as a holy passion.

## LOYALTY TO BRITISH GOVERNMENT.

Do you not recognise the Finger of Special Providence in the progress of nations? Assuredly the record of British Rule in India is not a chapter of profane history, but of ecclesiastical history.

The book which treats of the moral, social and religious advancement of our great country with the help of Western science under the paternal rule of the British Nation is indeed a sacred book. There we see clearly that it is Providence that rules India through England.

At Delhi, on the day of the assumption of the imperial title by our Sovereign, did not the eye of the faithful believer see that God Himself stretched His right hand and placed the Empress' Crown upon Victoria's head? And did he not hear the Lord God say unto her :—"Rule thy subjects with justice and truth and mercy according to the light given unto thee and thy advisers, and let righteousness and peace and prosperity dwell in the Empire?"

Who can deny that Victoria is an instrument in the hands of Providence to elevate this degraded country in the scale of nations, and that in her hands the solemn trust has been most solemnly reposed? Glory then to Empress Victoria.

#### AN EXHORTATION TO LOYALTY.

Educated countrymen, you are bound to be loyal to your Divinely appointed Sovereign. Not to be loyal argues base ingratitude, and absence of faith in Providence. You are bound to be loyal to the British Government, that came to your rescue, as God's ambassador, when your country was sunk in ignorance and superstition and hopeless jejuneness, and has since lifted you to your present high position. This work is not of

man, but of God, and He has done it and is doing it through the British nation.

As His chosen instruments, then, honour your Sovereign and the entire ruling body with fervent loyalty. The more loyal we are, the more we shall advance with the aid of our rulers in the path of moral, social and political reformation."—*Lect. Ind.—Philosophy and Madness in Religion.*

#### HINDU LOYALTY.

The East is the land of symbols, of imposing ceremonies, dazzling colours and personal attachment.

Abstract notions of constitutionalism, loyalty to law, balance of power and such things which find favour in the West have no influence here.

Republicanism, socialism and other political *isms* of the West have no meaning whatever to our countrymen who recognise only one form of government, namely, personal monarchy.

The Hindu's idea of the State is the household vastly enlarged. His Sovereign is the father of the people and the subjects are his children. This idea of a father-sovereign seems to be inherent in the Hindu mind, and no amount of occidental civilization can efface it. If we love and revere our Queen-Empress, we can love and revere her only as our Mother. No other politics is possible in the East.

Among the handful of our educated countrymen, we may see spirited democrats, thorough-going republicans, uncompromising levellers, fiery radicals, and even sworn Nihilists, but the cries of these young champions of frothy

patriotism touch not, change not, the heart of the nation which is in core attached to royalism. The fact is we have been accustomed for centuries to regard our own Rajahs and Ranis as the parents and guardians of the people, and to maintain towards them domestic and homely relations.

The very scriptures of the nation favour and foster such views. Both religious teachings and ancient traditions enjoin *Rajbhakti* or loving loyalty to the Sovereign. It is a sin not to love him. It is a virtue and an imperative religious duty to give him the homage of that *Bhakti* and allegiance which we give to our parents and *gurus*.

So true and intense is popular regard for the Sovereign that the very sight of his person is accounted a blessing and a joy.

Let us bow before the authority of the British Government, and show the fullest respect for its superior constitution and its high code of jurisprudence and law. At the same time, let us as Indians love Victoria as our Queen-Mother, and ensure the stability and perpetuate the blessings of her rule in India by according to her personal attachment and heart's homage.—*The Liberal*.—January 8, 1882.

#### LOYALTY TO THE LATE QUEEN VICTORIA AND TO ALL EARTHLY SOVEREIGNS.

The earthly sovereign is God's representative, and must therefore have our allegiance and homage.

We look upon Victoria as our Queen-Mother, and we are politically her children.

She sits upon the throne as India's mother, guardian, and friend, protecting the lives and property of her million children, redressing their just grievances, and promoting their material and moral prosperity, and helping them to attain political and social manhood.

She represents law, order and justice, and is appointed by Providence to rule over us as a mother is appointed to look after her children.

Therefore, we love her and honour her and consider loyalty to be as sacred as filial obedience.

A man who hates his Sovereign is morally as culpable as he who abhors and maltreats his father or mother.

Sedition is rebellion against the authority of God's representative, and therefore against God. It is not merely a political offence, but a sin against Providence.

Disloyalty and infidelity are convertible terms, so thoroughly is the British Government in India identified with the saving economy of Providence.

The Church of the New Dispensation, historically the result of England's rule in the East, religiously the effect of Western thought upon the Indian mind, is profoundly thankful to Empress Victoria, more so than any other Church.

So long as we believe in the New Gospel, we shall eschew disloyalty as a moral evil, involving treasonable ingratitude and a denial of God in History.

The British Government may be weak and even vicious, yet it shall command our

respect and allegiance, so far as it is a Divine Force.

This is our *principle* of loyalty. We cherish also the warmest *feelings* of loyalty towards the person of our Sovereign.—*The New Dispensation*.—March 24, 1881.

#### A LOYAL BIRTH-DAY PROCLAMATION.

This is my Queen's Birthday. India rejoice.

Let millions of men and women send forth to-day a chorus of hearty thanksgiving unto High Heaven for all the blessings they enjoy under Victoria's benignant rule. Let us all sing unto our Gracious Sovereign a new song of Loyalty.

Come all ye who love and honour Victoria—Rajahs, Princes and nobles, sages, saints and devotees, men, women and children of all races and creeds. Come from the uttermost parts of the Peninsula into the tabernacle of the Lord and lay your tribute of loyalty before His holy throne,

Come Panjabis and Sindhis, come Rajputs and Maharattas, come Beharis and Bengalis come Telugu-speaking and Tamil-speaking races of the South, come hill tribes and aborigines; come Hindus and Mahomedans, Buddhists, Sikhs and Parsis. And with your varied languages and dialects and your diversified instruments of music sing the praise of your exalted Sovereign, and let heaven's court resound with the loyal anthem of the assembled throng.

Hollow-hearted homage, mere diplomatic allegiance from interested motives, the Great

God will not accept, nor will the abstract recognition of a phantom and shadow of royalty nor the cold infidelity of utilitarian politics please Him.

It is the gushing sentiment of personal loyalty, the sallies of filial love, the warmth of unfeigned gratefulness, the enthusiasm of *Rajbhakti*, for which we Indians have always been distinguished, these shall be our offerings on the occasion of this great jubilee.

Excellent is our Queen, in virtue and grace pre-eminent among the reigning Sovereigns of the world, truly our Mother, affectionate and tender, the fountain of all the manifold political blessings we enjoy, deservedly exalted for her queenly virtues.

Such a Queen Mother we will honour with the fervent loyalty of loving children.

Nay, in recognising our earthly Sovereign we recognise the Providence of our Heavenly Sovereign. In honouring her, we magnify Him who hath appointed and set her to rule over us. For verily it is the Lord who hath placed us under England's sway, for our education and advancement, material and moral.

And though imperfections and errors, inseparable from earthly politics, occasionally tarnish the administration of the country, behold the beneficent purposes of Heaven are being carried out by an overruling Providence, and all India is pressing forward under England's guardianship to her rightful place among nations, and her seat in the Kingdom of Heaven.



Let us then throw off every pretext of disaffection and give our deepest loyalty and love to our Sovereign under the Lord, and now that race feeling rages so violently in India, and threatens to create and intensify popular discontent and foment disaffection, let us not succumb to those adverse influences, but stand firm by our Gracious Sovereign and his noble representative in India who has done so much under Heaven's guidance to benefit us.

Let all India rejoice to-day with enthusiastic loyalty and let us all pray that the God of Mercy may cause His choicest blessings to descend upon the Queen-Empress and the Royal Family and upon all Her Majesty's councillors in England and also upon Her noble Viceroy and his colleagues in India that England and India may unite in true fellowship, and attain prosperity here and hereafter.—*The New Dispensation*.—*June 3, 1883.*

### Prayer.

SOVEREIGN of the universe, bless our earthly Sovereign, our Queen Mother Victoria and bless her rule unto our temporal and eternal welfare.

Her throne in India no earthly hand has set up; nor is her sovereignty an accident.

Thou, O God, hast planted her throne in this land, and Thou hast placed the imperial diadem over her head and the sceptre in her hand. Thou hast invested her with authority and power over millions of

people, and the warrant of her high office bears Thy seal and signature.

Our mother, Thy daughter, Victoria, hast thou exalted over the nations. Who can deny her authority; Who can resist her power?

Her administration hast Thou made useful unto those whom Thou hast brought under her sway.

The history of British rule and enterprize in India is the history of her deliverance from misrule and oppression, ignorance and superstition and her growth in all that is true and good and beautiful, in wisdom, liberty, happiness and righteousness.

Such history is the living Gospel of a nation's exodus from darkness, and its march to the promised land under the benignant rule of the Sovereign appointed by Thee.

We see in this scripture Thy direct dealings with our nation and Thy manifold gifts to us through the British Government.

We will not say that the British Government has done us immense good, for it is but an earthly instrument in Thy hands.

We will render unto Thee our thanks, for Thou hast done all this marvellous work in our country for our redemption.

Therefore our politics is our religion, and our allegiance to Thee and to Thy daughter and servant Victoria is one thing.

We humbly beseech Thee to shower Thy choicest blessings upon our Mother and Benefactress.

Grant that she may prosper in Thy wisdom and love and strength, and be more and

more fitted to rule her subjects with justice and mercy according to Thy holy statutes. Enable her, O Lord, to be in every way worthy of that exalted position to which Thou hast raised her.

Vanquish, Mighty God, all the formidable allies of darkness that may conspire to endanger her rule, and the peace and progress of her subjects.

Bless the Royal Family, and vouchsafe unto them Thy safe-keeping and counsel.

Bless and guide also all the advisers and counsellors of the Queen-Empress, and enlighten with the light of true wisdom both Houses of Parliament, and all civil and military officers serving under the Crown, that they may all abjure evil and follow truth.

Bless also the Governor-General and all the Governoss and Lieutenant-Governors and all subordinate officers in India, and help them, Merciful Father, to redress our grievances, to prevent oppression, to recognise our rights and give us moral and material happiness.

Bless Victoria, bless her, O God, and grant that we may all love and serve her truly as our Queen-Mother. Grant that her reign in India may be the reign of truth, purity and peace. Amen.—*The New Dispensation.*—  
July 7, 1881.

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