Indian Christians.

biographical and critical Sketches of Poets, educationists, Publists reformers, ministers of the church in India - Madras

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INTRODUCTION.

THIS is a companion volume to the Publishers' recent book of Sketches of EMINENT MUSSALMANS. An attempt is here made to record the lives and achievements of some Indian Christians who have contributed their bit to the making of Modern India. India, it has been said, is the meeting place of diverse cultures and civilizations which have profoundly influenced the course of her history. Not the least of such influences has been due to the impact of Christian thought and ideals.

Evangelization and education have been the principal features of missionary effort in India. Once a negligible community both socially and numerically, Indian Christians have now attained a position of considerable influence and conscious strength. And the pick of them have shed lustre on the country in their several avocations. For poets like Michael Madhusudan Dutt and Narayan

Vaman Tilak, educationists like Krishna Mohan Banerji and Principal Rudra, scholars like Prof. Ramachandra and Mr. Swamikannu Pillai, Ministers of the Church like Lal Behari Dey, Nehemiah Goreh, Satthianathan, and the Bishop of Dornakal, publicists like Kali Charan Banerjee, mystics like Sadhu Sundar Singh, social servants like Pandita Ramabhai and public workers like Dr. Datta and Mr. K. T. Paul—to mention only a few names from different parts of India—are ornaments to any community, nay to any country, to which they may belong. Indeed, the days are long gone by when to be a Christian was to be outlandish in spirit and in mode of life. Indian Christians now happily feel the country to be their own quite as much as members of other communities; and, in fact, some of their leaders have been in the vanguard of our struggle for political emancipation. More than that, even those who had not felt impelled to take part in politics have stood by the principle of nationalism in its subtler and more spiritual aspect. They have withstood the one-time craze for

western habits and European languages and rigorously vindicated the beauty of the culture and civilization of their Motherland. Indian missionaries have not hesitated to fight for the nationalisation of the Church, and the movement for self-government within the Church will probably be sooner realised than the movement for self-government in the State. One has only to recall the efforts of Rev. Satthianathan and Dr. Chatterjee to realise how intensely patriotic have been the Ministers of the Church and how the spirit of nationality is permeating every sphere of our public work.

It is hoped that this attempt to chronicle the lives and achievements of some noted Indian Christians will meet with the recognition it deserves.

KRISHNA MOHUN BANERJI.

Early Life

KRISHNA MOHUN BANERJI was born in May 1813 in the section of north Calcutta known as Tantariya. His father's name was Jwasi Krishna Banerji, his mother's Himatu. After the manner of Hindus, he was initiated into lessons with due ceremonies at the age of five. A year later he joined the school then in charge of David Hare and in 1824 was transferred to the Hindu School where he commenced learning English and Sanskrit. In the year 1828 his father died, but in the course of that year the School Committee awarded him a Scholarship of Rs. 11 a month. Thoughts of earning had already possessed him and it was only with some difficulty that he abandoned his resolve to join a school at Delhi as a teacher. The end of his school career was however not long delayed, for on the 1st November 1829 he took up an Assis-

tant Master's post in Hare School at Patuldunga.

THE TIMES

Thereafter commenced the crisis of his life which threw him into many battles which he fought regardless of consequences and with the earnestness of one determined to attain truth and receive it wherever it came from. He was not a half-hearted seeker after truth and it was characteristic of him that he grasped the light of Christianity although it burst upon him suddenly and he had not the least thought, that that way lay the haven he was in search of.

Those were strenuous times in which he was born, when quest and change were the order of the day and there was a continual inflow of new forces in India upsetting her age-long mental placidity. Ram Mohun Roy's life, then drawing to its close, had created a ferment out of which arose movements in the economic, social, educational and religious spheres, destined in time to develop into vital national forces. Krishna Mohun and his friends were the immediate inheritors of Ram Mohun's work.

Controversies about idolatry, polytheism and other features of Hinduism continued to rage but were being settled by the rebels withdrawing into spiritual homes of their own, from which security they renewed their attacks upon what in their view were undesirable in the religion of their fathers. The Adi Brahmo Samaj was consecrated in 1830 and the Society for the Knowledge of Truth in 1839. The Hindu College where English education was imparted turned out a stream of agnostics and was itself the subject of fierce controversies. Journals, English and Vernacular were enlivening public affairs by their unceasing polemics. At the head of the administration stood Lord William Bentinck, who fostered movements which made for national good, however troublous the immediate consequences were. Educational ideals were being shaped under the inspiration of Bentinck, David Hare, Macaulay and others. One of the most potent factors of the times was the arrival in 1830 of Dr. Alexander Duff, the Scotch missionary who not only revolutionised Christian propaganda making it a force among edu-

cated Indians, but invigorated public life in every department.

THE QUEST AND THE CRISIS

It was in such a fretful realm that Krishna Mohun grew up as a young man, but the spiritual turmoil was what concerned him most. Dr. George Smith speaks of that turmoil and the impact of Christianity thus :

> The minds of not a few leading Hindus had been emptied of their ancestral idols spiritual and ecclesiastical and were swept and garnished. Into some thus deprived of even the support which the ethical elements of their old orthodoxy supplied, the new demons of lawless lust and Western vice had entered with the secularism and antitheism of the Hindu College, so that their last state was worse than their first. Others saved for the hour from this, were in the temporary attitude of candid enquirers, bold to violence in their denunciation of the follies of which they and their followers had long been the victims, but timid towards the new faith, with its tremendous claims on their conscience and irresistable appeals to the intellect.

Krishna Mohun's work at school threw him in the company of H. L. V. Derozio, the brilliant young Anglo-Indian poet, a Professor in the Hindu College, who was believed to be an aggressive factor on the side of agnosticism. The Liberals of that day established a journal of their own, the ENQUIRER, which Banerji

edited, in which they waged war against orthodoxy, such as Ram Mohun had at an earlier day conducted in the REFORMER. Week after week they attacked Hinduism and on their own strength defied threats of excommunication from the orthodox party. It was while in this earnest pursuit, that there occurred an indiscreet act which precipitated the crisis. Krishna Mohun happened to be absent from a meeting of the Liberal party held in his family house on 23rd August 1831. To prove their mastery over prejudice and their freedom from the ordinances of Hinduism these friends of liberty had some pieces of meat brought from the bazaar and having satisfied their curiosity and taste—a common enough occurrence, it is said, carried out by reforming zealots openly in College Square—they threw the remaining portion into the neighbouring house which belonged to a Brahmin. That reckless levity was promptly met by an enduring retaliation. The Brahmin assaulted the house with the help of a mob and demanded the excommunication of the young men. Apologies did not satisfy the

irate Brahmin. Krishna Mohun was asked by his family to formally recant his errors, and proclaim his belief in the Hindu faith, or instantly to leave his house, and be for ever denuded of all the privileges and immunities of caste. He chose the latter and towards midnight he with his companions was obliged to depart he knew not whither.

As they left, the mob set upon them, but the young men made good their escape to the house of an acquaintance.

CONVERSION

This experience did not assuage Krishna Mohun's zeal to purge Hinduism of what he thought its unwholesome features and he continued to conduct the ENQUIRER with unabated warmth. Dr. Duff then a young missionary, sympathised with the spiritual difficulties of the reformers, admonished them not to be content with inveighing against the errors of Hinduism but to enquire about the truth, and directed them to test the evidences and doctrines of Christianity. The advice went home and thereafter Krishna Mohun and his friends became diligent students of the Christian

religion. Discussions were carried on in the ENQUIRER and in lectures and weekly classes with Dr. Duff. Conviction finally drove Krishna Mohun and some of his friends to seek baptism in 1832. Mohesh Chunder Ghose, Anundo Chand Mozumdar and Gopee Nath Nundi were the others, all of whom have left their mark upon the Indian Church.

The discontent with Hinduism drove many thoughtful young men away from it into either the Brahmo Samaj or the Christian Church, whose subsequent growth furnish an interesting parallel in the spiritual life of Bengal. Dr. Duff's first four converts from high caste educated Bengalees were followed in the same decade by an equally illustrious band of converts among whom the most outstanding name is that of Lal Behari Day. It is due to Krishna Mohun Banerji's high courage and candour, in accepting a new religion on its merits, that the tide turned in favour of that religion making the Path easier for others to follow.

Some of the final reasonings which led him to take that step may be gathered from the following confession :

My attention having been particularly directed to the Socinian and Trinitarian systems, I at once felt more favourable to the former than the latter; but not seeing anything in it so great that it might reasonably call for the adoption of such extraordinary measures as those which Jesus employed for its propagation, I could not yield my conviction to it. On the other hand, I understood not aright the doctrine of the atonement, and on grounds of mere natural reason could never believe it to be possibly true. And as the Bible pointed unequivocally to it I strove to persuade myself, in spite of the most overpowering external evidence, not to believe in the sacred volume. Neither could I be satisfied with the forced interpretation of the Socinians. Socinianism which seemed little better than Deism, I thought, could not be so far above human comprehension that God should think of working such extraordinary miracles for its establishment. Accordingly though the external evidences of the truth of the Bible were overwhelming, yet because I could not on principles of reason be satisfied with either of the two interpretations given of it, I could not persuade my heart to believe. The doctrines of Trinitarian Christians, which I thought were really according to the plain import of scripture language, were all against my feelings and inclinations. Socinianism, though consonant with my natural pride, seemed yet so insignificant, as a professed revelation, that I could not conceive how, with propriety an all-wise God should work miracles for its sake. So that I remained in a state of doubt and perplexity for a long time; till God by the influence of His Holy Spirit was graciously pleased to open my soul to discern its sinfulness and guilt and the suitableness of the great salvation which centred in the atoning death of a *Divine* Redeemer. And the same doctrine of the atonement which when not properly understood, was my last great argument against the divine origin of the Bible, is now, when rightly apprehended, a principal reason for my belief and vindication of the Bible as the production of infinite wisdom and love.

TEACHER AND PASTOR

The persecution to which he and his friends were subjected in the days of his original revolt against Hinduism was intensified.

Krishna Mohun's next period was spent as a teacher in the C. M. S. High School at Amherst Street, Calcutta. Young inquirers of this period found their way to this stalwart of the Christian faith to settle their doubts and even to secure protection from their Hindu critics and pursuers. In the meanwhile he was getting deeper into the Christian faith and laying the foundations of that thorough knowledge of the philosophic systems of India which enabled him to produce the literature that came from his pen in his mature age.

Consistent with his early life, Banerji's chief aim now was to lead men to attain truth as he understood it and for that he found ample scope in the period of his ministry as Pastor of Christ Church at Cornwallis Square from 1839-1851. In Archdeacon Dealtry who subsequently became Bishop of Madras he found a fast friend. On his recommendation to Bishop Wilson, Banerji was ordained

and made pastor of Christ Church, which was newly built then. A glimpse of his life is obtained in these words from a letter dated Oct. 23rd 1839, which he addressed to his friend Rev. J. J. Weitbrecht who was a missionary of the Church Missionary Society in Burdwan :—

> My new Church in Cornwallis Square has been consecrated and I am preaching in it and have about two hundred hearers. The first Sunday there were six hundred. May the seed bring forth fruit in every one of them—one hundred, sixty and thirty fold. As soon as I occupy the parsonage, I shall commence a course of lectures on the evidences of Christianity in English, on some week day besides Bengali Services on Sunday. At least that is my plan, but all is dependence on God.

The high regard in which Krishna Mohun Banerji, the first ordained pastor of the Anglican Church was held at that time is revealed by the fact that he along with Archdeacon Dealtry was deputed by Bishop Wilson at the end of 1838 to visit Krishnagar (wherefrom the C. M. S. missionaries reported what is in these days called a "mass movement") and to report upon the state of affairs. A famine had lately passed over the area and had called forth the generosity of the missionaries. The inevitable result was the now familiar

stampede into the Christian Church in expectation of help in various temporal matters. The report stated that there was this movement in 52 villages and as many as 3,000 had enlisted themselves as enquirers.

An interesting side-light is thrown on this event by Banerji's letter mentioned above. Enthusiastic missionaries had, it would appear, sent gushing accounts to England about a "Pentecost" in Krishnagar. These exaggerated accounts had to be followed by more sober statements, an attitude which the Rev. J. J. Weitbrecht had uniformly maintained.

Writing to the latter, K. M. Banerji said:—

> The remarks that have since been given of the converts have been discouraging and while I hope the best, I cannot help regretting that such glowing accounts were sent to England and must regard them as premature, nor is it wise to report and make much of missionary matters. I mourn over the spirit of *Publishing*, which exists to a fearful extent. *We* had no time for full enquiries when we were at Krishnagar and the little enquiry we made brought to light much that was painful to us as well as much that was cheering.

Of the Bengalee sermons preached in Christ Church, Krishna Mohun published a volume which was considered both from the style and substance as admirably calculated to appeal to

Brahmins and other high caste Hindus. Thenceforward he commenced authorship in earnest, illustrating what was common to the early educated converts throughout the land, that they were notable writers, a feature which subsequently disappeared from the Indian Church.

BISHOP'S COLLEGE

From 1851-1868, Rev. K. M. Banerji acted as Professor of Bishop's College, which was then located in Howrah. The appointment at that period was a rare distinction. Not only was he counted worthy to take a place among the European Professors, but he was found to satisfy the cautiousness which missionary authorities have at all times displayed in the selection of an Indian to a post from which Christian truths have to be expounded. It lies to the credit of an "infant" Church as the Church of Bengal then was, that it produced one who could be allowed to train workers for the Church. What is more, Professor Banerji took rank with the group of Professors who won for the College the distinction of being a centre of scholarship and thought, and who produced some of the finest theological

literature that European missionaries of a century past in India have been responsible for. The efficiency of the College was being questioned at that time and the thought of winding it up was not remote. Bishop Cotton fought for its retention and pointed to the theological works of Dr. Kay, Dr. Hill, and not least Dr. Banerji among others, as a strong justification for that centre of learning to live uninterrupted.

PUBLIC LIFE

Dr. Banerji soon came to occupy a prominent place in the life of Calcutta and contributed his share to the movements of his day. The Bethune Society, named after Drinkwater Bethune had been formed in the year 1852 as a common meeting place for the educated Indians and their English friends, and to break down as far as possible the barriers set up by caste, not only between Hindus and all the world beside, but between Hindus and Hindus. It was the first attempt to pool the experiences that modern knowledge had brought to India and the debating societies of youths, it was felt, had to be developed into

a literary and scientific association of the type of those of the West and Bethune Society became the centre of attraction for educated Calcutta. Apart from lectures on a variety of subjects by scholars and scientific experts, practical work was done by the six sections of the Society *viz.*, education, literature and philosophy, science and art, sanitation, sociology and Indian female improvement. Dr. Duff, Prof. E. B. Cowell, Col. Baird Smith, Bishop Cotton, Miss Mary Carpenter and Dr. Chevers were among the enthusiastic workers of this cause. Dr. K. M. Banerji was one of the select band of Bengalees who were privileged to expound from the platform of this Society. On a notable occasion, namely the visit in 1866 of Miss Mary Carpenter, the well-known social worker of England and the biographer of Raja Ram Mohun Roy, the Society was used as the medium for the formulation of a scheme of female education. Mr. Banerji figured as one of the foremost supporters of that endeavour. Miss Carpenter who came with high credentials and travelled extensively in India to study chiefly educational questions and

Jail conditions, organised movements wherever possible among educated Indians to continue her work. In Calcutta she found in Banerji a warm ally. Scattered throughout her two volumes of reminiscences of that visit are references to him.

One of the glimpses she gives illustrates Mr. Banerji's width of interests and the striking personality he was at the time. In August of that year Prof. Banerji had delivered a lecture on "Education in Bengal" in the school-room of St. Thomas Church in Howrah, which had attracted much public attention. The audience was a mixed one of Indians, Europeans and Anglo-Indians of whom there were a large number in that railway and manufacturing centre. The discussion showed sharp differences of opinion with the lecturer, but there was warm appreciation too. After quoting the newspaper accounts, Miss Carpenter observes: "Such gatherings on a common ground, without allowing difference of opinion to interfere with kindly feeling, must greatly tend to bind together in harmony the different races whom circum-

stances have thus brought together to form one community."

Besides being a member of numerous public bodies, the Asiatic Society among them, Prof. Banerji served also as a Councillor of the Calcutta Municipal Corporation.

CALCUTTA UNIVERSITY

Prof. Banerji took his share in the organising of the Calcutta University which was formally established in 1857. The Senate of which he was a member had, however, the grave responsibility of working out the details of administration, curricula, finance *etc.* His contribution in this respect is largely coupled with that of Dr. Duff. The latter became in the Senate the leader of a party of distinguished colleagues such as Bishop Cotton, Archdeacon Pratt, Dr. Kay, Dr. Ogilvie, Dr. Mullens, Dr. Cowell, Sir H. Durand, Bishop Stuart, Mr. Samuel Laing, Sir C. Trevelyan, Dr. Smith, Mr. C. K. Aitcheson and Dr. K. M. Banerji, when questions were debated which secured the catholicity of the University and in such questions as pure text-books and the establishment of the chairs of physical scienc

KRISHNA MOHUN BANERJI.

contemplated by the despatch of 1854. On Dr. Duff's leadership, affecting the books and subjects daily studied by the thousands of youths under the jurisdiction of the University Prof. Banerji wrote :

> To his gigantic mind the successive Vice-Chancellors paid due deference, and he was the virtual Governor of the University. The examining system still in force was mainly of his creation, and although it may be capable of improvement with the progress of society, yet those who complain of the large area of subjects involved in it seem to forget that narrow-mindedness is not a less mischievous evil than shallowness of mind. Dr. Duff was again the first person who insisted on education in the physical sciences, and strongly urged the establishment of a professorship of physical science for the University. Although he first met with opposition in official quarters, yet his influence was such that it could not be shaken.

Prof. Banerji's long services to the University and to the cause of education, were recognised by the conferment of the L.L.D. Degree in the year 1876.

EDUCATION COMMISSION, 1882

When the Education Commission of 1882 under the Chairmanship of Sir W. W. Hunter visited Bengal, perhaps the most notable evidence placed before it was that of Dr. Banerji's. The main business of the Commission was to enquire into the manner in

which effect had been given to the principles of the despatch of 1854 and to suggest measures for the further carrying out of the policy therein laid down. Dr. Banerji's multifarious interests enabled him to touch on a variety of topics and his outspoken criticism evoked the severest cross-examination that any witness in Bengal was subjected to. The trend of his evidence was that the Government did not treat all sections of the Despatch of 1854 as of equal importance, that while they carried out in a large measure the recommendations regarding higher and secondary education, by the establishment of Schools, Colleges and Universities, they did not pay sufficient attention to female education, primary education and vernacular schools. He felt that much was left undone in regard to the grant-in-aid system.

His views on elementary education were guided by the principle enunciated in the Secretary of State's Despatch of 25th April 1864 which said that "the resources of the State ought to be so applied as to assist those who cannot be expected to help themselves;

and the richer classes of the people should gradually be induced to provide for their own education."

Although any attention called to this principle was misconstrued by the public as aiming at a curtailment of higher education under the cloak of promoting primary education, Dr. Banerji declared that higher education must support itself. Among his reasons was the growth of private enterprise such as the Metropolitan Institution, the City College, missionary institutions *etc.* which should be allowed a fair field and not be rivalled by expensive Government institutions. In developing his last, Dr. Banerji made a bold attack on Professors from abroad :—

> It is quite possible, that if High Schools and Colleges are left to their own resources, the allowances to Professors may have to be reduced. Such reduction in the long run, will be a benefit, rather than an injury, to the country. It is not necessary in these days to get out from England Professors of History, or English Literature, or even of Mathematics, on high scales of salary. Private institutions have been known to pass students on those subjects even in Honors where the preceptors did not command one quarter of the salaries paid in Government Colleges.

RELIGIOUS NEUTRALITY

In modern days, Dr. Banerji's views on this subject might seem strange, but the warn-

ing voice rose out of experience of the first impact of Western knowledge upon Indian life, and it cannot now be said that the alarm was a false one. He said:

> On the vexed question of religious differences, I think the Government schools have not been able altogether to maintain the principle of strict neutrality . . . Scientific Professors of agnostic or materialistic principles have got entrance into Colleges, to the detriment of *all religion*. This is neutrality, with a vengeance! In truth, it may be said, that Physical and Psychological science is now in a state of development which has produced two definite schools, the Theistic on the one hand, and the Atheistic on the other hand, and those who bestow their patronage on the latter must be responsible for the injury done to *all religion*. I doubt whether, in the selection of scientific Professors, the authorities consider anything beyond the fitness of the candidates as far as scientific attainments alone are concerned. I doubt whether they take upon themselves to consider whether the candidate was *Theistic* like the eminent Father Lafont of Calcutta, or Atheistic, like many names which are familiarly known.
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> For a Government to entertain such a question may be extremely invidious; but if Government teach science at all, it must incur the responsibility of the consequences inseparable from the doctrines inculcated by agnostic or materialistic Professors, *selected and appointed* by itself, for its own colleges Non-interference with religion cannot now be maintained without *interfering to see* that no Atheistic Professor gets in to instil into youthful minds principles opposed to *all religion*.

Space forbids reference to Dr. Banerji's views on other topics. Nearly all the members of the Commission subjected the witness to a searching cross-examination particularly the

President, and Professors Deighton and Rangaanada Mudaliar of the Presidency Colleges of Calcutta and Madras who could not accept the challenging remarks tamely. But Dr. Banerji emerged unscathed. One member of the Commission paid him the compliment of saying, that he knew no one in Bengal who had had a larger or more varied experience of the effects of English education than the witness.

As a Writer

Dr. Banerji's connection with the ENQUIRER has been noticed above. The benefit of his experience was extended to Christian journals which came into existence at a later date. But a notable honour was his connection with the CALCUTTA REVIEW in the days when it acquired a fame which lingers to this day. The Journal was started in May 1844 by Dr. Duff and Sir John Kaye. The leading officials, educationists and public men were its contributors and Dr. Banerji was among the select band of Indians who were enlisted in that group. Of the writings of the latter it has been said that they were of peculiar value for the information they gave and occasionally

for such purity of style that their Indian authorship was not suspected at the time.

The best known of his works is the 'Dialogues on the Hindu Philosophy' which was issued in English in 1861 and created a stir among educated Indians. Bengalee versions were issued in 1862 and 1867. He also edited with notes *Raghuvamsa* and *Kumara Sambhava* of Kalidasa in Sanskrit. Reference has already been made to his book of sermons in Bengalee. In the same language he issued the Psalter for use in the Churches. His translations of numerous devotional books provided spiritual sustenance for Bengalee Christians when they were solely dependent upon such literature. His public speeches, lectures and journalistic writings would make a vast collection, no attempt at which has been made.

THE CHRISTIAN COMMUNITY

Dr. Banerji was the acknowledged leader of the Indian Christian community and as such he was appointed the first President of the Bengal Christian Association which was organised in the seventies. Dr. Banerji who saw

the beginnings of Christianity in Bengal lived long enough to see the Church pass through various stages of dependence upon missionaries and gradually develop a sense of independence and self-respect. The cry had already been raised to release Europeans from the control and maintenance of the Churches and to establish a National Church ministered to by Indians and supported by Indian money. It was this Society which sought to consolidate and extend the movement. European missionaries on the other hand read in the movement a breach between the educated Indian Christians and themselves. Dr. Banerji's connection with the society, however, was taken to be a guarantee that no such undesirable result developed out of a movement latent with good for the community.

He was a prominent member of the Calcutta Missionary Conference and the Bishop honoured him with the appointment of honorary Chaplain. It has been said, that next to the trio—Carey, Marshman and Ward,—Dr. Banerji did the greatest service for the education of Bengalee Christians.

THE END

Dr. Banerji retired from service in the year 1868 but was spared seventeen years longer till his death on 11th May 1881 to continue his service to his community, Church, city and the country.

In early life, he shared with many of his friends the perplexities of the age, but instead of languishing in them he smote the shackles which bound the religion and the country with all his might. What might the country have been but for the sincerity of purpose and indomitable will of that advance party of Modern India ? Several of his friends went into the Brahmo Samaj already in existence. But Krishna Mohun Banerji's acceptance of Christianity as the result of close scrutiny, meant the first establishment of that religion in India as satisfying even the intellectual cravings of the seeker after truth. A man of such spiritual force and talents could become a cornerstone of the Indian Church immediately, which was no small gain, considering the tenacity with which European missionaries from that day till now have maintained the

shibboleths of the incompetence of Indian Christians to be entrusted with responsibilities. Krishna Mohun Banerji was found fit to hold high offices. He established a literary record which if circumstances permitted, might have been rivalled by later Indian Christians. His genuine Christian life compelled him to throw himself in that creative period of Indian history, which the 19th century was, into all movements that were intended to promote national welfare. An Indian Christian of that period had the special task of proving the practicability of blending the culture of the East and the West. Personal relations with men of all races and creeds for this purpose called forth the highest virtues, and Dr. Banerji was not found wanting. Brought up in orthodox Hindu society he willingly assimilated the best of the new culture. Thus though of the community, he was catholic in his life, and an illustrious son of India.

REV. LAL BEHARI DAY.

The Bengali Christian community traces its beginnings to the opening in 1830 by Dr. Alexander Duff, of the English School known later as the General Assembly's Institution. Started to satisfy an almost clamorous demand for "Western learning" imparted by European instructors solely through the medium of the English language which had come to acquire a commercial value, its history is an epitome of Missionary educational achievement in the East Indies. To quote Dr. Duff's own words, the object was the "*preparing of a mine*" and the "*setting of a train*" which should one day "*explode and tear up*" Hinduism from the "*lowest depths.*" History has demonstrated more than once the enormous defensive and recuperative resources of Hinduism; and Dr. Duff's expectations have yet to be realised in their fulness. As the *alma mater* of the Bengali Church and Com-

munity, however, the Institution earned undying fame. Until 1843 (the year of the Disruption) it was with the doubtful exception of Serampore, the only institution of its kind in Bengal. Dr. Duff's influence and policy were paramount and supreme. A long, impressive line of eminent Bengalis embraced Christianity as the outcome of their training in the Institution. At no period before or after did the Indian Church receive such notable accessions. The last in point of time on this illustrious roll of saints and martyrs is Rev. Lal Behari Day. Baptised just before the news of the Disruption reached Calcutta, he was in a peculiar and especial sense the spiritual offspring of the Indo-Scottish connection. His baptism was hailed as the fore-runner of a great ingathering among the villages; with his baptism the rural Missionary movement in the Presbyterian Church took shape under Dr. Duff's guidance. Along with Rev. Dr. K. M. Banerji, Rev. Lal Behari Day was the recognised leader of Bengali Christians. The former was essentially a thinker and philosopher, more at home-

among Sanskrit texts and Pandits than fitted to assume responsibilities as administrator of a mission. Rev. Lal Behari Day on the other hand, was a man of a practical turn of mind, a born administrator, a man of intrepid and cool judgment. Each was a complement to the other, and the Bengali Church and Community owes to these two men, much of its present assured position.

Kala Gopal De'—this was his name until baptism—was born on the 18th December 1824 in a middle class Hindu homestead in the small agricultural hamlet of Talpur in Western Bengal. His parents were of the banker *(Suvarna Vanik)* caste of non-Brahmins. Kala Gopal was a man of the countryside, *l'homme du peuple.* Until he entered Dr. Duff's school to study English, his haunts and pastimes lay amid the rich countryside,—the paddy fields, the hedgeless tracts of sweet scented herb and blossom used daily by *purohit* and householder, the cool banana groves dotted over with palmyra and jack. Bathed in light, cooled by the evening wind which blew across the wide open spaces of garden

and plough-land, the patches of green and brownish gold cactus glowing in the sunlight, the tall grasses swaying in the breeze—the village sights and scenes represented all that was real and true in Bengali peasant life. His heart ever fondly turned to the fields and hedgerows in the country. His love of nature, taste for outdoor life, the acute powers of observation he possessed, the undying interest in rural and agricultural problems,—all these he derived from his early associations with the soil and the countryside. His bold, free address, the native independence of his character, his wonderful powers of memory and assimilation were the fruits as much of early training at home as of his rustic and rural upbringing. He possessed an accurate and intimate knowledge of agricultural problems obtained from first-hand sources, and he was in a position to render signal services to the Bengali peasant population in time of drought and famine. He was the first to recognise and avail himself of the benefits of rural Co-operative Credit Societies and Land Mortgage Banks as a means of relieving agricultural indebtedness. He

himself belonged to the banker class and hereditary aptitude also enabled him to start and manage such agricultural societies at Calna with marked success. His long study of the agricultural conditions in Western Bengal, and the success attending some of his schemes to relieve agricultural distress lent peculiar weight to his "*Statement*" on Bengal agriculture (1874). This was and even now perhaps is, a standard authority on the subject. It is worthy of note that he even so far back as 1859—1860 sounded a note of warning against such evils as excess sub-division of holdings, absence of subsidiary wage-earning occupations for agriculturists in slack seasons, and the importance of encouraging weaving in rural areas. Mr. Day was probably the first Bengali to press on the Government the urgent claims of Village Education on a national scale. In 1868 his Bethune Society lecture on "Primary Education in Bengal" was printed by Government.

Kala Gopal's real public career commenced in 1846 when he was admitted as a full-fledged Christian worker of the Presbyterian Church

of Scotland. From then onwards till his retirement from active service and death in 1894 he was a devoted adherent of the Church which gave him baptism. With the differences between the "Established" and "Free" Churches he had little or no sympathy. None but a Scotsman can appreciate them, and Rev. Lal Behari Day was first and foremost a Presbyterian from conviction. If at all, he loved the "Free" Church more, as it was his baptismal home and his first ties lay there. As a Minister and Missionary of the Presbyterian Church he was a foremost figure. He had experience of all kinds of Missionary work—as Pastor in Calcutta, as Missionary in Western Bengal, as Christian author and pamphleteer. He was no mere provincial and local celebrity. His marriage to a daughter of Rev. Dhanjibhai Naoroji of the Presbyterian Church of Western India, introduced him to that part of the country, where he succeeded in creating a marked impression both on European Missionaries like Dr. Wilson and on the wider public.

Though first and primarily a preacher of

the Gospel, Rev. Lal Behari Day's tastes and predilections led him to initiate many schemes for the uplift of the Bengal Christian Community. He was perhaps the first Indian Christian to adumbrate a condensed and detailed scheme for a "National Church of India." Even in those early days the evils of Ecclesiastical divisions were to be combatted. Rev. Lal Behari Day was, as befitted one of his temperament and genius, a pronounced nationalist in political sympathies and social and religious aspirations. He was convinced that the multiplication of sects and denominations—many of them absolutely meaningless to the indigenous Christian—was conducive to disunion and weakness. His panacea was the establishment of a National Church free from foreign control. It is characteristic of Rev. Lal Behari Day that he first mooted the proposal before a Conference of European Missionaries in Calcutta. The reasons were so numerous, his tone and manner of presentation of the proposal so moderate and free from personal ill-will or racial rancour that the Conference unanimously

REV. LAL BEHARI DAY.

appointed a Committee to examine and report on the proposals. Some attempt was made to start the movement, but it eventually broke down owing to the fact that Mr. Day had by that time entered Government service out of Calcutta. Mr. Day was a firm believer in the Scriptural Church, but his nationalistic sympathies enabled him to include in his proposals, even the Roman Catholics. In common with his countrymen both Christian and non-Christian, Rev. Lal Behari Day had but imperfect sympathy for the fine drawn distinctions of dogmatic theology, and with narrow sectarianism he had none at all. His breadth of mind in religious matters made him tolerant towards those who differed from him.

These qualities were never displayed to better advantage and could not have been better employed than in the great Missionary Controversy of 1849-1856. Rev. Lal Behari Day in common with all the other indigenous Missionaries had expected in accordance with the recognised principle of eccleciastical parity accepted in Presbyterian policy, to be

placed after their ordination as Christian Ministers on a footing of absolute equality with their European *confreres.* The "Mission Council"—governing body in India—was composed wholly of European Missionaries and would not allow such equality. Still less would it permit the native Missionaries to become members of the Council, as was done in the case of each and every European Missionary. Dr. Mackay was acting as chairman during Dr. Duff's absence in Scotland, and the former while sympathising with his native brethren, was unwilling in the absence of Dr. Duff, to create a new departure. Rev. Lal Behari Day as spokesman of the indigenous clergy, demanded immediate redress and prepared a memorial for transmission to the Foreign Mission Committee in Edinburgh. Dr. Duff on return from furlough had to meet this situation. Before his forceful personality, the movement dwindled away. But Rev. Lal Behari Day alone manfully took his stand on a question of Eccleciastical and Christian principle. He offered resignation of his Orders if he could not obtain

alteration in the situation. His relations with Dr. Duff were almost filial and it must have caused Rev. Lal Behari Day great heart-searching before he took up this firm attitude. But having deliberated over the matter in all its aspects, the question of principle outweighed all other considerations. This episode—the only one in which Rev. Lal Behari Day ever came into conflict with his European colleagues—ended in a vindication of the position taken up by Rev. Lal Behari Day, who was placed on the same footing as European Missionaries in all matters except salary, and was given independent charge of a Mission station. Dr. Duff entertained an even higher regard for his colleague, and Mr. Day was the recipient of favours which the imperious and autocratic Scotchman never proffered to any other Indian.

Rev. Lal Behari Day's independence of judgment and balance of mind were exhibited in the troublous days of 1857. After the rebellion had been suppressed and the rebels had surrendered, a cry arose on all sides for vengeance on the mutineers. Rev. Lal Behari Day

was one of those who steadfastly resisted every attempt on the part of Christian Missionaries, to foment this feeling of vengeance. "Let us make it a point," he wrote on one occasion to his European Missionary Colleagues, "to impress the lesson of Christian forbearance and mercifulness." Like the immortal "Clemency Canning" Mr. Day strongly believed that the task before them was not retaliation but compassion and forgiveness. Rev. Lal Behari Day's attitude and words were of great significance because the Christian Community had suffered much at the hands of the rebels, for example, Gopinath Nandy one of Dr. Duff's converts and a student of the General Assembly's Institution. It is but fair to say that Rev. Lal Behari Day's sentiments found ready response in Missionary circles, and much of the clemency that was shewn to the rebels was due to the public opinion created by Missionaries.

This leads to a consideration of Rev. Lal Behari Day's connection with the various national movements in Bengal. Rev. Lal Behari Day was first and foremost a preacher of the Gospel and he allowed nothing to inter-

fere with it. But he was a zealous believer in political institutions under the protecting *aegis* of the British Throne and Parliament. He was a firm believer in the British Government whose advent into India he considered, a blessing. Mr. Day was an adherent of the Congress from its start, but he does not seem to have taken any prominent part in its deliberations probably because he was then engaged as a lecturer in Government service.

Rev. Lal Behari Day was a most devoted and successful Christian worker. He was beloved and respected by the peasantry of Western Bengal because he identified himself completely with their needs and problems. His Missionary *Journals* abound in instances of enduring interest. Like John Wesley, Rev. Lal Behari Day was a "Journeyman" preacher. His passion for souls was as great as John Wesley's. Mr. Day travelled over the whole of Western Bengal as his *Journals* testify, and he planted Mission Schools, Churches, Orphanages which are still flourishing witnesses to his labours. As pastor in Cornwallis Square he was able to build up

a reputation as a preacher of originality, eloquence and erudition. While here he started a course of lectures to educated Hindus which influenced a very wide area. At that time Keshab Chunder Sen was successfully spreading the Brahmo Samaj movement. Rev. Lal Behari Day, while recognising the undeniable good in the movement, yet manfully exposed what he thought its weaknesses and deficiencies. Between Mr. Day and the leaders of the Brahmo Samaj movement a warm personal regard subsisted throughout.

Of Mr. Day's services to the Christian Community of Bengal, a few words will suffice. By means of his facile pen and through the pages of the various periodicals and magazines he either edited or contributed to, he was able to mould public opinion. The Bengali Christian Conference owes its existence to Mr. Day and a few others. He recognised the necessity of an organ for the Community, and was about to start one when death overtook him. Though a great English prose writer, he was also a prolific

Bengali author. He edited the Bengali Journal ARUNADAYA for the village Christian congregations. He also wrote Bengali and English tracts and pamphlets which obtained a good circulation throughout Bengal. His position as a Fellow of the Calcutta University enabled him to watch over the educational interests of Christians. He planned to start a Friend-in-need Society for Christians and the Missionary Societies were consulted. But before the scheme could mature, he died. The Indian Christian Association of Bengal found in him a source of strength, and the stores of his wide experience were always at its disposal.

The political views of Rev. Lal Behari Day were greatly influenced by his constant association with Europeans ever since early manhood. He was no blind admirer of his country, and he was a sincere student of all that was good and true from the West. But he recognised that without political agitation on strict constitutional lines, no progress was possible. Hence he was a Congressman, and a believer in Parliamentary institutions. Rev. Lal Behari Day never conceded that Bengalis were inferior to

Europeans. In the height of the commotion caused by the Sepoy Rebellion of 1857, Mr. Day never hesitated to admonish his European Missionary colleagues of the grave dangers of racial arrogance and racial aloofness. In an address—afterwards published and sold—called "*Searchings of Heart*" Mr. Day advised Europeans to cultivate friendly feelings towards Indians. The service rendered by *Searchings of Heart* was to convince the educated and vocal classes in Calcutta and Bengal that it was unwise to condemn Christianity merely because it was the religion of Europeans. It was the good fortune of Rev. Lal Behari Day to be one of the most successful agents in calming and restoring disturbed public feeling. The Government were aware of Mr. Day's services in this matter. On the other hand, he fearlessly denounced immoral and superstitious customs, and his larger works abound in passages of this kind.

The name of Rev. Lal Behari Day will go down to posterity through his collection of writings and speeches. It is the boast of Bengal that she has produced the only Indian

poetess in English—Toru Dutt. In Rev. Lal Behari Day Bengal has produced one of the finest prose-writers of English. This mastery of the English language was the result as much of ceaseless industry as of native genius. Like Macaulay he was laborious in the care bestowed on his writings ; and in the range of his reading he was certainly unsurpassed by any of his contemporaries. His great protagonist in the Brahmo controversy of 1867, Keshab Chunder Sen, readily acknowledged the erudition, industry and eloquence of Mr. Day. An eminent English *litterateur* thus comments on Mr. Day's writings :—

"He has rendered a service by his practical demonstration that there is nothing to prevent a Bengali who has received an English education from writing like an Englishman."

The style of Rev. Lal Behari Day is most pleasing in its perspicacity, simplicity, easy, grace, and elegance. The choice of words and their arrangement in a sentence are classical. The narrative moves easily, naturally to the close. There is no effort at all. The descriptive portions attain a very

high level of eloquence. The style of Rev. Lal Behari Day can best be compared to that of Addison or Goldsmith. Here is a sample taken at random :—

"The shades of evening had descended all over the plain when the bride-groom's party resumed their festal procession. Madhava (the bride-groom) sat in the *chaturdola*, the torches were lit, the musicians began to play, and the jackals of the neighbouring thickets frightened by so unusual a noise and so bright a light at such a time, set up an unearthly yell as an accompaniment to the marital music. The party assembled at Badan's (the house of the bride's father) all on tiptoe of expectation, heard with delight the sound of the nuptial music. Badan's heart, and especially Alanga's (the bride's Grandmother) leaped with joy. As the sound of the music became louder, the pulse of Badan and Alanga beat faster and faster. As for Malati (the bride) she had scarcely any feeling one way or the other, as she understood little of the matter."

Rev. Lal Behari Day's most ambitious work is *Govinda Samanta*. Apart from its

literary excellence, and the accuracy of its descriptive information, it is the first book on rural and agricultural conditions in Bengal written from first hand sources by a Bengali. As such it has no rival, and was instrumental in its day in securing redress of most of the evils borne by the ryot. Its place in Anglo-Indian literature is assured, as also *Peasant Life in Bengal*, the companion volume. In lighter vein are the *Bengal Folk Tales* written at the request of European friends. Mr. Day was a great diarist like Pepys and John Wesley. His Missionary *Journals* are precious on account of the accuracy of the information they afford of rural conditions in Bengal. Mr. Day's contributions to the CALCUTTA REVIEW and his lectures delivered by request before the exclusive Bethune Society introduced him to wider circles, and finally secured an assured place in Bengali national life. To *Govinda Samanta* and to his connection with the CALCUTTA REVIEW he owed his entrance into the Government Educational Department. Sir Richard Temple, then Lieutenant Governor of Bengal, offered him a post in the Collegiate

branch of the service. This Mr. Day thankfully accepted in the interests of his children. But he never surrendered his title of "Reverend" and to the end Mr. Day was prouder of being an ordained Minister of the Presbyterian Church than of filling a professorial Chair in a Government College. He was first and foremost a Christian Missionary. For example, while Government Professor in the Hooghly College, he regularly conducted an English service on Sundays at Chinsurah which was largely attended and appreciated.

Dr. Duff's death in 1878 left Rev. Lal Behari Day the sole survivor of the famous group of Ministers and Missionaries who could speak from personal knowledge of events prior to 1843. Mr. Day's intimacy with Dr. Duff, his personal acquaintance with the conditions prevailing in those pioneer days, the great services rendered by him to the cause of education and literature, his steadfast loyalty to the British Throne, all these gave him a commanding, assured position within and without the Christian Church. He was the *doyen* of the Bengali Ministers along with Dr. K. M. Banerji, and his

influence upon his contemporaries was comparable only with that of the latter. He died full of years and honours on 28th October 1894 and his remains were interred in the Scotch burial place. A few hours before his end he seemed conscious of what was said to him, though his eyes were shut, and his tongue and throat were becoming paralysed. At that time, we are told, he felt comforted by the verse, ' Come unto Me, all ye that labour and are heavy laden, and I will give you rest,' which his youngest daughter repeated to him from the scripture. Throughout his illness his mind and thoughts were quite withdrawn from the present world, and always dwelt on things spiritual and the future state. During the last two years of his life, Mr. Day used to read works on the life, death and resurrection of the Lord Jesus Christ, besides the *Holy Living* and *Holy Dying* of Jeremy Taylor, and similar books. He left behind him his wife, three sons, and three daughters, to mourn his loss. His remains were buried in the quiet Scotch Cemetery on the outskirts of Calcutta. On the tombstone is engraved, ' Thine eyes

shall behold the King in His beauty. For ever with the Lord.' A memorial tablet in his old Church in Cornwallis Square fittingly perpetuates his labours and fame :—

IN MEMORY OF
THE REV. LAL BEHARI DAY,

A student of the General Assembly's Institution under Dr. Duff, 1884 to 1844; Missionary and Minister of the Free Church of Scotland, 1855 to 1867; Professor of English literature in the Government colleges at Berhampore and Hughly, 1867 to 1889; Fellow of the University of Calcutta from 1877; and well known as a journalist, and as author of *Bengal Peasant Life*, and other works.

Born at Talpur, Burdwan, 18th December, 1824; died at Calcutta, 28th October, 1894.

Some of his surviving pupils and of his numerous admirers have erected this tablet.

The life of Rev. Lal Behari Day conveys some notable lessons. He was the first Bengali to attain mastery of the English language and his eminence in this domain has never been questioned or surpassed. As a Minister he asserted successfully the rights of Bengalis to equal treatment along with European Missionaries in the matter of ecclesiastical privileges. He was a most successful Missionary particularly in rural tracts, and he utilised his intimate knowledge of agricultural conditions to ventilate the grievances of the peasant and to secure his uplift. In politics he was a staunch Congressman of the moderate type with a firm belief in the benefits of partnership with England. He was a fearless upholder of the privileges and rights of his countrymen where wrong had to be redressed. Though a member of a comparatively small community, his influence on the wider public was great.

It is given to few to achieve distinction in so many fields and to touch life on so many sides. This versatility of interest gave rise to no strain on his mental equipment. *Mens*

Sana in corpore Sano was his motto. A great son of Bengal, a writer of classical English whose writings will endure, a rural reconstructionist, far in advance of his times, Mr. Day will be remembered for his broad sympathies, his contributions to English literature and his championship of the ryot and peasant.

PROF. RAMACHANDRA.

Early Years

PROF. RAMACHANDRA, the subject of this sketch was born in 1821 at Panipet, the famous battle-place about fifty miles from Delhi. His father was a Hindu Kaeth and a native of Delhi and was employed at Panipet under the Collector of Revenue. After some education in private schools, Ramachandra entered the English Government School at Delhi where he remained six years. That school does not appear to have paid any special attention to Mathematics but shortly before leaving it, Ramachandra developed a taste for that subject and studied at home with such books as he could procure. After leaving school he was employed as a writer for two or three years. In 1841 the Educational Department of the Bengal Presidency was re-organised and the school at Delhi was raised to a College and Ramachandra

obtained by competition a senior scholarship of Rs. 30 a month.

A Teacher of Youth

In 1844 he was appointed a teacher of European Science in the Oriental Department of the College through the medium of the vernacular. A vernacular translation society was instituted and under its auspices Ramachandra translated or compiled works in Urdu on Algebra, Trigonometry etc. About these translations Ramachandra writes as follows:—"These translations were introduced into the Oriental Department as class books so that in two or three years many students in the Arabic and Persian Departments were, to a certain extent, acquainted with English Science, and the doctrines of the ancient philosophy taught through the medium of Arabic were cast into the shade before the more reasonable and experimental theories of modern Science." This report clearly shows that modern mathematics can be taught even up to the College stage through the medium of the vernacular.

In 1850 Ramachandra published in Calcutta his mathematical work on *Problems of Maxima*

and Minima which won him immediate recognition in the Universities of Europe. It also brought him to the notice of the Court of Directors whose help and encouragement was, as we shall show in the following pages, of material advantage to him.

His Conversion

But before discussing his contribution to mathematical studies it is necessary to refer to one or two salient features of his life. The first in importance was, of course, his conversion to the Christian faith. We are told that before his conversion he was, like many of his educated countrymen, simply a Deist, looking down with contempt on all religions—Hindu, Mahomedan or Christian which based their teachings on any written book. Idle curiosity, however, took him to the Church one day; he was struck by the piety and devotion of some European friends for whom he had great respect. And then he took to the study of the Bible in earnest, followed by comparative study of the sacred books of other religions. As the result of these investigations he became, in the words

of his biographer "fully convinced of the truth of the Christian religion." But openly to embrace an alien faith was by no means easy. There were difficulties which had to be overcome. He knew he should have to leave his mother, wife, children and brothers, and meet with great opposition from his castemen. But he braved it all, in the fervour of his new faith, and entered the fold of Christ's Church by publicly receiving baptism on the 11th March 1852.

Like all new converts Ramachandra was a zealous evangelist. He continued to teach in the old Delhi College but he devoted his spare time to religious studies and to conversations on spiritual subjects. The influence he was thus able to exercise on the higher classes could hardly have been negligible.

Mutiny Days

But the times were somewhat out of joint. The Great Mutiny broke out in 1858 and Native Christians were at a discount. Hindu and Muslim vengeance alike turned on the converts to the "European" religion and many innocent Indian Christians fell a victim

to the fury of the mutineers. It was no doubt true that most Christians identified themselves with Europeans and discrimination was out of the question in a time of chaos and confusion. Prof. Ramachandra was himself in some danger but his Hindu brothers concealed him in their house "and when he could no longer stay there he left the city in disguise and eventually after many hair-breadth escapes, reached the English force which was then encamped before Delhi." After the Mutiny had subsided he was appointed in 1858 teacher of Mathematics in the Government Enginering College at Rurki and about the end of the same year Headmaster of the newly established Government school at Delhi.

In Patiala

Five years hence a new sphere of usefulness opened out to him. He was appointed tutor to H. H. the late Maharaja of Patiala, a duty which he performed with such credit and distinction that he was called again and again to do the offices of a Prince's teacher in

the same State. He was in Patiala for five years from 1863 after which he returned to Delhi to publish his second book of mathematics. A year and a half hence he was recalled to Patiala where the late Maharaja, on his installation to the *gadi* gave him a *khillat* and a *jagir* in recognition of his valuable services and also appointed him Director of the newly established Department of Public Instruction of his State. As Director, Prof. Ramachandra was able to do a good deal of spade work in the cause of education. He laid the foundations of a sound and efficient system of education. Though he was a *persona grata* with the Maharaja the position of a Christian scholar in high office in a Hindu State was beset in those days with peculiar difficulties. But Ramachandra's innate sense of propriety, his loyalty and high character coupled with his zeal in the cause of education tided over the anomalies of his position and he was able to show a good record of work. In 1815 he left Patiala having served the State and the Maharaja faithfully for well over a decade.

But his connection with Patiala was not to be snapped easily. For on the death of the Maharaja he was called back to Patiala as tutor to the next in throne. And he continued to serve the State faithfully and well until in 1879 an attack of paralysis obliged him finally to retire from service. He returned from Patiala very weak in health and he lay in bed for full five weeks. His last days were marked by much physical suffering but he bore it with meekness and fortitude. "At his request" says a chronicler, "portions of the Scripture were often read out to him, and prayer offered by his bed-side. Twice the Holy Communion was administered to him from which he appeared to receive great comfort." He thus lingered on for a week and "fell asleep in Jesus," on the 11th August 1880. The funeral which took place the next morning was largely attended not only by fellow Christians but by respectable members of the Hindu and Mahomedan communities who wished to show this last token of affection and regard to the departed scholar.

LAST DAYS

Such in brief outline is the life story of Prof. Ramachandra who for a period of some thirty years gave of his best to his contemporaries. A pious Christian he served the cause of truth according to his light "by pen and purse and tongue". Writing and preaching, he engaged himself in ceaseless controversies for the propagation of the faith which gave him anchor. His charity was abundant. For, besides many nameless unremembered acts of kindnesses and love he was sending the Bishop of Lahore annually Rs. 1000 for benevolent purposes. Nor was his charity confined to members of his own community. He was known all over the neighbourhood for his piety and benevolence as he led a blameless life of thought and good works. But the fame of his Mathematical researches soon outstripped his reputation for missionary and philanthropic activities. Indeed in the blaze of his achievements in mathematical scholarship his other activities have almost faded from the memory of his countrymen. Prof. Ramachandra remains to us a great

mathematician and an original and forceful thinker.

A GREAT MATHEMATICIAN

It is therefore in the fitness of things that we should study Prof. Ramachandra in his character as mathematician. And we make no apology for drawing largely from an article from the pen of Prof. P. V. Seshu Aiyar who describes Ramachandra's mathematical achievements at some length in the pages of THE INDIAN REVIEW.*

We have said that Ramachandra's work on the *Problems of Maxima and Minima* was published in 1850. The reviews of the book published in some Calcutta papers were generally unfavourable. "When I composed my work on the "*Problems of Maxima and Minima*," said Ramachandra, in a letter, "I built many castles in the air, but the Calcutta reviewers destroyed these empty phantasms of my brain." Help and recognition, however, came to him from some other quarter. Dr. Sprengar, who was formerly Principal of the Delhi College introduced him to the

* May 1927.

Hon'ble J. E. Drinkwater-Bethune of the Supreme Council who very kindly received from him 36 copies of his work and paid him Rs. 200 as donation. Also the Hon'ble D. Bethune sent to England a number of copies with directions to present copies to various persons and among others to Augustus De Morgan, one of the most famous English Mathematicians of the 19th century. On examining the work, De Morgan saw in it, "not merely merit worthy of encouragement, but merit of a peculiar kind, the encouragement of which was likely *to promote native effort towards the restoration of the native mind in India.*" Having taken further time to think, De Morgan determined to call the attention of the Court of Directors to Ramachandra's work in the hope that it would lead to acknowledgment of his deserts. He accordingly addressed a letter (July 24, 1856) to Colonel Sykes, the Chairman to whom he had previously mentioned the matter at a casual meeting. This letter was at once forwarded to the Lieutenant-Governor of the North-West Provinces with instructions to procure a report on the

case. Answers were received by the Court which were communicated to De Morgan on the 3rd March 1858. They contained various replies and there was unanimous appreciation of Ramachandra's services to his country and admission of the desirableness of encouraging his efforts. The Court accompanied the communication of those answers to De Morgan with a request that he would point out how to bring Ramachandra to the notice of scientific men in Europe. In his reply (March 18th), assuming distinctly the question to be, not merely how Ramachandra could be rewarded, but how his work might be made most effective in the development of Hindu talent, he recommended the circulation of the work in Europe, with a distinct account of the grounds on which the step was taken. He also entered at some length into his own view of those grounds and offered to draw up the statement which should accompany the publication. After some correspondence on details, the Court expressing entire satisfaction with his views, and characterising them as "deserving of the most attentive consideration

by all who are charged with the superintendence of education in India in its higher grades," accepted his offer to superintend the reprint of the work in England for circulation in Europe and in India. Thus came about the London Edition of Ramachandra's work on *Problems of Maxima and Minima*. Also the Honourable Members of the Court of Directors were pleased to sanction a *khillut* (dress of honour) of five pieces to be presented to him and also a reward of Rs. 2,000. This is what Ramachandra writes about the honour conferred on him: "I am much thankful to the English Government that they are so bent upon encouraging science and knowledge among the natives of this country, as to take notice of a poor native of Delhi like myself."

DE MORGAN'S PREFACE TO HIS BOOK

Now coming to the intrinsic worth of the work on *Maxima and Minima* the following extracts taken from De Morgan's preface to the London Edition will speak for themselves:

"The history of England, as well as of other countries having impressed me with a strong conviction that pure speculation is a powerful instrument in

the progress of a nation and my own birth (De Morgan was born in Madura) and descent having always given me a lively interest in all that relates to India. I took up the work of Ramachandra with a mingled feeling of satisfaction and curiosity; a few minutes of perusal added much to both. I found in this dawn of the revival of Hindu speculation two points of character belonging peculiarly to the Greek mind, as distinguished from the Hindu; one of which may have been fostered by the author's European teachers, but certainly not the other."

"The first point is a leaning towards Geometry." "The greatness of Hindu invention is in Algebra; the greatness of Greek invention is in Geometry. But Ramachandra has a much stronger leaning towards Geometry than could have been expected by a person acquainted with the Vija Ganita (of Bhaskara)." * *

"The second point is yet more remarkable. Greek Geometry, as all who have read Euclid may guess, gained its strength by *striving against self-imposed difficulties*" * * "Definite limitation of means was imposed as a condition of thought, and it was sternly required that every feat of progress should be achieved by those means and no more." * * "The remains of the Hindu Algebra and Geometry show to us no vestige of any attempt to gain force of thought by struggling against limitation of means." * * But we have here a native of India who turns aside, at no suggestion but that of his own mind, and applies himself to a problem which has hitherto been assigned to the differential calculus under the condition that none but purely Algebraic process shall be used. He did not learn this course of proceeding from his European guides, whose aim it has long been to push their readers into the differential calculus with injurious speed and who often allow their pupils to read Euclid with his eyes shut to his limitations. Ramachandra proposed to himself a problem which a beginner in the differential calculus masters with a few strokes of the pen in a month's study, but which might have been thought hardly within the possibilities of pure Algebra. His victory over the theory of the difficulty is com-

plete. Many mathematicians of sufficient power to have done as much would have told him, when he first began, that the end proposed was perhaps unattainable by any amount of thought; next, that when attained, it would of no use. But he found in the demands of his own spirit an impulse towards speculation of a character more fitted to the state of his own community than the imported science of his teachers. He applied to the branch of mathematics which is indigenous in India, the mode of thought under which science made its greatest advances in Greece." * * * *

"Ramachandra's problem—and I think it ought to go by that name, for I cannot find that it was ever current as an exercise of ingenuity in Europe—is to find the value of a variable which will make an algebraic function a maximum or a minimum under the folowing conditions. Not only is the differential calculus to be excluded, but even that germ of it which, as given by Fermat in his treatment of this very problem, made some think that he was entitled to claim the invention. The values 9 (x) and of 9 (x+2) are not to be compared; and no process is to be allowed which immediately points out the relation of 9 (x) to the derived fraction 9' (x). A mathematician to whom I stated the conditioned problem made it, very naturally, his first remark, that he could not see how on earth I was to find out when it would be biggest, if I would not let it grow. The mathematician will at last see that the question resolves itself into the following :—Required a constant, r, such that 9 (x)—r shall have a pair of equal roots, without assuming the development of 9 (x+2), or any of its consequences."

The above extracts clearly show what a vigorous and original thinker Ramachandra was and how well he was appreciated by the illustrious De Morgan.

RAMACHANDRA'S SECOND BOOK

Encouraged by such appreciation Ramachandra published in 1861 his second mathematical work on *A New Method of the Differential Calculus.*

There were in those days four different methods in use according to which mathematicians treated of the differential calculus *viz.*, the method of fluxions; of infinitesimals; of units and of the calculus of fractions. There were difficulties experienced in and objections raised against each of these methods. These objections were stated by the advocates of each of those methods against the others and even sometimes confessed by them in their methods. Of course each of the methods had its own advantages. Ramachandra fully realised these difficulties, objections and advantages and set to work to find out a new method of the Differential Calculus which may avoid all that is objectionable in the four methods and which may at the same time combine all their advantages. This engaged his thoughts for many years during intervals of leisure. This

new book is the outcome of his deliberations. Though this new method of his is not as satisfactory as he claims it to be, yet this venture on his part to critically examine all the existing methods and devise a new method of his own, shows his grasp of the fundamentals of mathematics and his logical frame of mind, and thirst for rigour in Mathematics, a quality which is not largely found even amongst the Indian mathematicians of to-day.

MICHAEL MADHUSUDAN DATTA.

BIRTH AND PARENTAGE.

MADHUSUDAN was born at Sagardari in the Jessore District in a respectable Kayastha family in the year of grace 1828. Madhusudan's father, Raj Narayan Datta, was a substantial gentleman, and might have even passed for a rich man. He was a well-known pleader of the Calcutta Sadar Dewani Adalat, and his income was quite in keeping with his reputation at the bar. He had built a big house at Kidderpore, where he lived in a manner quite becoming his position in society. Madhusudan's mother, Jahnavi Dasi, was the daughter of Gouri Charan Ghosh, Zemindar of Katipara in his native district of Jessore. Thus both on the father's and the mother's side, the subject of this memoir was a child of fortune, and he might well be said to have been born with a silver spoon in his mouth; and as he was the only surviving son of his father, the two sons

who were born after him having died very young, he was courted and caressed by all. Thus passed his infant days until he reached his fifth year when, according to the old well-worn custom which still prevails in rural Bengal, he was sent to the village *Patshala* to learn the rudiments of Bengali learning.

COLLEGE LIFE AND CONVERSION

When three years hence he was brought to Calcutta for the first time, he found himself as it were in a fairy land. The "City of Palaces" excited wonder in his mind, and he was more than pleased with all he saw. After some time he was taken over to the Hindu College and was admitted into the lowest form thereof, as he was then a perfect stranger to English. Madhusudan with his usual zeal and earnestness commenced to grind the alphabet and no wonder that he mastered it in an incredibly short time. This struck the teacher as somewhat strange, and he began to take special interest in the young *alumnus*. In fact, Madhusudan made unusually rapid progress in his studies, and was liked by all who came in contact with him.

But English education, while it stored the mind of Madhusudan with useful knowledge, alienated him from his native tongue so that the more his love of English grew, the greater became his hatred of Bengali, which he did not hesitate to brand as a "barbarous language," not fit to be learned by a gentleman. This hatred grew more and more intense as years rolled by, and the acme was reached when he ceased to speak it except at home. Madhusudan's hatred was not confined to the Bengali language, but had a wider range and extended to Hindu manners and customs, and what is so closely connected with these—Hindu religion also. In fact, he came to hate everything Hindu and was, therefore, regarded as one who was Hindu only in name and outlandish in other respects. It is not easy to make out what it was that brought about this great change in his mind. But it seems that his natural restlessness had much to do with it. Genius that he was, he possessed in an eminent degree that which characterises it in especial, namely, eccentricity. The Hindu College in which he was educated carefully excluded re-

ligious teaching from the curriculum of its studies; and it would not be too much to say that he could not have heard one word regarding the Christian religion within its precincts. But it seems that attracted by the ripe scholarship and inspiring personality of the Rev. Krishna Mohan Banerji, the recognized head of native converts, Madhusudan might have sought his acquaintance and afterwards come under his influence; and it was by force of example which his new friend presented before him that he thought of changing the religion of his forefathers. Madhusudan's father does not appear to have taken much thought about his son, evidently thinking, though erroneously, that he had done his whole duty by paying for his education and maintaining him in comfort. Barely had Madhusudan completed his sixteenth year, that is, after he had been eight years in the Hindu College, he to the wonder and amazement of most of his relatives and friends, more especially of the much-grieved father and mother, changed the religion in which he was born, and became a convert to Christianity. On this occasion the

initial 'Sri' of his name was dropped and the outlandish (as it would appear to the orthodox mind) 'Michael' took its place.

Though by his change of religion, Madhusudan dealt a very severe blow to his parents' hearts, still the old much-affected man, his father, did not altogether alienate his affection from him but continued to pay for his education, and when in consequence of his having become a Christian, he had to change the Hindu College for the Bishop's College, he regularly paid his college fee and other expenses for the four years he remained in that College. While prosecuting his studies at the Bishop's College, Madhusudan received special favour from the Rev. K. M. Banerji, who was one of its professors. As was expected, Madhusudan made rapid progress in his classical course, and was considered the doyen of his class. Among classical poets, Homer and Virgil almost monopolised his regard, and it is well known that he had read the Iliad and the Æneid many a time and oft.

MICHAEL MADHUSUDAN IN MADRAS

When Michael Madhusudan found that he

had got together a fair knowledge of Greek and Latin, he thought of stopping his academical career. Up to this time his father had regularly supplied him with all the ways and means, but he did not like to remain a burden to him any longer. So bidding a long adieu to his *Alma mater*, he sought for employment; but not finding any to his mind at Calcutta, he went to Madras to try his fortune there. He seems to have had another motive in leaving Calcutta, and that was to go in search of a partner in his life, of whom he had begun to feel the want.

As Michael Madhusudan was not a man of rank or riches,—in fact, he was almost penniless when he landed at Madras—and as his personal appearance was anything but handsome, he thought he had no alternative left but to try to gratify the desire of his heart by having recourse to his varied learning and high intellectual powers. He, accordingly, commenced contributing articles to some of the papers and periodicals of that city, and as he possessed a powerful pen and was well able to write on a variety of subjects, his

fame as a paragraph writer spread far and wide, and not only did his literary labours bring some money into his pocket, it also made him acquainted with some of the eminent men of the city, of whom the Principal of the Madras College was one. The good Principal had a charming daughter who was well grounded in literature and the fine arts. She soon found that their Indian guest was not an ordinary mortal but was adorned with qualities of a very high order. She came to like Madhusudan, and it was not long before this liking ripened into love. The nuptials took place in the ordinary way, without pomp and circumstance, and the wedded pair began their married life happily and peacefully.

When Michael Madhusudan found that he had another mouth to feed, he thought it necessary for him to work harder than he used to do before, when he had only himself to take care of. Fortunately for him, he was about this time offered the Assistant Editorship of the *Athenæum* a well-known Madras journal; and as the offer was quite to his liking, he did

not hesitate to accept it. The chief editor had known Michael Madhusudan from before and he was, therefore, very glad to have him for his colleague. The two editors worked in sweet concert, and the journal rose high in public esteem. Madhusudan continued to edit it for long, and, some time after, when the chief editor went home, he left the sole charge of the journal in the hands of his assistant, and as was expected, the latter executed the charge so very cleverly and well that the journal came to be more and more appreciated by the reading public.

But Michael Madhu's literary labours were not confined to journalism; he now and then courted the Muse of poetry and wrote verses. This he had commenced to do while he was in his teens, and as a matter of fact, like his great prototype Milton, he was a poet when he was in his eleventh or twelfth year. But as he held his mother-tongue in dis-esteem bordering on contempt, he courted the English Muse and indited English poetry. But before his twenty-third year he had not formally appeared before the public in that character.

In that year he brought out a little volume of poetry which contained among others his well-known poem called "The Captive Lady." That poem was evidently written after his marriage with Henrietta, for as the opening lines show, that in composing it he drew his inspiration from her, just as Vidyapati had drawn his inspiration from the Mithila princess, Lachmi Devi. The passage runs as follows :—

> Oh ! beautiful Inspiration when
> She fills the poet's breast, her fairy shrine,
> Woo'd by melodious worship ! welcome then
> Tho' ours the home of Want, I ne'er repine ;
> And thou not there, e'en thou, a priceless gem and mine ?
>
> Life hath its dreams to beautify its scene,
> And sun-light for its desert, but there be
> None softer in its store of brighter sheen
> Than Love—than gentle Love and thou to me
> Art that sweet dream mine own in glad reality !
>
> Though bitter be the echo of the tale
> Of my youth's wither'd spring I sigh not now,
> For I am as a tree when some sweet gale
> Doth sweep away the sere leaves from each bough
> And wake far greener charms to re-adorn its brow.

Love had taken entire possession of his heart, and he seemed to have forgotten the 'withered spring' of his youth. He tried hard to improve his material condition, but his efforts were not crowned with success. The world presented a pleasant spectacle to him

but it was all false and meretricious. In the beautiful sonnet with which his "Visions of the Past" begins, he thus feelingly writes :—

> I wept! How oft, o world! thy harlot smile
> Hath woo'd me from the fount, whose waters flow
> In beauty which dark Death will ne'er defile;
> I wept! A prodigal once weeping sought
> His father's breast and found love unforgot!

But although deceived by the world, he was never deceived by his wife, who, "fair without flaw," always proved faithful to him. Her love to him was sincere, and it was as sincerely reciprocrated by him. In fact, but for her, he might have been a thorough-going pessimist, the world reproving, by the world reproved. Madhusudan, it is true, had, when he wrote "The Captive Lady," spited Fortune for the wry face with which she frowned on him : but during the latter part of his residence in Madras he found himself so much involved for want of funds that he regretted having entered into matrimony at all. When, at last, he found that Madras, which he had so eagerly looked to for the betterment of his fortune, did not prove favourable to his expectations, he thought of leaving it and returning to the land whence he had come ; and as he was of a rest-

less turn of mind, he made no delay in executing the purpose of his heart. Accordingly, in the opening month of the year 1856, he left Madras with his wife, and in due time arrived at Calcutta after an absence of about eight years.

RETURN TO CALCUTTA

On landing in Calcutta, Michael accompanied by his wife drove direct to his paternal villa at Kidderpore, but the state of things which met his eyes there almost broke his heart. Both his father and mother had departed from this world, and the big house in which they lived, and in which he himself was reared up so very fondly had passed into other hands ; and to add to this, the property which his father had left behind him, and which he had longed for so very wistfully in his hour of need, —that property, too, did not fare better. Some of his Kidderpore friends had died, and as for those who were still in the land of the living, most of them could not or rather did not recognize him, and the few who did, carefully kept themselves aloof, seeing that he had renounced the religion of his forefathers and had become

a regular *sahib* with an English lady for his partner in life. All these circumstances weighed very hard upon the heart of Michael Madhusudan, and firm though he was in his general character, he could not but heave a deep sigh and shed some bitter tears. When such was the state of his mind, he had no alternative left but to leave the place, dear as it was to him, with all its pleasing associations. He, therefore, returned to Calcutta, and called at the house of his old friend, Babu Gaurdas Basack, a worthy gentleman who distinguished himself in the Subordinate Executive Service. Gaurdas, gave a warm reception to his friend, and in honour of his coming back to Calcutta, gave a dinner party at his house, in which were present among others, Babu Digambar Mitra, who was afterwards raised to the Peerage, and Babu Kishori Chand Mitra, the junior Police Magistrate.

While Michael Madhusudan was guest of Gaurdas, his friends knowing full well his restless nature, were on the look-out as to how they might make him settle in Calcutta for good. About this time the Head Clerkship of the

Police Court had fallen vacant. Michael Madhusudan was induced to apply for the place and as the Magistrate knew very well what excellent stuff the applicant was made of, gladly appointed him to the post. Besides friendship which had sprung up between the two, there was another circumstance by which that friendship fructified and grew into intimacy. Near to the Kidderpore house of Madhusudan's father stood that of Kishori Chand's elder uncle-in-law, Babu Ramdhone Ghosh, who then held the high post of Collector of Calcutta. As both the families were Kayastha by caste and as both the heads thereof were men of rank, it was only natural that there should exist good feelings between them, and as a matter of fact, not only did the male members of the two houses stand on friendly terms, the ladies too, often exchanged visits with one another. In this way something like intimacy had sprung up between the two families, and Kishori Chand's wife used to call Madhusudan '*Dada*' (elder brother), and he, too, on his part called her his 'younger sister.' In these circumstances it was not unlikely that Kishori

Chand, on Madhusudan being appointed in his office, should earnestly ask him to take up his abode at his garden house at Pikepara on the Dum Dum Road, and as the offer was rather tempting, considering the all but piteous plight in which Madhusudan's affairs then lay, he was only too glad to accept the offer. This union of two kindred souls bade fair to prove beneficial to the country; and as Kishori Chand was a charitable sort of man and loved literature with the passionate ardour of a lover, it was not surprising that his garden house attracted many worthies of Calcutta; and, as a matter of fact, not a day passed but one or two friends came in the evening to while away the time in sweet converse and innocent amusements.

BENGALI LITERATURE

Literature was the principal topic which occupied their minds. At one of these merry meetings there was almost a passage-at-arms between Piyari Chand Mitra and Michael Madhusudan regarding the formation of the Bengali language. Piyari Chand was the elder brother af Kishori Chand and a distinguished

man of letters. He was a veteran Bengali writer and was then editing a 'Monthly' in which was appearing in parts his well known novel, 'Alalergharer Dulal,' or 'The Spoiled Child,' written in popular provincial Bengali. At the time of which we are speaking, Sanskritized Bengali, if one might say so, was in vogue; but Piyari Chand, with a view to effect a change in that form of composition, was trying to introduce a kind of writing which was understandable by the generality of the people. By this time Madhusudan had commenced to study both Bengali and its parent Sanskrit in right earnest. But this was a secret which was only known to a chosen few. The Bengali language had taken quite an altered form in the hands of Pandit Iswar Chandra Vidyasagar and Akshaya Kumar Datta. They had shown beyond doubt that their mother-tongue was not what it had hitherto been taken to be, but was a rich language in which all kinds of thoughts, literary, scientific, political and spiritual, might be expressed with ease and elegance. The tide they had set in motion carried away many an educated mind in its course, and some of

those to whom Bengali had appeared as no better than a 'barbarous tongue,' came to regard it with favour. Michael Madusudan was one of these few, and as Bengali was so mixed up with Sanskrit that a thorough knowledge of the one could not be acquired without a fair acquaintance with the other, it was natural that while prosecuting his study of Bengali, he should like to pick up a knowledge of Sanskrit. Accordingly, he commenced to take lessons in Sanskrit under Ramkumar Vidyaratna, who was a renowned scholar in that parent of languages. But, as we have observed above, all this was known only to a few friends, who were thick and thin with him. Pyari Chand was proud of his Bengali learning, and he thought that he was entitled to great credit for having cut out a new path in the region of Bengali for the common people to learn the language of the land. But Michael Madhusudan was of a quite different opinion, and he referring to Pyari Chand's new novel, written as it was in vulgar Bengali, said :—

What is this low clumsy thing you are doing! Men may wear coarse cloth at home and appear before their kith and kin in it; but when they have to go

out, they cannot use that kind of clothing, but must have to put on better garment. It seems to me that you are going to root out fine clothing and would introduce coarse common clothing both at home and abroad—in private parties and in public meetings. Could such a thing ever be?

The general public knew that Michael Madhusudan was a fine English scholar; they had no inkling of his having learned Bengali. They thought that he had nothing to do with it and was not at all competent to pass opinion on it one way or the other. Pyari Chand, also, was of the same opinion; and he taking umbrage at Michael Madhusudan's humorous remarks and thinking that by so doing he was going out of his way, with the pride natural to superior learning, indignantly said :—

What do you know of the Bengali language! But this I would impress on your mind that the style of writing introduced by me will come into use and become permanent.

Madhusudan, with the look of smile peculiar to him, humorously observed :—

It is the language of fishermen unless you import largely from Sanskrit. Call you that language—it is the dialect of grocers and shop-keepers; it might find favour with these ignorant people, but to the wise and learned, classical language will always commend itself and it shall gain firm footing. You will see that I will create that language and it shall become fixed and permanent.

At this, all present who knew that Michael Madhusudan was only a ripe English scholar and was perfectly innocent of his own mother-tongue, thinking that he was not at all in earnest, raised a loud shout of laughter, while some in a jocular mood said :—

By God, you will write Bengali and that Bengali will become fixed and permanent! To be sure, that will not come to pass until the Greek calends.

Now, consider the boastful language used by Michael Madhu ; this could not be unless one had the fullest confidence in his ability and power. No wonder that from this time Madhusudan firmly resolved to make his boast take a realistic form, and, as a matter of fact, it was not long before he brought out his well-known drama, " Sarmistha." Now his friends who had made a fun of his boasting at the meeting referred to above, were agreeably surprised to find that it was not at all an idle boast but a matter-of-fact reality.

Kishori Chand was not only a good scholar, he was also well read in law, and was, therefore, quite in a position to advise Madhusudan as to how he might recover the property left by his father, but which had been taken

wrongful possession of by others; and, be it said to the credit of his friend and adviser, he really profited by his counsel, at least to a certain extent. This good service Madhusudan never forgot in his life; and when, later on, Kishori Chand fell into a scrape, he laboured hard with that true patriot who founded the "Hindu Patriot," Harish Chandra Mukherji of laudable memory, to get him out of it. In fact, he made a virtue of gratitude and seldom, if ever, failed to prove grateful to his helpers and well-wishers.

AS COURT INTERPRETER

Clerkship in a Police Magistrate's Court was too low a post for a man of genius like Madhusudan, and Mr. Kishori Lal Haldar only voiced the sentiments of the reading public, when referring to that matter, he said ;—

Such was the appointment that was thought fit for a man who could write a poem like Byron or Scott or edit a Paper in English with acknowledged ability and success.

But it was not long before Michael Madhusudan got a lift by being appointed Interpreter to the Court. On being so appointed whereby his income was appreciably augment-

ed, he left the garden house of Kishori Chand at Pikepara, and coming to Calcutta hired the two-storeyed house, No. 6, Lower Chitpore Road, and put up there with his wife. Court Interpretership afforded some scope for the exhibition of his high intellectual powers, and before a month passed, he found opportunities for such display. Dr. George Octavius Wray was then the Chief Police Magistrate; and he was so much pleased with the able and excellent way in which Michael Madhusudan discharged his official duties that that gentleman came to look upon him as his 'friend, philosopher and guide.' He was candid enough to say that when he had 'Mr. Datta,' as he used to call his Interpreter, by his side, he could dispose of a number of cases in an hour; but when he happened to be absent, he found it very difficult to dispose of even two cases in that time.

Dr. Wry was succeeded by Mr. G. S. Fagan. Like his predecessor, Mr. Fagan also was pleased with the work of Michael Madhusudan and, in token of his high merit, entrusted him with the power of cross-examining witnesses.

Indeed, the Magistrate was so much pleased with his Interpreter that even if the latter came to Court late, he did not express any the least displeasure at it, and if, on some day, he found that the Interpreter was making unusual delay in coming, he would send his 'Orderly' to '*Pakro*' him. In this way there grew up great friendship between the two; but exceptional ability in the discharge of Court duties was not the only means that went to bind the one to the other. The European master was also charmed with Michael Madhusudan's mastery of English and classical lore. Indeed, the latter was a remarkable man and his power of rendering the principal vernaculars of the country into English was simply wonderful. At an anniversary meeting of the great deceased, the late Ray Narendra Nath Sen Bahadúr said that on one occasion in the Court of Mr. B. Roberts, a Marwari witness, while giving his deposition, repeated some verses in his native tongue; and such was the versatality of Madhusudan's mind that he there and then translated those verses into English poetry, whereupon the Magistrate could not help ex-

pressing his great surprise. Similar power was, also, displayed by him in the well-known 'Jain Defamation case.' That case arose in consequence of the publication of a little book in Sanskrit verse, wherein the author vilified the Jain community in no measured terms. The case was hotly contested, and most of the eminent barristers and vakils were engaged on one side or the other. When the case was being heard, Michael Madhusudan off hand translated the verses, which formed the basis of the charge, into English poetry. Upon this, the counsel for opposite party said that the translation which the Court Interpreter made was not at all in consonance with the original. At this, Michael Madhusudan with the pride natural to one who is confident of the merit of his performance, replied :—

As the portion which forms the basis of the charge is in Sanskrit verse, I have translated it into English poetry. I can confidently say that the translation is quite correct and exactly represents the original. If the counsel of the opposite party has power, let him point out any error if he can.

When, at last, after deep deliberate consideration the translation made by Michael Madhusudan was found to be right and correct, all

present were astonished at his wonderful powers and, as the solemnity of the Court-room did not permit them to give expression to their feelings in words, looked at him with faces expressive of joyful surprise.

The house in Lower Chitpur Road which, as stated above, Michael Madhusudan had rented on being appointed Court Interpreter, has become a matter of history. It has a world of associations connected with it. It was in that historic house that Michael Madhusudan held sweet and solemn converse with the mighty minds of old. It was in that fine retreat that he also courted the Muse of poetry and made her yield to his wishes. It was, again, in that pleasant abode that he laid bare the rich and varied treasures of his mind and made his friends aud associates partake of them to their hearts' content. In his 'Reminiscences' of his gifted friend, Gaurdas Basack, thus says of the said house :—

> Madhu was then living in a two-storeyed house close to the Police Court on the eastern side of the Chitpore Road. It was in this memorable house that he wrote his principal works—"Sarmistha," "Tilottama" and "Meghnadbadh." Had Bengal been England, this house would have been purchased and maintained

by the public for being visited by the admirers of his genius.

Bholanath Chandra, who has gained great fame by his interesting and entertaining "Travels of a Hindu," also writes in the same strain in his "Recollections of Michael Madhu." He says :—

The spot ought to be memorable in our literary annals. Madhu, I have been told, used to dictate to three or four amanuenses together. He moved about the room and told each in his turn what he was to write. To convey so many and so different matters in his head all at the same time is possible only for a genius.

The house was, as Gaurdas says, close to the Police Court, so very close that one could walk to it in a trice. In fact, his office was something like a *Baitakkhana* to Madhusudan, so that there was no necessity for his tiffin being taken over to it. When that hour drew nigh, he would step into his house and after taking lunch step back to his seat in Court.

Madhusudan's literary activites commenced in 1858. In that year he translated into English the popular drama of "Ratnavali" at the earnest request of the Pikipara Rajas, Pratap Chandra and Iswar Chandra. The translation was very well done, so much so that even well-accom-

plished Englishmen were struck with the complete mastery which the translator had gained over their language. The fact of Michael Madhusudan's having been induced to translate "Ratnavali" shows that he had commenced to look upon his mother-tongue with a feeling the very reverse of that which he entertained while he was in the Hindu College and after. In fact, he had by that time studied Sanskrit to advantage, and had also read some works in Bengali ; and it appeared to him that he was well able to realise the boast he had made to Piyari Chand Mitter sometime back.

The first fruit of this strong self-confidence was "Sarmistha," which is a drama in five Acts. It is based on a well-known Mahabharata story of the lunar prince, Yayati and his two wives.

'Sarmistha' was a great favourite with the poet, and not only did he translate it into English, he also named his beloved daughter after the heroine of his drama, and it was at this daughter's house that Michael's wife, Henrietta, breathed her last, only three days before the death of her husband in the Alipur Hospital.

'Sarmistha' was followed by another drama called 'Padmavati,' which, too, is in five Acts. Unlike 'Sarmistha,' this drama is a creation of the poet's brain, only that a glimpse of it has been borrowed from the story of the Trojan prince, Paris awarding the golden apple, for which the three goddesses, Athene, Juno and Venus were contending to the last, as the prize of her most exquisite beauty. Though the story is not perfectly original, still the poet by his wonderful ability and skill has made it 'a thing of beauty and joy for ever' in the treasury of Bengali literature. Besides, what makes this drama very peculiar is, that in it the poetical portion is composed in blank verse, a feature which was for the first time introduced in Bengali.

The third and last drama written by Michael Madhusudan was "Krishna Kumari" (also in five Acts), the story of which was taken from Col. Todd's "Rajasthan" and the idea of dramatising it was most probably derived from Rangalal's "Padmini Upakhyan."

But however good Michael's dramas might be, their fame has been eclipsed by the

brighter lustre of his epic poems, more especially the "Megnadbadh," which stands at the top. Of these epics, 'Tilottama Sambhava' appears to have been written first. It consists of four cantos. The story which forms the groundwork of the poem is taken from that storehouse of Sanskrit literature, the Mahabharata,—a storehouse which is richer and more varied than the Ramayana itself.

It is written throughout in blank verse which, was for the first time introduced into Bengali poetry by our poet. True it is, the poem possesses considerable merit from a poetical point of view, but it falls far short of the 'Megnadbadh.' The poet, however, seems to have had a strong liking for it, as it was the first work of its kind that came from his pen, and he had commenced to translate it into English; but it is very much to be regretted that he could not complete the translation.

The next epic poem composed by Michael Madhusudan is the world renowned 'Megnadbadh' in nine cantos, which is to him what the 'Paradise Lost' is to Milton. Like the

"Tilottama", it, too, is written throughout in blank verse.

As we have already stated, the "Megnadbadh" is the best of Michael's works, and forms the main foundation of his fame as a poet. By writing this poem, the gifted author has initiated an epoch in the annals of Bengali literature and has established his claim as a great poet on a very sound basis, and has justly secured a very high and prominent niche in the temple of Fame.

The "Megnadbadh" was followed by two other poems, namely, *Birangana* and *Brajangana*. The former, which is also in blank verse, is written in the epistolary form, and consists of eleven letters purporting to be sent by Sakuntala, Tara, Rukmini, Kaikeyi and others to their respective lords and lovers. The language of this poem is easier and more flowing than that of the two poems noticed before, and there is also much in it which shows the descriptive power of the poet in strong relief.

The 'Brajangana' exists in an unfinished state, as one canto only has come to light. The

poet had a mind to complete it, but he could not do so. The poem, as it now stands, consists of some songs expressive of the sorrow of the love-lorn Radhika for her divine lover, Krishna. The verses are very fine and sweet, and they are absolutely free from defects of style and language according to the strict rules of Sanskrit grammar. One peculiarity of this poem is, that the poet, after the manner of Krittibas and Kabikankan, gives his name at the end of each song.

But it was not only in Drama and Epic poetry that Michael Madhusudan distinguished himself, he also wrote two very fine farces,—*Aki-e-ke-bale-Sabhyata* and *Bura Saliker Ghare Row*. The first consists of three Acts, and is well calculated to excite laughter. The object which the poet had in view in writing it was to repress the pernicious habit of drinking, which was prevalent among some of the Calcutta Babus of the time, notably the coterie known as 'young Bengal', and the descriptions are so appropriate and telling that one has only to read them to be convinced of their correctness. It also has a fling

at that bad habit, which some of the present day Babus have contracted, of speaking Bengali intermixed with English. This farce is excellent and has no equal in Bengali literature, affording as it does infinite merriment to the audience.

The other farce, *Bura Saliker Ghare Row*, is in two Acts, and was written to give a severe wigging to a certain village Babu of age, named Bhakta Prasad, who had been guilty of carrying on love intrigue with a Mahomedan woman. For a Hindu to fall in love with a Moslem female is quite out of the common and the improbability becomes much greater when the Hindu, as in the present case, is an old man verging on seventy. But however improbable the subject may be, the poet has, by the magical power of his genius, rendered the performance highly entertaining.

Both the farces are favourites with the play-going public, and no wonder that they are still in possession of the stage, more especially *Aki-e-ke-bale-Sabhyath*.

HIS WAY OF LIFE.

As we have said above, the time during

which Madhusudan acted as Interpreter to the Police Court was the best part of his life. What with his official pay and what with his income from the sale of his books, he was above want and could snap his fingers at the fickle goddess, who had nothing but her frown for him. An ordinary man of frugal habits mght have lived comfortably in the above circumstances, and could, if so minded have saved something for the future, but Madhusudan was nothing, if not extravagant in his expenses. Over and above this extravagance, he was charitable to a fault. If he found any friend or kinsman in a difficulty, he would try his best to relieve him, even at the risk of subjecting himself and family to inconvenience.

In fact, he generally postponed his own wants to those of his kith and kin, and felt no hesitation in preferring theirs to his. One of such a turn of mind could not be satisfied with a moderate income, and it was, therefore, perfectly natural that he should be on the look-out for the increase of his income. Michael Madhusudan used to say that a gentleman

could not live well and comfortably without an income of forty thousand a year. For the securing of such an income no profession appeared to him so very favourable as the profession of a lawyer. Accordingly he thought of studying law and becoming a barrister. With this object in view, he made up his mind to go to England and qualify himself for the bar. He readily gave up his post at the Police Court. At that time Mr. Wilson was the Chief Presidency Magistrate. As was the case with his predecessors in office, he, too, had come under the influence of Madhusudan, and often found it difficult to do without him.

THE ENGLISH TRANSLATION OF 'NIL DARPANA.'

While serving as Interpreter to the Police Court, Michael Madhusudan gave one very striking proof of his marvellous literary ability and high moral courage. This was no other than his English rendering of the once very sensational Drama, styled *Nil Darpan*. The general public knew that this was done by the *Padri*, Rev. James Long, for which he had to suffer so much both in mind and body. But the real translator was Michael Madhusudan

the Rev. gentleman only publishing and circulating it. In the Preface to the Translation, Mr. Long wrote :—

> The original Bengali of this Drama—'The Nil Darpan' or 'The Indigo Planting Mirror'—having excited considerable interest, a wish was expressed by various Europeans to see a translation of it. This has been made by a Native; both the original and translation are *bona fide* Native productions and depict the Indigo Planting system as viewed by Natives at large.

The original, as we all know, was published anonymously, the author Denobandhu Mitter not daring to give out his name, more especially as he was a high Government servant receiving a fat pay. Similar feeling might have influenced Michael Madhusudan in withholding his name from the public.

Dinobandhu Babu's worthy son, the Small Cause Court Judge, Babu Bankim Chandra, says :—

> In 1861, Michael Madhusudan translated 'Nil Darpan' in one single night at the Jhamapukur house of the late Babu Taraknath Ghosh, Deputy Magistrate. One man was reading out while Madhusudan sitting in a chair was continually writing, rendering the thing into English.

The said house is still in existence. Dinobandhu Babu's brother's son-in-law, Babu Mahendra Nath Bose was perfectly

acquainted with all the particulars regarding the translation. While the said Tarak Babu was in the land of the living, his house at Jhamapukar was a rendezvous of the literary worthies of the day. The great Khan of literature, Michael Madhusudan, the great dramatist Dinobandhu Mitter, and the great novelist Bankim Chandra Chatterji, were constant guests at that house, and it was not unoften that literary assemblages met in it.

In the case brought in the Supreme Court against Mr. Long by the Planting Community, the presiding Judge, Sir Mordaunt Lawson Wells, was so struck with the language of the translation that he could not be made to believe that it was the work of 'A Native.' His belief was that if it was not done by Mr. Long himself, it must have been done by some other European gentleman who was perfectly conversant with Bengali. Accordingly, His Lordship had strongly insisted upon Mr. Long disclosing the name of the real translator, at the same time holding out hope that if he did so, he would be allowed to go at large. But true to the word he had given to Michael Madhu-

sudan, he held profound silence in the matter. This firm resolve he kept to the very end: none could make him swerve from the path of duty and truth. Mr. Long was both imprisoned and fined. He had to remain "in durance vile" for some time; but the fine inflicted upon him together with all the expenses of litigation were borne by that benevolent man, Kaliprasanna Ghosh of Mahabharat fame.

MICHAEL MADHUSUDAN IN THE FAR WEST

The legal profession having raised high hopes in his mind, Michael Madhusudan was strongly bent on going to England to study law and qualify himself for the Bar. But this was no easy matter; it required a large expenditure of money, which he was ill able to bear. He had not been able to save anything, nor could he make any property of his own, worth the name. As for the property which he had inherited from his father, it was barely sufficient to meet the demand. But as that was the only resource which he could fall upon, he was perforce obliged either to mortgage, or to sell it out-and-out. He adopted the former course as the wiser of the two, and,

accordingly, mortgaged the property to a well-known pleader of Calcutta. Madhusudan took some portion of the consideration money from the mortgagee; and as regards the remainder, it was arranged that the latter should pay it over to a respectable gentleman of the place who, friend and well-wisher as he pretended to be of Madhusudan, undertook to send it on to him in Europe by instalments according as he might be required to do.

About the middle of the year 1862, in which the present High Court, where he was to practise, was established, Madhusudan accompanied by his wife and children started for his destination in the Far West.

After his arrival he did not make any unusual delay in getting himself admitted in Gray's Inn. He commenced to study law in right earnest, and as he possessed parts of a very high order, he found no difficulty in getting himself ready for his examination. But while so engaged in his study, pecuniary difficulties sternly stared him in the face, and he was reduced to such straits that he was

almost within an ace of being clapped into prison. He had, it is true, some friends among the noted aristocracy of Calcutta, but he knew them too well to rely much upon their generosity. In this unsettled state of mind, he remembered an Indian friend who was sincere in his professions, and who, he knew, would stretch out his helping hand in his hour of need. He, accordingly, addressed him a feeling letter, as his *dernier resort*, imploring his assistance in piteous terms That friend was no other than the good and great Pundit Iswar Chandra Vidyasagar, who was remarkable not only for his vast erudition but, also, for his generosity and philanthropy. At that time Madhusudan was residing with his family at Versailles in France, and the letter bore date, the 2nd June 1864, about two years after he left the shores of Bengal. In that letter after stating his deplorable condition which, he said, was brought upon him by the cruel and inexplicable conduct of men, one of whom, at least, he felt strongly persuaded, was his friend and well-wisher, he feelingly added, **that if he did not get immediate aid, he would be cast in a French jail, while his poor wife and children**

would have to seek shelter in a charitable institution, though he had fairly four thousand Rupees due to him in India.

On reading the letter so feelingly addressed to him, Pundit Iswar Chandra Vidyasagar, whose heart was full of the milk of human kindness, was so much moved that tears trickled down his cheeks. He had then very little money in his hand; but he was determined at all hazard to save Madhusudan from his impending danger. He borrowed from one of his friends and remitted fifteen hundred Rupees to him in France. The money was received on the 28th August, and it was an opportune remittance, as otherwise Madhusudan would have been cast in a sea of troubles. In the letter which he wrote on the 2nd September acknowledging with very many thanks the receipt of the money, Madhusudan described his tender-hearted benefactor as one possessing "the genius and wisdom of an ancient sage, the energy of an Englishman, and the heart of a Bengali mother."

But the above-mentioned amount was not the only remittance Pundit Iswara Chandra made to Madhusudan; it was only an earnest

of larger sums which he remitted afterwards. In fact, he sent in all six thousand Rupees to Europe on Michael's account, and it is not too much to say that it was solely by the timely help of Vidyasagar that Madhusudan was able to come back to his country as a barrister.

MADHUSUDAN'S SONNETS

Although far away from his native land and amidst foreign environments, Madhusudan, when in distant Europe, did not forget his native language. While residing in Versailles in pain and anguish, he wrote, at least, most part of what is termed *Chaturdaspadi Kabita* (Sonnets). In the Sonnet to his native tongue, Bengali, he regrets having neglected it so long, not knowing that it is a rich mine of gold and diamonds. Such a high-minded man was not likely to forget the best and greatest of his friends and benefactors. Accordingly, we find among his Sonnets one to Pundit Iswar Chandra Vidyasagar, in which he justly says that it was only through his favour and help that he was still in the land of the living. Most of the Sonnets were written in 1865, but this one appears to have been composed in the

year folllowing, a few months before the poet started for India after having been called to the Bar.

Early in 1866, Madhusudan returned to England and took up lodgings at 7, Bedford Place, London, as time was fast approaching for his being called to the Bar. But here, too, he did not find the way quite clear and even. A rascal of an Indian was determined to throw obstacles in his way. He thought of writing to the Benchers of Gray's Inn against him, but fortunately for Madhusudan, Mr. W. C. Bonnerjee of laudable memory happened to be there at the time, and he, with his usual kindness to injured innocence, frightened the fellow out of his malicious intentions. The way being thus made clear and easy, Madhusudan was duly called to the Bar, on the 18th November 1866. On the third day from that date he went to the Court of King's Bench in Westminster, and got his name put down in the list of English Barristers.

HIS JOINING THE CALCUTTA BAR

When Michael was about to leave England for good, he had very little money at his dis-

posal. He, however, somehow managed to get together his own passage money and other necessary expenses. He had his wife and children then living with him, but he was obliged to leave them behind. In his last letter to Vidyasagar from the Far West, which bore date, the 19th November 1866, he wrote as follows :—

You know, my dear Vidyasagar, that I have no friend except yourelf. I leave my wife and two infants in this strange part of the world. Should anything happen to me during the voyage, remember that they will look to you for help, comfort and friendship. I am obliged to leave some debts behind.

The last words are significant, Michael was so sternly frowned upon by the fickle goddess with her wonted malice that even though he was so liberally helped by Vidyasagar, whenever he was in need, he could not avoid running into debt wherever he was. We don't know who his creditors were in that distant land, but whoever they were, we hope for the sake of our hero's honour that they were duly repaid.

Madhusudan returned to Calcutta in February 1867, and in due course applied for enrolment at the Calcutta Bar. But here, again, he had to face some difficulties which were thrown

in his way. This would appear from a letter which Babu Anukul Chandra Mukerji, one of the leaders of the Native Bar, and who not long after rose to be a Judge of that Court, wrote to Vidyasagar, in which he spoke of the malicious attempts made by some of the Barristers to "deprive the poor man of his gown," at the same time intimating that the Chief Justice would be disposed to be kind to him, and allow him to come in. Vidyasagar was at this time at Burdwan. Michael ran up to him there, and stating the circumstances implored his assistance. The good man at once came down to Calcutta, and trying hard for his favourite, at last, got him enrolled as a barrister of the High Court of Judicature at Fort William (Calcutta). Michael with his great self-confidence thought that he would rise very high in the profession in a short time. Of course, he had very good reason for thinking so. He possessed sterling parts and was a thorough master of English; but there was one very needful thing wanting in him, his voice was anything but 'Parliamentary'; it was rather weak and quite unbecoming one, who was to

win his way by the power of his eloquence. Besides, he did not observe punctuality in his practice; and, as a matter of fact was not very regular in his attendance at Court. It is said that Vidyasagar sometimes forced him to attend the Bar against his will. A man who was so very indifferent about his business was not likely to prosper in it. Law is a jealous mistress, and is sure to withhold her favours from one who does not court her with unabated ardour. Over and above all this, Michael had contracted irregular habits, and had become a slave to the demon of drink.

But though his income was not at all sufficient to maintain him and his family in his own ostentatious way, Madhusudan could not be made to curtail his reckless expenses. He lived far above his means, and the consequence was that he had to go deep into debt. It seemed he hoped that better day would come in course of time, but unfortunately for him that day, so eagerly longed for, never dawned. Want was his constant companion and held fast to him to the last day of his life. But though he could not reclaim him from his

wild intemperate habits, Vidyasagar did not leave Madhusudan to shift for himself. He still stood by him and now and then helped him in his hour of need which unfortunately always hung upon him in all its severity and sulkiness. In this way Vidyasagar had supplied him in all almost to the tune of ten thousand Rupees, including of course the six thousand which he had remitted to him while he was in Europe. But Vidyasagar was not the only man from whom he had borrowed money, there were other creditors besides, and the total of the debts amounted to over thirty-eight thousand, as would appear from the schedule prepared by Michael's clerk, Kailash Chandra Bose.

A BRIEFLESS BARRISTER

Madhusudan however could never get into fair practice; but for this unthought-of state of things, he himself was to blame to a great extent. True it is, he had joined the Bar, but he was not regular in his attendance at Court. He seems to have thought that it was not necessary for him to seek business but that business itself would seek him. That, how-

ever, was not to be, and the result was that he never had good practice. This being so, his hope of bettering his condition by his practice at the Bar suffered a blight. He had certainly some practice in the Mofussil, but cases in which he was engaged there were few and far between. Among his Mofussil clients, the Raja of Panchakote was one, and it was only natural that he should pay him a visit now and then. Madhusudan had, also, made a name in Burdwan, and he now and again went to argue at one or other of its Courts. But with all his practice, both at the High Court and in the Mofussil, he could not acquire money enough to pass his days in peace and comfort. In fact, he never could chase away the wolf from his door. Want always stared him in the face, and made his life anything but pleasant to him. His income, moderate as it was, needed eking out, but with all his efforts he failed to add much to it. Under such circumstances he had no alternative left but to run into debt. Uneasiness of mind brought on bodily weakness, and, though naturally strong, his health broke down under the strain. Thus, ill-health, mental deject-

ion, and pecuniary difficulties encompassed him round on every side. In that disturbed state of mind, he tried to seek consolation either by courting the Muse of poetry or by dallying with the friend of drink. Indeed, he had sunk into a habitual tippler, not a contented one. Remorse was gnawing constantly at his heart, and the worm, that dieth not, always stung him sharp.

MORE LITERARY LABOURS

When his affairs were in such a poetical posture, Madhusudan, who had already established his reputation as a poet, commenced writing 'Hectorbadh' in prose. Madhusudan's 'Hectorbadh' plainly shows that he had also a fair command of Bengali prose. The work was not an original one, but a free translation from the Iliad of that prince of poets, Homer. The task no doubt was a difficult one, but our hero appears to have executed it in a way deserving of some praise. This prose epic was allowed to remain in manuscript for a pretty long time, during which some portion of it was lost; and it was in that mutilated condition that it was given out to the

world in 1871, the author expressing a hope that he would supply the omission at some future time ; but this hope was not realised.

LAST DAYS OF HIS LIFE

After his return from the Far West, Madhusudan lived only six years, during which he continued to practise at the Bar, excepting the last few months in which he was laid up with one ailment or other. We have stated above what the nature of his professional practice was, and the income he derived from it. In fact, his earnings, in that way fell far short of his expectations, and he sometimes found it very difficult to make both ends meet. Though he had had bitter experience in his life, he did not evidently profit by it. He continued to live far above his means, and thus encumbered himself with debts of an appalling magnitude. In this woeful embarrassing way he managed to drag on until illness, which was certainly the effect of his irregular and intemperate habits, got firm hold on him. While he was in a pitiable condition, besides Pandit Iswar Chandra Vidyasagar there were some other friends who did many a good turn to

him. Of these friends, Babu Hem Chandra Banerji and Mr. Monmohan Ghosh did him yeoman's service.

Ere long, his illness took a very bad turn, and he thought of bidding it a long long, adieu. Accordingly, a week before his death he returned to Calcutta, but as his means did not allow of his living independently there with his family, and as none of his friends volunteered to take him in, he, to the utter disgrace of the whole community of Bengal, was lodged at the Alipur Charitable Hospital, while his wife who, too, had been ailing for some time, was with her two young ones sent to the house of her daughter, Sarmistha.

His misfortune reached its height when he found that he could not have even a hasty look at his beloved Henrietta in that much-dreaded hour. That unfortunate lady, too, was struggling between life and death, and it was a matter of doubt whether she or her husband would be the sooner relieved of their miserable condition. The sufferings of Madhusudan during the last few days of his life were intense and could be better imagined than

MICHAEL MADUSUDAN DATTA.

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described. When at times he recovered from the stupor caused by the illness, he would try to restrain himself or give vent to his feelings in silent tears on pondering over the fact of his wife and children. But the end of the former was drawing nigh, and she breathed her last, only three days before the death of her husband. This melancholy news a quondam servant of his brought to Madhusudan at the hospital.

Michael was denied even the consolation which a loving husband feels at paying the last tribute of tears on the grave of his dearly loved wife. Mr. Monmohan Ghosh and one or two other friends, after duly burying Henrietta, presented themselves at the Alipur Hospital in order to give the information to the bereaved husband. The latter was very anxious lest for want of funds his wife should not be given a decent burial, and on seeing Mr. Ghosh before him, he readily asked him whether the obsequies of his wife had been duly performed, and on being answered in the affirmative, thus addressed him :—

"Monmohan, you have diligently read Shakespeare. Do you remember that passage in *Macbeth*." Mono-

mohan asked, "Which passage you mean?" Then Madhusudan said, "Why, the words which Macbeth uttered on being informed of the death of his wife. My memory is fading away, no words now come to my remembrance, but hear, I am going to repeat those lines, and say if I have made any mistake.

"She should have died hereafter;
There would have been a time for such a word.
To-morrow, and to-morrow, and to-morrow,
Creeps in this petty pace from day to day."

"To the last syllable of recorded time
And all our yesterday's have lighted fools
The way to dusty death. Out, out brief candle!
Life's but a walking shadow, a poor player,
That struts and frets his hour upon the stage,
And then is heard no more: it is a tale
Told by an idiot, full of sound and fury signify-
ing nothing."

After repeating the verses, Madhusudan asked,

"Well, Monmohan, have I given the verses correctly?" Monmohan replied, "Yes, you have done so with great exactitude. But what necessity is there for all this now; you need not be anxious, you will soon recover."

On hearing this, Madhusudan smiled a little, whereby he perhaps meant to say that his mind only knew what the nature of that recovery was. Then addressing Monmohan, he said:—

See Monmohan, I have no money to reward the attendants and midwives attached to this Hospital. These people expect something; if they are rewarded a little, they would take better care of me. If you could spend a Rupee a day, I might get some consolation in this my pitiable state.

Monmohan said,

Only a Rupee a day! You need not be anxious about it. The needful will be done in no time.

Then Madhusudan, again, said,—

Monmohan, what more shall I tell you? See that my little ones do not die of starvation.

On this, the good Mr. Monmohan feelingly replied:—

You may rest assured that if my own sons do not suffer for want of food, your young ones shall not.

At this, Madhusudan's withered countenance was a little flushed with joy, and fondly holding the hand of his friend, said, "Monmohan! may God bless you."? Then Mr. Ghosh took leave of his friend and went away.

Madhusudan was dying by inches, and the end, at last, came on Sunday the 29th June 1873, at about 2 o'clock. His funeral was paid for by a few friends, notably Mr. Monmohan Ghosh, and his bier was followed by only a handful of mourners to the cemetery, where his weary bones were laid in everlasting slumbers; and as for the two sons left by him, they had to live principally upon the bounty of

the said Mr. Ghosh, who really proved a friend indeed, even after death. If ever a monument were raised to the dear memory of Madhusudan, it would be necessary to make prominent mention of the good Mr. Monmohan Ghosh in the inscription.

REV. W. T. SATTHIANADHAN.

"A man full of gifts, of transparent integrity, devoted to truth and right, he has left behind a unique example of Christian manhood. His holy devoted life, though so mysteriously cut short, will not be without its effect even in the future. So long as the Church of Christian India is in existence, the memory of his name will ever, be fragrant to all true Christians."

THE man, to whom such a tribute was paid was none other than the late Reverend W. T. Satthianadhan; and that he well deserved it we shall see from a brief study of his life. He was a man indeed, to whom Carlyle's definition of a *Hero* might be applied. "A great soul, he was one of those, who cannot but be in earnest; whom nature itself has appointed to be sincere. While others walk in formulas and hearsays, contented enough to dwell there, this man could not screen himself in formulas; he was alone with his own soul and the reality of things."

Nowhere did Mr. Satthianadhan's strength of character shew itself more forcibly than in his conversion to Christianity. He was born

in 1830, of orthodox Hindu parents of the *Naidu* caste, who lived first at Trichinopoly, then at Madura, finally at Sinthapunthurai in the Tinnevelly District. The strict training he had in the religion of his fore-fathers made him so bitter against Christianity that, when he went to a Missionary school at the age of 14, he rebelled violently against the study of the Bible. The Superintendent of the school, however, Mr. Cruikshanks, though blind, was a man of remarkable personality; and he stood firm against all attacks and insisted more than ever on his Christian teaching. Finally, so well did he succeed in his object that young Satthianadhan was forced, against his own will almost, to turn towards Christ. Not all the persuasions of his beloved parents, not all the persecutions and trials he was subjected to, were of use against his soul's convictions; and at last, as he himself said, he was "enabled to forsake home and friends and come to the foot of the Cross, where he found pardon, peace and rest to his weary soul."

He was baptized in 1847 at Megnanapuram, and became first a pupil, then a teacher on a

very small salary in Bishop Sergeant's institution for the training of young men. While there, he met and married Anna, the daughter of the Rev. John Devesagayam; and, from then to his death in 1890, Mrs. Satthianadhan was of the utmost help to her husband in all philanthrophic efforts. The following tribute to her work by the Bishop of Madras is worth repeating: "It is only due to her sainted memory that I should mention here the name of Anna Satthianadhan, who, after a life of loving, gentle, unwearied Christian labours among the women and girls of this city and other parts, fell asleep in Jesus about two years ago, beloved and respected by all, leaving fruits of her toil and prayers, which will be found in eternity."

In 1855, Mr. Satthianadhan was sent to Madras to be trained. He passed the Matriculation in 1857, doing so well that he won the Grant Medal of the Doveton College. One of the examiners, who was very pleased with his papers, made the following remark in his report: "In the first class there is a name, which well deserves to be brought even more pro-

minently into view, that of Satthianadhan. His papers are better than I expected to receive from any student in the College. I have mentioned his name thus particularly, not only because I think it is but due to him to do so, but also in the hope that his example, showing as it does what persevering application can effect, may serve to incite many of next year's students to prosecute their studies with that patient industry, which seldom fails to secure success." But, he would not complete his University course, for a call to work came to him from Tinnevelly. There, he had the privilege of working with the Reverend Ragland, than whom there could have been no better Missionary. This sainted man sought specially for "steadfastness of purpose and humility" in his helpers; and having got them, trusted them and met them "not now as servants, but as brothers beloved." By such intercourse, he won the affection and respect of his fellow-workers, and thus set up a good and great ideal for Missionaries to follow. "It may be remarked in passing," wrote Ragland's biographer, "that it is difficult to understand

how such intercourse as this can be productive of alienation and hostility in the native mind of India. It would seem to be better philosophy, as well as better Christianity, to conclude that our Missionaries and those of our countrymen, whose conduct towards the natives is dictated by a missionary spirit, are the true links that bind to us our Indian Empire. To hinder or to forbid such intercourse cannot but be a suicidal policy on the part of the dominant race."

In 1859, he was ordained, and, after Mr. Ragland's death, was placed in full charge of the Srivilliputhur division. In 1861, he was appointed to the Tamil Mission of the Church Missionary Society in Madras. It was there that he commenced his life-work, which may be divided into two heads, Administration and development, and Missionary work. Taking the first into consideration, it may be said that Mr. Satthianadhan's work was really unique. From a small group of more or less domestic servants, his congregation in the Tamil C.M.S. Church in Madras, rose, during the 28 years o

his service, into one of the most influential bodies in South India. This result he achieved, partly by advocating the independence of the Indian Church through the establishment of the Native Church Council. This object indeed was very dear to his heart, and he threw himself into the work with all his usual vigour of character. In 1877 he was made Chairman of the Native Church Council; and, as one of his friends wrote about him: "In the administration of this important charge, he showed much ability and tact and now for himself the respect and confidence of all who were brought into contact with him." Perhaps, a few words of explanation may be necessary here about the new Council. This was what Mr. Satthianadhan himself wrote about it. "There were five small congregations in Madras connected with the C.M.S., four of which were formed into three pastorates, subsequently reduced to two. The number of Native Christians in these pastorates is 711; Communicants 326. Two lay delegates are elected by the male communicants in each pastorate once a year, or once in two years.

These four delegates, with the two Native pastors, a European Missionary appointed by the Madras Committee of the C. M. S. society as Chairman, and two others elected by the Chairman as his assessors, compose the Council. One of the Native lay delegates acts as Secretary. The sums contributed by the Native congregations, after being applied to meet necessary expenses, are thrown into a common fund, called the 'Native Church Fund,' out of which, supplemented by a monthly grant from the Society, the pastors and teachers are paid. By this plan, the funds of the Society are being relieved, and the resources of the Native Church developed in an increasing measure every year. In five years there has been a saving to the society of not less than Rs. 2586. We are not without hope that in course of time the contributions of the Native Church will become so large as to render the grant-in-aid from the Society no longer necessary. Then the European element in the Council may safely be withdrawn altogether, and the Madras Native Church of the C. M. S. will

attain the honour of independence and self-government."

It is interesting to mention here that Mr. Satthianadhan worked for the independence of the Indian Church, not only by establishing the Indian Church Council, but also by trying to raise the status and salary of the Indian clergy. "I do not mean to say," he affirmed, "that a Native Pastor should receive a very high salary. He must devote himself soul and body to his sacred calling without working back on the world, which he has renounced for ever. But what I do affirm is that he must be placed above care and want. He must not be exposed to the temptation of involving himself in debt. The fact is undeniable that the salary allowed to a Native Pastor is insufficient."

Mr. Satthianadhan further advanced his Pastorate work in several directions, being ably seconded in his work by the leading members of his congregation. In 1873, a hall was opened for addresses and lectures and mission work. A society called "The Native Christian Improvement Society," was started. Mr. Sat-

thianadhan also established through the agency of his wife, a Sisters' society among the women which met every month for prayer and conversation, collected money and received missionary boxes from England twice a year, and contributed towards the general good in several small ways. The Pastor and his wife were also helpful in the cause of education by opening a school for girls in Napier Park, Madras. Mr. Satthianadhan re-built at a great cost, one of his churches, which is called the Zion Church of Madras. He also organised from his congregation an enthusiastic band of workers, which is still in existence.

Besides his administrative and development business, Mr. Satthianadhan did much Missionary work babtizing over 300 converts during his career. He carried out his object in two ways. In the first place, he was a powerful preacher, his language being simple yet strong, his courage of opinion undaunted, his arguments sincere and convincing, based as they were on Christ, and only Christ. As he said: "Preach the Gospel in all its simplicity and power. In this, let there be no-

uncertain sound. Proclaim Christ in the perfection and union of his natures, human and Divine, in His sacred person. Preach Him in the fulness of his three-fold offices of Prophet, Priest, and King; in the completeness of His vicarious sacrifice, and atoning work; in the freeness of His salvation and impartation of His Holy Spirit to make it effectual; in the gloriousness of His mediatorial office at the right hand of the Father; and in the certainty of His second advent as the judge and rewarder of all mankind according to their deeds. Let the motto of your ministry and life be, 'He must increase, but I must decrease.' In proportion as *self* is renounced and forgotten, in that proportion will Christ your Divine Master be magnified in and through you."

In fact, Mr. Satthianadhan had that true attitude of a good Missionary, which is expressed in sincere toleration towards other religions. He appealed powerfully to the Hindu by trying "to conform himself to the circumstances, weaknesses and even prejudices of all classes, as far as it was consistent with the dictates of reason and religion." And this he did, not by

giving up or compromising his essential christian principles, but by not running to extremes in non-essentials. "It may be observed," he said "that this conformity does not involve any sacrifice or compromise of principle in matters of faith. Christianity in its essence can never change. In preaching the cardinal doctrines of the Gospel, let us give no uncertain sound. But, while it is necessary to keep in mind the grand theme and end of our preaching, it is also desirable that in non-essentials we may like St. Paul conform ourselves to the peculiarities of thought of the people among whom we live." So, very wisely, he was not exclusive in the propagation of his views of church Government. "It is not necessary," he said, "that we should anathematize those who do not belong to our own form of church Government. The Scriptures very wisely do not prescribe any one form as the only form which ought to be followed by all Christians, in all ages and in all countries. In nature we discover unity in variety. There may be essential unity, without uniformity."

He therefore advocated that ministers of the Gospel should in the first place try to gain as much general knowledge and culture as possible, as well as a competent mastery of the Bible. Secondly, they should learn the vernaculars of the people, "not in a mere smattering way," not with only" a tolerable knowledge, but with a complete mastery, which is gained only by "a critical acquaintance with the structure, the idiom and the beauties, as well as a thorough command of the language." Thirdly, he advised a real insight into the religion of the people in order that no advantage may be lost in argument. Fourthly, he desired free and familiar intercourse with the people, not only in their habits, customs and manners, but also in their thought and feelings, in their joys and sorrows. "Christianity," he said, "teaches us the brotherhood of man just as emphatically as the Fatherhood of God. If this truth were kept steadily before the mind, it would take away all "race antipathy, and facilitate mutual intercourse." Fifthly, he advocated a personal and family religion, desiring his fellow-workers to be always conscious of the

REV. W. T. SATTHIANADAN,

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sacred dignity of their office. "It is very essential," he asserted "that the people should see in your life and character the sanctifying and transforming nature of the Gospel you preach. You must be living epistles of Christ." Lastly, Mr. Satthianadhan was able to see greatness among foreigners. He recognised merit in European Missionaries. He esteemed the character of his English friends. "I could not bid final farewell to England without a pang," he said. "My visit to that glorious country has become a memorable event in my life. It was my privilege to hold communion with Christians of the highest and poorest type, Christians who though in the world were not of the world, angelic characters of whom the world was not worthy. They are distinguished for their philanthropy, benevolence, self-denial and whole-hearted consecration." At the same time, as we have seen, he was a true patriot, and his longing was to see his country as advanced as other countries. "In my travels through the country," he said, "when I noticed the magnificent cathedrals and churches and chapels by which it is inters-

persed, and all the indications of wealth and prosperity, physical, temporal, intellectual and moral, I could not but heave a deep sigh and exclaim, "O, when will my poor country attain this eminence and glory! When will she accept the Bible, and follow its holy precepts?"

Mr. Satthianadhan also promulgated his Missionary labours by his literary work. He compiled an excellent commentary in Tamil on the New Testament. He wrote a Church History in English and Tamil. He edited the DESABHIMANI, an Anglo-Vernacular monthly journal, and also the MISSION SCHOOL MAGAZINE. Besides all these, he contributed valuable articles to Missionary periodicals on Church questions.

His work was much appreciated by every one. Bishop Sell paid him the tribute of making him one of his examining Chaplains. In 1878, he and his wife were asked to go on deputation work to England. There they received a warm welcome, and we have the following testimony to their wholesome influence: "Mr. Satthianadhan's visit to this country in 1879, accompanied by his wife, will still be fresh in

the recollection of many, and the service then rendered by them both to the cause of Missions was of the most solid and valuable kind. It was felt that a church, which could produce such representatives was worthy of all honour, and the reality and value of missionary effort was brought home to the minds of all, who came in contact with them in a way, which no mere reading of missionary reports could effect."

In 1882, Mr. Satthianadhan was nominated a Fellow of the Madras University by the Governor of Madras. On this occasion, an address was presented to him by the members of his congregation, and it is interesting to read the following extract from it: "We are painfully aware that the education of the present day has the dangerous tendency of drifting towards Materialism and Atheism, that Christian learning and Christian influence are undervalued, if not despised, and that the spiritual element in education is apt to be sadly overlooked in the eager pursuit of material good, and therefore we cannot but hail with joy the appointment of one, than whom a more earnest

opponent of anti-Christian tendencies cannot be found."

In 1884, Mr. Satthianadhan was given the degree of Bachelor of Divinity, in recognition of his services. The following is an extract from the Commission granting the honour: "We therefore being vested with the authority aforesaid and following the example of our predecessors, have judged it expedient, in consideration of your proficiency in the knowledge of the Greek and English languages, of your Theological learning, of your distinguished services in the Church and in Missions to Heathen, as an Administrator, Preacher and Lecturer, of your valuable published writings, and also in consideration of your proficiency in the Study of Divinity, Uprightness of Life, sound Doctrine and purity of Morals, that you be dignified with the Degree of Bachelor in Divinity."

In 1891, he was made Vice-President of the Tamil Church Council of which the Bishop of Madras was President. But Mr. Satthianadhan had not long to live after that. In 1890, he had lost his beloved wife, a blow

which he never got over, and on the 24th February 1892, he himself received his call to his eternal home. There was great mourning over his death, and the Rev. Mr. Walker spoke thus about it: "Well we have lost a good and true man. When we remember that as a lad, he was a bigoted heathen, and then think of all God did for him and by him, we may well take courage in our Mission work. The loss to the Tamil Church is great indeed. Such blanks are hard to fill. We can only wait on our Lord and Saviour in faith and prayer that He will raise up other monuments of His grace and power, to be witnesses to the heathen, and pillars to His church."

The basis of the Rev. W. T. Satthianadhan's work was his personal influence; and here we cannot do better than quote the opinions of some of his friends, both Missionaries and laymen, both Christians and Hindus. As he himself said, he tried to model his life-principles on the teachings of Christ. But the teachings of Christianity had a worthy foundation in the sterling character of Mr. Satthianadhan, "His powers of organization, his strict discipline,

his sense of duty, his innate strength of character and force of will," his solid good sense, fearless convictions, his untiring and inspiring energy, his earnest sincerity and singleness of purpose, his wide generosity and magnanimous toleration, his gentle sweetness of disposition, all made him respected and loved everywhere. A Missionary co-worker wrote of him: "For ten years I have been in close official connection with him, and I grew more and more to love him and to value his high Christian character, his devoted life and his great ability as an administrator of a large mission". Finally the Bishop of Madras testified to his worth: "I shall miss him greatly, and his loss will be felt throughout the Diocese. His natural powers and ripe experience, his unreserved self-surrender to the Saviour in early life, and his constant singleness of purpose in serving Him and promoting His glory, made him eminent among his brethren, and won for him the sincere esteem of all who care for the affairs of our Native Church."

Mr. Satthianadhan's wonderful character exercised itself on others, not only through his

own personal influence, but also through the influence of his family. His home became the centre of a most wholesome friendship. His wife we have already spoken of; his children were brought up on beautiful principles, and grew up, capable not only of giving him valuable help, but also of faithfully continuing his work after his death. Their best tribute to his affection and care was their living-up to his pathetic last appeal to them: "Live together in peace and love. Try to serve your dear Redeemer, and glorify Him all the days of your life. Keep up the reputation of the family for Christian life and devotion. I was a poor heathen, but God in His infinite mercy was pleased to call me into the marvellous light of the Gospel, and make me a distinguishing monument of His Grace. My heart's desire is to see you all, "a whole redeemed family, in heaven."

DR. IMAD-UD-DIN.

A century ago, mission work among the Muslims of Northern India was more vigorous than now. And it was successful to an extent seldom achieved in the South. The result such as it was, was remarkable, as we realise the difficulties of conversion among the children of Islam. A proud and sensitive community, well organized and disciplined, with memories of centuries of conquest and domination, their resistance to foreign influences has been singularly pronounced. And yet such was the fervour and intensity of missionary propaganda in Northern India that many important conversions took place in the first half of the nineteenth century. And the conversion of men of social standing led the way to a more rapid and wider acceptance of the Gospel.

Maulvi Imad-ud-din, the subject of this ketch, was a distinguished convert from Mahomedanism. A lineal descendant of the

famous Saint Qutub Jamal of the ancient Royal House of Persia Imad-ud-din came of a family renowned as the champions of Islam. He was born at Panipet about 1830 and was the youngest of four brothers. At the age of fifteen he was sent to Agra where his brother Maulvi Karim-ud-din was the head-master in the Urdu language. He had his education in the orthodox fashion and was well grounded in the elements of Islamic law and religion. Already he had shown himself deeply stirred by religious feelings and he began to wait on *fakirs* and pious men in search of knowledge of the unseen. He records :—

"I frequented the mosques and the houses set apart for religious purposes, and the homes of the Maulvies, and carried on my studies in Mohammedan law, the commentaries of the Koran, and the traditional sayings of Mohammed; and also in manners, logic, and philosophy."

But doubts and perplexities began to knock at his simple faith, and intercourse with Christians made an end of his orthodoxies..

He began to question every Islamic injunction and dispute every accepted practice. His friend and class fellow Maulvi Safdar Ali discovered this change and warned him that he was going astray from the right path. He took him to Maulvi Abdul Halim, a learned divine and a preacher. Discussions and disputations only threw the preacher into a temper and the truth-seeker into an intractable mood of obstinacy. "From that day," he says, "I gave up all idea of disputation and controversy, and began to take great pains in acquiring knowledge. Without troubling myself with any other concerns, I read steadily night and day, and continued doing so for eight or ten years; and as I read under the conviction that all knowledge was a means of acquainting myself with the Lord, I believed that whatever time was spent in its pursuit was really given to the worship of God."

This over he had other difficulties to contend against. He was asked to seek the secret of knowledge from *fakirs* who are supposed to be adepts in the science of mysticism. Penances and bodily austerities took the

place of reading and disputation. He says in his autobiography:

"As soon as I was entangled in this subtle science, I began to practise speaking little, eating little, living apart from men, afflicting my body, and keeping awake at nights. I used to spend whole nights in reading the Koran. I put in practice the Qasida Ghousia, the Chahal Kaf, and the Hisb-ul-Bahar, and constantly performed the Maragiba Majahida, and the special repetitions of the Koran, and all various special penances and devotions that were enjoined. I used to shut my eyes and sit in retirement, seeking by thinking on the name of God to write it on my heart. I constantly sat on the graves of holy men, in hopes that, by contemplation, I might receive some revelation from the tombs. I went and sat in the assemblies of the elders, and hoped to receive grace by gazing with great faith on the faces of Sufis. I used to go even to the dreamy and intoxicated fanatics, in the hope of thus obtaining union with God. And I did all this, besides performing my prayers five times a day, and also the prayer in the night,

and that in the very early morning and at dawn; and always was I repeating the salutation of Mohammed, and the confession of faith. In short, whatever afflictions or pain it is in the power of man to endure, I submitted to them all, and suffered them to the last degree; but nothing became manifest to me after all, except that it was all deceit."

At this time, as if to make him irrevocably attached to the religion of his ancestors he was appointed to preach the Koran and the traditions in the large Royal Mosque at Agra with a view to opposing the Missionaries. And he remained there preaching and expounding the commentaries and traditions for three years. Then came perplexities assailing his faith.

"My only comfort was in engaging in more constant acts of worship. I retired into my private chamber, and with many tears I prayed for the pardon of my sins. I often went and spent half the night in silence at the tomb of Shah Abul Ala. I used to take my petitions with joy to the shrine of Calender Bo Ali, and to the threshold of the saint Nizam-ud-din, and often to the graves of the elders. I sought

for union with God from travellers and *fakirs*, and even from the insane people of the city, according to the tenets of the Sufi mystics. The thought of utterly renouncing the world then came into my mind with so much power, that I left every body, and went out into the jungles, and became a *fakir*, putting on clothes covered with red ochre, and wandered here and there, from city to city, and from village to village, step, by step, alone, for about 2,000 *cos* (2,500 miles), without plan or baggage."

Physical austerities coupled with such devices as the writing of the name of God a hundred thousand times availed him not though these gave him a reputation among the orthodox which he thought he ill-deserved. Many flocked to him and some gave him money and others became his disciples; but his mind became uneasy and his faith was daily diminishing. Further experiences created a positive abhorrence to the religion of Mahomed and he began thereafter to lead an indifferent life.

"When I came to Lahore, and the people

saw that I was not living in conformity with the law of Mohammed, the leaders of the religion began to censure me; for although, in a certain manner, I still believed that Mohammedanism was true, I no longer thought myself to be bound by its requirements. But at times, when I thought of my death, when I must leave this world, and thought of the Judgment Day of the Lord, I found myself standing alone, powerless, helpless and needy, in the midst of fear and danger. So great an agitation used to come over my soul that my face remained always pale, and in my restlessness I often went to my chamber and wept bitterly. I was so perplexed, that at times I used to tell the doctors that it was some disease that made my mind restless against its will, and that perhaps, I might some day even kill myself. Tears were my only relief, but they used to give me different kinds of medicine that did me no good at all, and this again only angered me."

Meantime the conversion of Moulvi Safdar Ali at Jubbulpore, a learned and religious man according to Muslims, greatly amazed him and

directly led to his own conversion. He began an earnest study of the New Testament under Mr. Mackintosh of the Lahore Normal school. Within a year he found solace in the teachings of Jesus, went to Amritsar and received baptism from Rev. R. Clark of the Church of England. He then wrote the book called the *Tahqiq-ul-Iman* (The Investigation of the True Faith) for the benefit of the Maulvis who could not see their way to the crucified. For himself Imad-ud-din felt the peace of the new faith, descending to his soul. He thus put on record the change that came over his soul :

" Since my entrance into the grace of our Lord Jesus Christ, I have had great peace in my soul.. The agitation of mind and restlessness of which I have spoken have entirely left me. Even my health is improved, for my mind is never perplexed now. By reading the Word of God I have found enjoyment in life. The fear of death and of the grave, that before was a disease, has been much alleviated. I rejoice greatly in my Lord, and my soul is always making progress in His grace."

Imad-ud-din, like all converts, became a

zealous Christian, deeply imbued with the faith of Jesus. He wrote a number of books vindicating the ways of Christ to his Islamic brethren. He was ordained on the 6th December 1868 while the degree of D. D. was confered on him in 1884 by the Archbishop of Canterbury.

DR. IMAD-UD-DIN.

NEHEMIAH GOREH.

BRAHMANS AND CONVERSION

IF conversion from Mahomedanism was difficult, Brahman converts were rarer still. For centuries past the Brahmans had developed a tradition, stronger and more rigid than even the Mahomedans. Hinduism does not permit of conversion into its fold. And the Brahmans have for ages been, as it were, the custodians of a culture and civilization, exclusive, aristocratic, yet singularly vital. They have been looked upon as the spiritual guardians of the race and have retained their prestige as the inheritors of the wisdom and philosophies of the Rishis—a position which, in spite of all that has happened in the vicissitude of time, they have held in unbroken continuity. It may be that they have fallen from their high estate; it may be that they are a dwindling minority; it may be that social forces and the current of modern thought have conspired to disrupt their work

and diminish their influence; but they continue, as of yore, a singularly tenacious and vital community playing their part in the economy of life with their wonted sagacity and resourcefulness.

No wonder that Christian missionaries were particularly anxious to recruit from this class. It was thought a greater achievement of missionary enterprise to have brought about a single Brahman conversion than a host of converts from what are called the lower classes. Not that the other classes were wanting in the strength of resistance to exotic influences but the conversion of even a stray member of what were known as the intelligentsia of the country gave them especial gratification. It was thought that Brahmans being the natural leaders of Hindu society, their example would lead to beneficent results from the standpoint of evangelisation. It was further considered a real conversion in the sense that conviction rather than extraneous causes alone should have led to baptism in the case of the disputatious Brahmins, who are habitually

given to argument and controversy. From this standpoint it was a great victory for the missions when Nilakanta Sastri, the pandit and scholar, abandoned the religion of his forefathers and embraced the religion of Jesus.

GOREH'S EARLY LIFE

Nilakanta Goreh was born of a high class Konkan family in a village 50 miles east of Jhansi on the 8th of February 1825. His father who was born in Poona migrated early in his career to Hindustan. Soon after Nilakanta's birth the family removed to Benares and lived in great prosperity as an uncle of the young Goreh became Dewan of a State. Goreh was thus brought up in the lap of fortune and had the best education of the time. That is to say he received his Sanskrit education under two or three very learned Shastris studying the Vedas, the Nyaya and Grammar. Thus was his faith in the religion of his ancestors fortified by his education and the traditions of his house. But mysterious are the ways of God. He says :

"In early life I was unacquainted with English, and my faith in Hinduism was undisturbed...I despised Christianity, and thought that it was a religion fitted

for ignorant *Mlechchas* only, and that it could never be compared with our philosophies, whose doctrines were doctrines of deep wisdom. I was very proud of those philosophies, and I even ventured so far as to undertake the refutation of Christianity. With this object I began to hold discussions with missionaries, read some controversial books, and even wrote in refutation of Christianity, and so I went on for some years."

That has been the beginning of some other converts as well. Goreh began an earnest study of the Bible just to pick holes in it, and ended by admiring the Sermon on the Mount which so captivated him that he found himself irresistibly drawn to it. His interest increased and subsequent conversations and disputations with the missionaries confirmed him in the belief that the religion of Christ is the only true religion. After months of conversation with Rev. William Smith which he has described in his book called *Dwij* young Goreh made up his mind to receive baptism. But he could not do it secretly. For his love of his father was so great that it was with considerable difficulty that he could make up his mind. Many a time his father implored him not to desert him in his age ; his uncle who counted for some-

thing in the orthodox circles used every means in his power to dissuade him from becoming Christian. Many of his friends and relatives appealed to him and used their influence to wean him from what they thought his heresy. But all to no purpose. He met the Pandits of Benares and challenged them one after another. Men are not always won over by arguments, and we cannot say whether Goreh was able to convince the Pandits of the error of their ways. In such cases what invariably happens is that either party becomes the firmer in conviction after the disputation than even before. That is the psychology of human beliefs. Reasoning and arguments do not shake the faith of all; only when there is a will there is a way. And so Goreh became as distinctly Christian in his beliefs as the Pandits were Hindus in their ways of life and obedience. Only his deep affection for his father stood between him and Christ. But even that gave way. He delayed for a time. But delay meant further troubles and trials and so on Sunday, March 12th 1848 he set off for Jaunpur and sought the

protection of the Church Missionary Society there.

Conversion at Jaunpur

At the Mission house, Jaunpur, Nilakantha was welcomed by the Rev. Robert Hawes, the European missionary in charge. On the following Tuesday, March 14, 1848, he was baptized, and the missionary gave him the Christian name of Nehemiah, by which he was always afterwards known, save to his Hindu friends, to whom he was always Nilakantha Sastri.

The same day he wrote to "Mr. M." (*i.e.* Mr. Menge) at Benares, telling him the happy news in his own simple way :

"Through the goodness of God I arrived here safely on Monday, and to-day, *Mangal*, that is Tuesday [in English, *gladness*] I was admitted by baptism into the Church of Christ a little after eight o'clock in the morning" ("Dwij," p. 141).

Goreh's Wife

Though he became a Christian it was not easy for him to take his wife. Orthodox society had placed every inconvenience and obstacle in his way to reach her. She was supposed to be widowed (her husband having lost caste) and she was kept in privacy and gloom.

After great efforts on the part of the mission people and of the magistrate the husband and wife were brought together. The wife, however, continued in her own way for a time. But that was not for long. She was steadily inbibing his teachings and was baptised with her daughter, a few months after her joining Goreh. Unfortunately, to the great grief of Goreh, she died soon after and left an orphan girl who became the pride of her father in after time. For Miss Goreh received an excellent English education and wrote a small book of English verses of which one—"In the secret of his presence how my soul delights to hide" —has become famous.

With Duleep Singh in England

By this time Goreh was employed in the delightful occupation of writing for the mission press. He was indeed an adept in English and Vernacular and was proficient in Sanskrit. He employed his profound knowledge of the classics in translating some works to justify the ways of Christ to his fellow countrymen. It was about this time that he came in contact with the Maharaja Duleep Singh.

The Maharaja, it will be remembered, was a recent convert and the company of a scholarly and pious Christian like Goreh was one after his heart. How the Prince came to know the Pandit is described by Mr. Gardner in his life of Goreh. On March 22, 1854, the Maharaja was at Benares, where he visited the Church Missionary Society's Mission. At the Jay Narayan College, Pandit Nilakantha had the honour of a presentation to his Highness. After his return to the hotel his Highness sent a message, requesting the attendance of the converted Pandit, and favoured him with about an hour's private conversation.

One result of this interview was the choice of the Pandit to accompany the Maharaja to Europe in 1854 as his tutor. The tutor was twice the pupils' age. The Prince, it must be remembered, became a Christian only a few years before and the companionship of Goreh, another convert of culture and piety was of especial service to him. In England the Maharaja and Goreh had a splendid time visiting various places and persons of interest. Goreh was also presented to the Queen with the Maharaja.

Father Goreh and The Queen

Nehemiah visited various persons and places of interest, with the Prince, which are described in some detail in his letters home. He was indeed enchanted with the sights and scenes of England. The one outstanding event of the visit was his presentation to the Queen along with the Maharaja. The Maharaja was of course received with due honours in Buckingham Palace where he had a memorable interview with the Queen and other members of the Royal House.

In the course of conversation, Pandit Nehemiah's name being mentioned in high terms, Her Majesty, we are told, expressed a desire to see the young Brahman convert who had the charge of the Maharaja's Oriental education. H.R.H. the Prince Consort was also anxious to see him. Consquently, Sir John Login brought him to the Palace for a private audience.

Father Goreh had been previously instructed as to the etiquette of the Court, but on being ushered into the Royal presence it is said that he became very nervous, and forgot

all his instructions, and made a mistake in addressing his Sovereign. The Prince Consort took occasion to ask him some questions about his conversion; and, using the common parlance of the day, asked him if he intended "entering the Church." The good Pandit, says his biographer, had not heard this too common English phrase, and told the Prince that he could not understand him, as he had already been a member of the Church eight years; on which it had to be explained to him that the inquiry was as to his intention of taking Holy Orders in the Church. The Queen was mean-while conversing with Sir John Login, when she turned to Prince Albert, saying, "Sir John Login tells me that the women of India are very superstitious;" whereupon the Prince at once replied, "So they are in this country," at which the Queen laughed heartily, and the Pandit was much amused.

While in England he attended some theological lectures at the Church Missionary Society Institution at Islington. He did not become a regular student, but joined some of the classes. He was especially struck with

Paley's "Evidences," which, with Butler's "Analogy," were two of the subjects he studied. Many years after this, Canon W. R. Churton sent him a copy of the Rev. W. E. Heygate's "Why am I a Churchman?" which he valued as completing Paley's argument. Among the students at the College whom he met at this time was Mr. James Vaughan, the author of "The Trident, the Crescent, and the Cross," and afterwards Church Missionary Society Secretary at Calcutta, whose acquaintance he renewed later on when Mr. Vaughan came out to Bengal as a missionary.

FATHER GOREH AND PROF. MAX MULLER

During his visit to England he also went down to Oxford to see Prof. Max Muller. In some of his reminiscences, the Professor gives an account of Nehemiah's first appearance when he called upon him at the Bodleian. The Pandit looked sad and despondent. Nehemiah never set much store by the Professor's Indian scholarship. He used to say he did not at all understand Hindu philosophy, owing to his Western train-

ing. His attempts to give it a Western appearance were futile. Nor, on the other hand, did the Professor understand Nehemiah's becoming a Christian. The following occurs in the *Guardian's* review of "Chips from a German Workshop," and evidently refers to the subject of our sketch :—

> "Never shall I forget the deep despondency of a Hindu convert, a real martyr to his faith, who had pictured to himself from the pages of his New Testament what a Christian country must be, and who, when he came to Europe, found everything so different from what he had imagined in his lonely meditations at Benares."

The visit to England, involving, as it did, a great deal of fashionable life, was, as we might imagine, not at all congenial to the retiring disposition and modest tastes of our young convert. So, after less than half the time of his three years had expired, he obtained leave of Sir John Login to return to his native country.

Many a young Indian would have been only too glad of their opportunity of such English travel, and would have made the best use of it. But Nehemiah Goreh seems to have longed for India, and soon regretted his three years' engagement. Dr. George Smith, in his

memoir published in the STATESMAN of March 12, 1896, says of him :—

> "He did not cease his study of the Sanskrit books, that he might, through them, be a missionary to the Brahmans. He was welcomed in London, Oxford, and Cambridge, where his modesty was never destroyed by the lionizing which injures Hindu and Moslem visitors to England, both Christian and non-Christian."

He thus only spent sixteen months in Europe, and then, bidding good-bye to all, joyfully set sail for his native country. He had the good fortune to sail in the same ship as the celebrated Dr. Alex. Duff, who was also returning from a trip to Great Britain. It reached Bombay on Nov. 16, 1855.

MISSIONARY WORK IN INDIA

Goreh left Bombay for Poona the home of his ancestors, where he continued the discussions with the Pandits—discussions interrupted by his tour to England. He then went to Benares. At Ahmednagar he gave four lectures to some young men who called themselves deists. Three of them were so much impressed, that they began to study Christianity, resulting in their conviction of its truth. These three were the Rev. Ratonji Naoroji of the C. M. S. at Aurangabad, the Rev. M. Kassimbhai of the

American Mission at Satara, and the late Mr. Shahu, Daji Kukade, who was for more than 25 years the Marathi Editor of the DNYANODAYA Moulvi Safdar Ali, Extra-Assistant Commissioner of Bhandara, also owed his conversion to the instrumentality of Nehemiah Goreh.

Nehemiah then settled down to the quiet work of teaching and writing for which he seemed to have been peculiarly fitted. For about 13 years after his return from England, Nehemiah acted as a Catechist and Headmaster of a Girl's School under the C. M. S. Afterwards adopting what are called "High Church principles," he joined the Gospel Propagation Society. In 1861 he was ordained as Deacon by Bishop Milman, who sent him to start a Mission at Mhow in Central India, and afterwards to Chanda in the Central Provinces.

FATHER GOREH AND KESHAB

When Fr. Goreh was at Cawnpur, Babu Keshub Chunder Sen, the great Brahmo leader came to call. Mr. Hill introduced the two men to one another, and was struck at once with the contrast between them—"Keshub

handsome in person, confident and agreeable in deportment, with a ready flow of rhetoric; Nehemiah diffident, thoughtful, reticent." Keshub had given a public lecture in the station theatre, in which he had set forth the grounds and principles of his movement. The conversation turned upon this, and to the Pandit's great astonishment especially, the Babu acknowledged that he had never read Paley or other books on the evidences of Christian faith. Patiently had Nehemiah, says his biographer, weighed and thought out every argument, *pro* and *con*, of every author and authority to which he could procure access before arriving at a conclusion upon the most important of all subjects! This Brahmo movement, as might be expected, at once secured his attention and he was more impressed by and interested in a Brahmo missionary who remained after Keshub's departure, and whom some pupils of the school took him to see. He daily visited this man at the Bengali's house in the town at which he was lodging, and hoped he had made some impression upon him. He described him as an earnest

and devoted man. On his leaving, the Pandit set himself to write the first of his tracts for the Brahmos. This took him to Calcutta. In Calcutta, where he arrived on May 29 he made his headquarters at Bishop's College; but he sadly missed good Dr. Kay, who had been his host there at his last visit.

He remained at Calcutta until his ordination, in 1868, and received continual kindness from the Rev. B. T. (afterwards Archdeacon) Atlay, and the Rev. H. J. Matthew, the late Bishop of Lahore. He had no definite place on the College staff, but he appears to have undertaken some work among the students, at least occasionally.

Nehemiah visited England again in 1876, when he was admitted a novice in the Society of St. John the Evangelist. During his stay of 18 months in England he read a paper at a Missionary Conference at Grantham. At the end of 1877 he returned to India, and proceeded to Indore. In the middle of 1879 he went to Poona, where the remainder of his life was chiefly spent in the Mission House at Panch Howds. Frequently, however, he made journeys

NEHEMIAH GOREH-

to places often widely distant from each other. Sometimes he would be in Bombay delivering lectures to the Jews. At the close of 1882 he paid a visit to Pandharpore. In 1883 a house was taken for him in the heart of Poona, that he might be in easy contact with educated Hindus.

His Works

In this year he wrote his important work in Marathi, entitled, *Is there any proof that Christianity is a Divinely-given Religion?* It was written to meet certain religious difficulties of the Pandita Ramabai, not then a Christian. At Calcutta in 1888, he published a series of Lectures, entitled, *Christianity not of Man, but of God.*

His talents were not confined to eloquence. He was a writer, quite as much as he was a preacher, and he wrote both in English and in the vernacular. He first became known as the author of a Hindi work, *Shad Darshan Darpan*, an examination of the six philosophic systems of the Hindus. This book appeared in English under the title, *A Rational Refutation of the Hindu Philosophical Systems*

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As years went on, says Father Benson, he became feebler and less capable of taking ordinary food. He felt, too, that he ought to be going back, so as to work among his own people. Physical infirmity developed scrupulosity. Of course, at last he could not live by rule. He had to live a painful life, but cheerful amidst it all, although depressed. The body was depressed, but the mind was always resting in God's goodness—not with the ecstasy of a Spaniard, or that mixture of contemplation and action which gives brightness and calmness to an English Churchman, but with a sense of perfect repose in God as the end to be attained when this weary life of isolation and feebleness should be over. There was never any cloud of distrust. He did not distrust God; he distrusted himself. Sore wrestlings with Satan could not be wanting to one who was so exceptionally called from Satan's tyranny to bear witness to the truth. Was joy wanting to Lazarus? He had a sense of joy too deep to show it. Was joy wanting to One greater than Lazarus? Surely not. Yet the expression of joy was not such as beams upon the truimphant face of a modern philanthropist: I would sooner have the joy of Fr. Goreh in his weakness of body, his spiritual struggles, his sense of isolation from every natural surrounding, than all the outward joyousness of an active partisan who rejoices in the success of plans which surpass his expectation because his expectation is not calmly resting in the security of God.

KALI CHARAN BANERJEA

A Christian Patriot

WHAT has been said of Nehemiah Goreh holds good equally in the case of Kali Charan Banerjea, the high class Kulin Brahman, who born of humble parents, rose to the highest distinction in the latter half of the nineteenth century, as scholar, patriot and reformer. Like all converts Kali Charan was a zealous Christian and he took a prominent part in all movements calculated to further the tenets of Jesus. But he was more than an assiduous propagandist or preacher of the gospel. To him at any rate change of religion seems to have imparted a broader and fresher outlook. He was above all a patriot, burning with passion for the service of his fellow-men in every possible way. As a citizen he was imbued with true civic spirit and he threw himself whole-heartedly into all movements—social, political, educational and religious. Kali Charan was bound to make a mark in any sphere of work in which he was

engaged. For, leadership came to him as by divine right, and for no less than quarter of a century he continued to be the valued friend, philosopher and guide of his countrymen in Bengal. In the words of Sir Andrew Fraser, late Lieutenant Governor of Bengal "Kali Charan was a man who made his mark in many departments of work in Bengal: a distinguished graduate and servant of the University, a successful advocate and able teacher, a valuable member of the Corporation of Calcutta and of the Bengal Council, a keen though not extreme politician, deeply interested in the cause of Purity, Temperance, Education, Social Reform, a strong supporter of the Youngmen's Christian Association and a beloved and trusted leader in the Church of Christ." Such in brief was the life of the great Christian patriot—Kali Charan Banerjea. Kali Charan was born at Jubbalpore on Feb. 9, 1847, the eighth child of his father Bandopadyaya who had gone thither in search of employment, leaving his family house on the Hooghly. The father died suddenly while Kali Charan was quite young and the family remov-

ed to their ancestral home in Khanyan where the fatherless child and the widowed mother were brought up under the care of the brothers of Bandopadyaya on strictly orthodox lines. Kali Charan was, according to the usual custom of his caste, invested with the sacred thread in his eighth year in the holy temple of Kalighat, Calcutta: and he led the normal life of the Hindu youths of Bengal. Only he was distinguished even in his boyhood by those traits of character which share so resplendent in the latter years of his life—his habitual humility of spirit, and a deep sense of piety and religion. These manifested themselves in his daily intercourse with fellow students and teachers who were deeply impressed with his diligence and earnestness.

At School and College.

Kali Charan showed himself equally smart in his studies. After a brief spell at the Hooghly Collegiate School he got himself admitted into the Oriental Seminary. Subsequently he joined the Free Church Institution where he came under the inspiring spell of that great educationist, Dr. Duff. In 1862 he passed the

First Arts Examination with distinction and received a monthly scholarship. This enabled him to pursue his studies uninterruptedly and also help his family which was financially much handicapped. At this time he also secured the tutorship of certain members in the family of Prosonno Kumar Tagore which placed him above want and freed him to continue his studies. He got through his B. A. in 1865 with a gold medal, standing fourth in the list which included Rash Behari Ghose and others.

On taking his degree he was appointed Professor in the Free Church College under Dr. Duff who was loth to part with so devout a scholar. For Kali Charan had won the heart of Dr. Duff by his piety and gentleness equally by his diligence and earnestness: and one may take it he was permitted to stay on in the College. In the following year he secured his M. A. degree, standing alone in first class in Mental and Moral Philosophy. He also obtained the University gold medal and some prize books. He was now a full blown professor on Rupees three hundred a month.

CONVERSION.

The Free Church Institution and the influence of Dr. Duff turned his thoughts to Christianity and the daily study of the Bible whetted his appetite for christian ideals and the tenets of Jesus. Above all he was more than inspired by Dr. Duff's eloquent pleadings for Communion with God and his prayerful sermons seem to have gone straight to the heart of the earnest pupil. But study and conversation apart, he continued quite an orthodox Hindu in his ways of life and obedience. He wouldn't even touch the food defiled by the shadow of one of lower caste—in right Brahmanical fashion.

But Missionary influence was persistent, till in the end, even before he left College, he found himself irresistibly drawn to Christianity. Late in life Mr. Banerjea himself explained the circumstances that paved the way to his conversion.

'Although as an infant I used to visit a mission school, an astrologer's warnings led to my removal from all possible missionary influence, until years after, when the repetition by a fellow-lodger of the lessons on the Sermon on the Mount received in a mission school Bible class, awakened in me a strong desire to join a mission school myself. I prevailed

upon that fellow-lodger to persuade my guardians to fall in with my desire, and I found myself in the Free Church Institution. When eventually I was led to the Saviour, I owed my conversion under God to close personal intercourse with one of my professors, a medical missionary now in glory. The missionary had endeared himself to my whole family, and was always welcome to visit me, and pray with me and for me by my bedside when suffering from illness.'

Another of the early influences that led him to Christianity was his association with B.L. Chandra and others among his fellow students who had lost faith in the religion of their fathers. Chandra, though a Christian had not been baptized. He and Kali Charan used to read the Bible together, pray together, and discuss the providence of God and the possibility of revelation in their long walks together. Soon other friends followed fast and a goodly company of fellow students began to meet for daily discussion and prayer, followed by readings from the Bible. Kali Charan was at this time in his third year class. He had not discarded his sacred thread, the emblem of his Brahmanhood. But he could not long continue in this suspense. He resolved to make a clean breast of his intentions to his mother and brothers. This was no easy thing. The thought of his poor mother and

the disappointment he had to cause her worried him greatly, and he spent many a sleepless night. But the call of Jesus, he thought, was peremptory. It could not be delayed and he made up his mind to risk everything for the cause. In all his struggles one sees him in the company of his good old friend Chandra who is unwearied in his efforts to soothe and alleviate the pangs of a brooding spirit in the trials of separation from his kindred. The mother and brothers implored him to reconsider his decision, they appealed to his affections, equally to his duty, but he stood firm. They tried threats, and the poor mother, in her rage and desperation, went so far as to lock him up to prevent his return to his friends. Chandra is again in service, bidding him be of good cheer in spite of all obstacles and goading him to pursue the path of Jesus. Thus after months of desperate struggle, on February 28, 1864, at the age of seventeen, while he was in his third year class, Kali Charan was baptized by the Rev. W. C. Fyfe, Principal of the Free Church Institution. In reading the story of this eventful period in the life of

Banerjea his biographer Mr. Barber takes care to add :—

> **Though he had now been cut off by his family he continued to send them money from the scholarship he was receiving. When he graduated and became a professor in the Free Church Institution, he used to send a large part of his salary for the support of his family, and to aid on such occasions as marriages, just as he would have done had he remained a Hindu and lived under the joint-family system.**

After baptizm Kali Charan made several attempts to claim his wife, Elokesi, but in vain. Indeed it was not till after a petition was duly filed in Court and she was about to become a "legal widow" that her people yielded, and she joined her husband. Mr. Barber adds, that they took a house in Chinsurah near her old home and there the husband taught the young wife the principles of the faith for which he had suffered so much, and she too was baptized. Mr. Banerjea continued to visit his old home, and though no other members of the family ever became Christians they welcomed him among them.

As an Advocate

We have said that Kali Charan became a Professor in the very College in which he had studied. But his spirit could not be narrowed

to the vocation of teaching. It was bound to impress itself on a wider public, and what could be more appropriate than that a public-spirited man should take to Law and advocacy. He passed his B.L. in 1870. He was not by nature very ambitious or pushing, traits which go to make the successful man at the Bar. But honesty always pays at the end and his steady work in the Court soon won him a fairly decent *clientele*. He soon obtained a fair amount of appellate work in the High Court, but he was largely in requisition in out-station criminal cases, especially in the Hooghly District. Indeed very early in his professional career his persuasive powers as an advocate came to be recognized, and he was engaged in many a case where the trial came up before the Jury. Thus he proved himself an able lawyer with a lucrative practice.

His Many-sided Activities

But Law is a jealous mistress and brooks no rival interest. To achieve greatness at the Bar requires an absolute and exclusive devotion to it. But the demands on Mr. Banerjea's time were multifarious and his inte-

rests were diverse. A religious congregation or a political meeting or an engagement at any social or welfare meeting was enough to desist him from accepting any brief, however tempting. For so imperious were his public interests that he seldom failed to respond to public requisitions even though they stood in the way of his private interests.

First of all he gave much of his valuable time and energy to mission work, now as lecturer, now as organiser and always on important committees of business. Next came temperance work and work in connection with the Y. M. C. A. Kali Charan was constantly in demand as a lecturer on all questions of political, social or educational reform. His powers of oratory were so popular that he could hardly escape public demand on any occasion of importance. He was especially popular among the students as he was about the most tolerant and catholic among the public men of the time. Though an ardent Christian his generous impulses and activities were never confined to work among his own denomination. For he was above all a patriot

and his powerful voice and pen was exercised in the service of his countrymen of whatever caste or religion. Then again for years, in conjunction with his friend and companion Joy Gobind Shorne, he was engaged in editing the INDIAN CHRISTIAN HERALD. It need scarcely be wondered at, said a friend of Kali Charan, that a man whose attention was diverted in so many directions had eventually to give up his career as a legal practitioner, and depend entirely upon the income he derived as law-lecturer at the City and the Ripon Colleges, and as an Examiner at the Calcutta University. Later on, it will be remembered that he was employed as Registrar of the University, an office which he held with distinction till he was compelled, owing to failing health, to relinquish.

POLITICAL WORK

It would be surprising if one of Kali Charan's catholic interests and multiform activities had not taken a prominent part in political life. Indeed politics was his *forte* for we see him in the forefront of all political activities even at the

very commencement of his career. The fact is Mr. Banerjea's sympathies had never been confined to his own denomination. He freely fraternized with people of all shades of belief and was always ready to co-operate with all on the broad non-sectarian basis of common citizenship. This wide toleration aud earnest patriotism made him the universal favourite of his countrymen all over Bengal. For Kali Charan belonged, to the school of Ananda Mohan Bose and Rash Behari Ghose—two great contemporaries of his, whose political faith and patriotic ardour he shared to the full. Like them too he was a scholar and orator, who devoted his whole energies to the political redemption of his countrymen.

As early as 1877 we find Mr. Banerjea addressing large gatherings of his countrymen in the Calcutta Town Hall with a force and eloquence second only to that of his illustrious namesake—Surendranath Banerjea. The subject of the meeting was the great grievance that the Indian Civil Service was not open to the youths of the country. The resolutions were that, "in order to redeem the gracious promises

KALI CHARAN BANERJEA.

made by England for the admission of Indians to high offices, practical facilities ought to be given them at the competitive examinations of the covenanted Civil Service; that the test of qualifications should be the same for them as for other candidates; that the age limit should be raised from nineteen to twenty-two; and that there should be local examinations in India, held simultaneously with those in England." Mr. Banerjea we are told, electrified the audience by his speech and among other things made the following reference to Lord Macaulay's accusation, that the Bengalis were ever promising but never fulfilling: 'Shade of Macaulay, how shall you meet the curt retort to your accusation of the Bengalis? Here is a whole land of promises with not an acre of performances.'

MR. BANERJEA AS A CONGRESSMAN

Thus Mr. Banerjea was in the very centre of the political movement then gathering momentum. It took organised shape in 1885 in the formation of the National Congress. And we see Mr. Banerjea in the thick of that movement. For he was a member of the Con-

gress from the very beginning and soon became one of the leading lights of the movement. His practical judgment and forceful eloquence coupled with his lofty character were a power for good in the counsels of the Congress Committee or in the open session. In the third session of the Congress we see him appointed to the Committee charged with the duty of considering the constitution and working of the Congress. He was reappointed to the same Committee again in the fifteenth Congress at Lucknow in 1899. In 1890 at Calcutta it fell to him to move the ominbus resolution in which were reaffirmed, in ten clauses, important decisions arrived at in previous Congresses.

The separation of Judicial and Executive function was the subject of numberless discussions and resolutions and Mr. Banerjea dealt with it in a spirited speech in the ninth Congress. This resolution demanded the appointment of a Committee to devise schemes for the separation of functions. Mr. Banerjea showed the need by a shocking case that had then occurred, in which four men were sentenced to death and three to transportation for life in

which rules of law were disregarded and the magistrate acted as a prosecutor and Judge combined. It was a telling speech which won immediate acceptance by the Congress. In the eleventh Congress at Poona we find him pleading again for simultaneous examinations, complaining "that the deafness of the Government reminded him of the Bengali bogey, *khanu khutla*, the cutter off of ears, only it was the Government whose ears were cut off." Kali Charan, we have seen, was deeply interested in education. In the twelfth Congress at Calcutta we find him moving a resolution asking for improvements in Universities and in general teaching and Universities in particular. He pointed out that the Universities afforded no post-graduate facilities for teaching or study. When we consider the rapid advance that the Calcutta University and other Universities have made in this direction we can realise how far ahead of his times he was in matters educational. In the fifteenth Congress Kali Charan was responsible for a motion protesting against the prohibition imposed by

Government on teachers taking part in political movements. We find him again at the seventeenth Congress taking his due share in the proceedings of the session. Kali Charan was an all round man and this time he drew attention to a vital defect in the composition of the Privy Council—a defect since rectified. He urged, in a resolution, the appointment of eminent Indian lawyers to the Judicial Committee. He was warmly seconded by Mr. (now Sir) Sivaswami Iyer who pointed out that it was merely an extension of the principle already applied in the High Courts.

Such were his Congress activities and they were not confined to the Christmas season of the year only. For he was also a member of various political bodies in the city, doing his bit unweariedly from day to day. He was a member of the oldest political body in Calcutta —The Indian Association. Upon the death of his old friend A. M. Bose Mr. Banerjea was elected its President in the last year of his life.

Other Activities

Kali Charan's work for the members of his own faith was incessant. It was only natural

that he should do his utmost in that direction. His mission work, his educative propaganda, his social and temperance activities, his daily routine in connection with the Y. M. C. A. the Refuge or the home for invalids and outcastes and his labours on behalf of his brethren in faith need not detain us. They will ever be cherished with gratitude by members of his faith and his name will find an abiding corner in their heart.

But what is more striking is the testimony to his large-heartedness by members of other faiths. When at a public meeting convened to congratulate Kali Charan on his elevation to the Legislative Council in 1897, Dr. Macdonald remarked that Mr. Banerjea was a representative of the Christian community, the late Sir Gurudas Banerjea, an orthodox Hindu sprang to his feet and said "It is a mistake to think so. Mr. Banerjea is a representative of all Communities." That was his distinction and a distinction of which he was justly proud, a distinction too which is full of lessons to us in these days of communal wrangles.

A GREAT LIFE

It is now time to bring these scattered notes to a close. Mr. Banerjea had lived a strenuous, well-filled and honourable life, devoted to the service of his fellow countrymen without distinction of caste or creed. To the end, he was busy with his public work. But diabetes, that fell disease which has wrought havoc in this country, found him an easy prey. Already his system, never very robust, was weakened by unwearied labours: physical and mental strain told upon his health which could no longer resist its fatal inroads. But he walked cheerfully and in faith. The great Congress of 1906 met in Calcutta under the presidentship of Dadabhai. Mr. Banerjea attended the session and was deeply grieved by the split between moderates and extremists that seemed almost inexorable. He fainted on the dais and had to be carried home. About the same time he attended the Temperance conference, in great weakness, and even addressed the meeting which was honoured by the presence of Samuel Smith M. P. from England. During that season Dr. Charles

Cuthbert Hall was visiting India for the second time, and Mr. Banerjea was again at his post presiding at the lectures—though he had to be carried up and down the stairs.

It almost seemed impossible for him not to join in his usual activities. He was unwilling to lie back and take a much needed rest, and thus find recuperation for his wearied body. Shortly after this he was confined to his room and he died peacefully on February 6, 1907. 'He lived the strenuous life, and his body, never equal to the pace set by his soul, wore itself out on the threshold of three score.'

The sad event stirred public feeling to an amazing degree. The most outstanding figure since Krishna Mohan Banerji was no more and Indian Christians were overwhelmed with grief. The funeral was most impressive, attended by leading men of all nationalities including the Lt.-Governor. The High Court, the Corporation, the Congress and many other public bodies passed resolutions of sorrow and respect. At the great memorial meeting held subsequently Sir Andrew Fraser, the then Lieutenant

Governor of Bengal said of him that he was :

"A man who had done great things for his country, and had left a great mark behind him. Yet he was always a man who seemed to be going quietly along the byeways and never pushing himself forward but ever keeping himself secluded. Again and again he came from his apparent retirement to take his place as a leader and a leader in some of the best things that had been done for this country during his life; again and again did he come forward and take his place as a leader in times of difficulty and stress and emergency, and when the work was done, he went quietly back into retirement. Kali Charan Banerjea was always in the presence of God. He was always walking with Him in spirit, in purity, in righteousness, in truth, and in sincerity, in loyalty and in love, and he was a man who could have exalted himself if he had chosen ; he was a man capable of taking a very prominent place, but like the disciples whom Christ called back into the desert places to rest, he retired to the Lord whom he loved that he might be consoled by that great companionship. He was now in the presence of the King of Kings, but his voice still spoke to them, and his religious life was an example to them.

The late Sir Rash Behari Ghose, Mr. Banerjea's colleague in public life, referred to his friend's death in touching terms, and paid a tribute worthy of the man and the occasion. In his presidential address to the twenty-third Indian National Congress Sir Rash Behari said :—

'When we think of the lonely Scotch Cemetry in Koraya where the remains were laid we cannot help feeling how much learning, how much modest and unassuming simplicity, how much piety, how much winsome tenderness, and how much patriotism lie

buried in the grave of Kali Charan Banerjea. That hand which everybody was glad to touch is vanished. That voice which everybody was glad to hear is still. But if to live in the hearts and memories of those whom we leave behind is not to die, then Kali Charan is not dead but is still alive. True, he no longer lives in his own person, but he lives in us and will live in those who succeed us, enjoying an immortality which is not given to all the sons of men.'

THE MEMORIAL IN BEADON SQUARE

A suitable memorial has since been erected in Calcutta in Beadon Square—the spot where for years he had preached to large gatherings of his countrymen. What could be more appropriate than the great semi-circular seat in stone masonry with a medallion bust in bronze? The inscription reads :—

'This seat has been erected by the Christian friends and admirers of Kali Charan Banerjea, to perpetuate the memory of one, who by his high character, great qualities of head and heart, became a prominent leader in all movements intended to further the spiritual and social welfare of his country and whose teaching testified to the truth and power of Christianity'